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THE
PRESBYTERIAN RECORD
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The Great Missionary Failure.

SUCH is the title of an essay in *The Fortnightly Review*, for October last, by Rev Canon Taylor, minister of an important charge in Yorkshire, England. This article has called forth, as it could not fail to do, a good deal of comment and criticism. If Canon Taylor is correct in his figures and reasonings, many who have been advocating the cause of Foreign Missions are wrong. If it can be demonstrated with the certainty of a mathematical problem that Christianity is *never* to supplant paganism and infidelity, but, on the contrary, that those systems are ultimately to prevail, even to the downfall of Christianity, (for the Canon's logic is worth nothing if it does not lead to that conclusion) then, the sooner the hopeless enterprize is abandoned the better.

We are not setting up a man of straw for the purpose of knocking it down. In this essay, we are confronted with a mass of figures, carefully selected and skilfully arranged, and we have to face objections to missionary methods, in themselves weighty and worthy of consideration. Canon Taylor appears to be thoroughly conversant with the missionary operations of at least a section of his own church, and it is important to notice that his remarks apply almost

exclusively to the missions of that admirable institution—its *Church Missionary Society*, upon whom, it may be thought by some, that the sole responsibility rests of replying to his scathing animadversions. But Presbyterians also believe in "The Holy Ghost; The Holy Catholic Church; and the Communion of Saints." Further, they believe that "whether one member of Christ's Body suffer, all the members suffer with it," therefore they cannot be disinterested spectators in a controversy of this kind. It touches them on a very sensitive point.

Now what are Canon Taylor's premises? First, and chiefly,—that Heathenism is increasing at a much greater ratio than Christianity in missionary lands. He says:

"Dr. Maclear, the principal of a Training College for missionaries, who is perhaps the greatest living authority on the subject, estimates the annual increase of Christians due to missionary efforts at 60,000. If his estimate is approximately correct, it would take the societies," (meaning all the missionary societies in the world)," 183 years to overtake the increase of the non-Christian population in a single year. For every additional Christian we have every year 183 additional heathens or Moslems. In spite of all the efforts that are made, there are upwards of 10 millions more Heathens and Mohammedans in the world than there were a year ago."

Going somewhat minutely into the official statistics of the Church Missionary Society, he says that it would take that

Society 2750 years to overtake the additions made by births in a single year to the non-Christian populations, while, if the population remained stationary, it would take more than 330,000 years to convert the world, "or nearly a million years if the relapses are taken into account." Speaking of India, the Canon says, "At this rate it would take the Society nearly 100,000 years to convert India," and, "It would take all the agencies put together sixty-four years to overtake the increase of the non-Christian people in a single year." Referring to China, he thinks the situation still more disheartening.—"If the population remained stationary, it would take more than 1,680,000 years to convert the Chinese Empire at the present rate of missionary increase."

Without questioning the accuracy of Canon Taylor's figures, we respectfully differ from the inferences which he draws from them. His argument is, evidently, one-sided. He almost totally ignores the work of other societies than that whose failure he is discussing, and which have better results to shew for their labour. When he alludes to China, he seems, strangely, to forget that it is only since 1861 that Christian missionaries received either toleration or protection in that empire, and that the foundation only of missionary work is being laid there. And yet, what are the results to date in China? The number of Christian communicants is close upon 30,000—more than double the number there were five years ago. It were easy to instance accessions to Christianity, greatly in excess of heathen increase, of a kind too that strike at the root of Canon Taylor's fallacy, as in the Sandwich Islands, where Christianity was introduced only in 1820, where heathenism is an unknown quantity to-day, and where a trade and commerce representing \$15,000,000 annually, has taken the place of savagery; or Fiji, where, out of a total population of 120,000, 102,000 are regular worshippers in the mission churches; or Madagascar, with its 1100 congregations, 761 native pastors, 5,226 native preachers, 60,781 church members, and 199,283 native adherents.* And this the result of work begun in 1818, and carried on for fifty years in face of persecution in com-

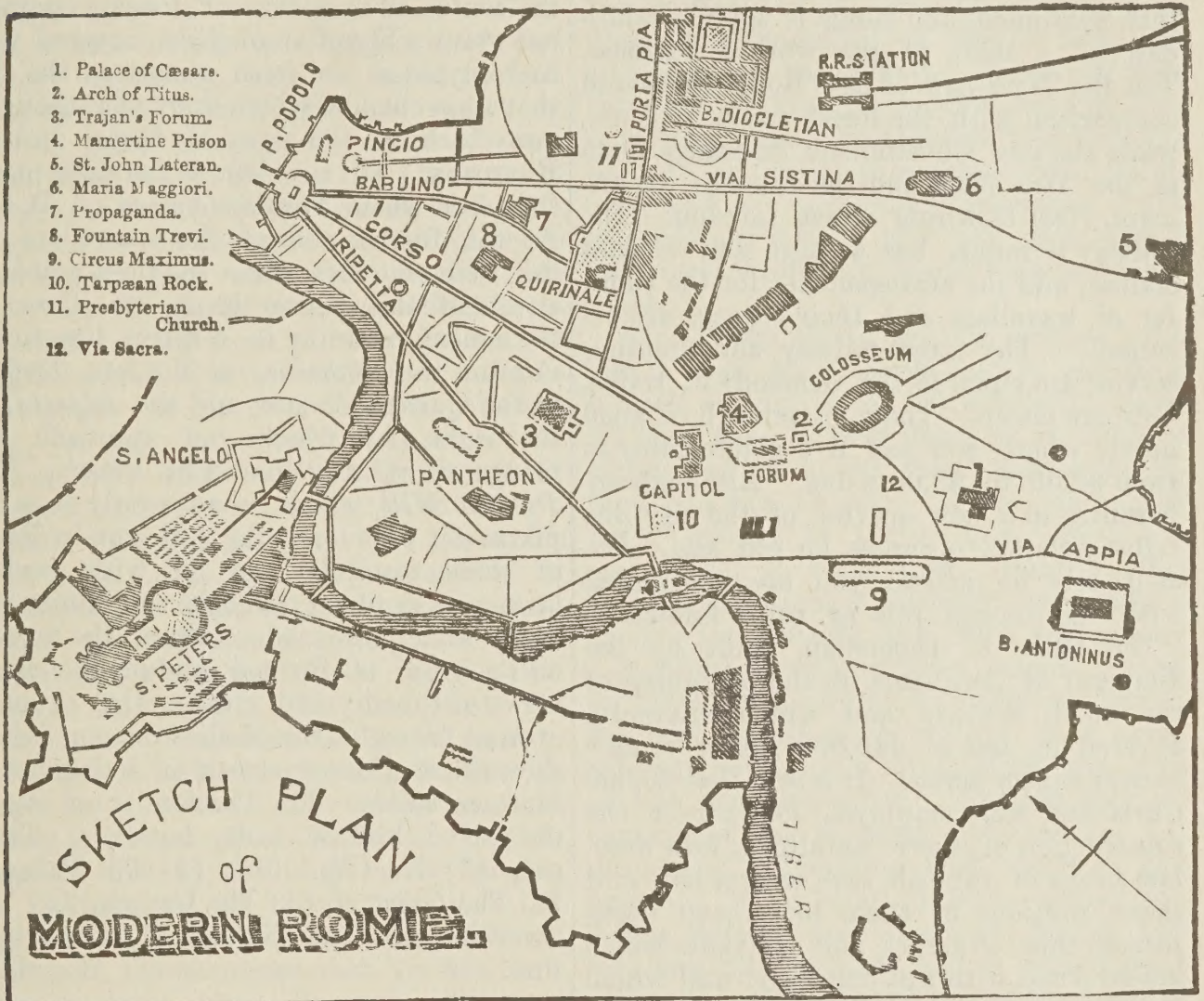
parison of which Nero's was lenient! Or the little island of Aneityum, in the New Hebrides, where Christianity was introduced in 1848, and where Canon Taylor, if he doubts our word and will go to see it for himself, may read an inscription on the mission church wall, which runs thus:—
WHEN HE LANDED IN 1848, THERE WERE NO CHRISTIANS HERE, AND WHEN HE LEFT IN 1872, THERE WERE NO HEATHENS.

It may be replied that these are isolated cases. Yes, they are; but they are not more so than the instances selected by Canon Taylor, upon which he founds such an extraordinary argument. Has the Canon so far forgotten his marching orders as to throw up the sponge because his society has not made as many "converts" as he would desire? *The Command* to every branch of the service is, "Preach the Gospel to every creature." Were the numerical results much less than those named, he would be recreant to duty who would say with the Canon that, because conversions are few, the missions, say in Egypt, Persia, Palestine and Arabia, should be given up as "futile." Does the Canon ignore the possibility of applying the principle of geometrical progression to missionary statistics? Does he really believe that the present ratio of increase is to be considered as a permanent, invariable factor? Only the other day a serious break occurred in the Cornwall canal. How did it happen? No one could tell. But it transpired that one of the employees had been aware for some time of a small leakage in the embankment—so small was it, he perhaps sat down and reasoned thus with himself,—"At this slow rate it will take 330,000 years to empty that canal or to destroy that embankment." Why should I trouble myself about it? While that servant slept—in one night—a breach was made, a hundred feet wide, and the canal was drained! Is it beyond the range of possibility that something analogous to this may, sooner or later, take place, by which the gigantic systems of Buddhism, Brahminism, Confucianism and Mohammedanism, may be swept out of existence? Is there any one, for example, who is marking the signs of the times, who would be greatly surprised if in ten years, or twenty years from now, Christianity should be proclaimed as the national religion of Japan? We do not say it will be—

* The London Missionary Society's report for 1886.

only that it may be, for "One day is with the Lord as a thousand years, and a thousand years as one day."

There are other considerations suggested by Canon Taylor's paper which we may advert to next month.



Editorial Brieflets.

No. I. IN ROME.

NEXT to Jerusalem, Rome! Of all other cities in the world the most interesting—ancient, mediæval, modern, and new Rome are, each and all, worthy of profoundest study. Founded, they say, B.C. 752, ancient Rome reached its greatest splendour, probably, about the time of Christ, when she ruled almost the whole of the then known world. Three or four hundred years later, "having filled the world with her renown, she fell at length amid the ruins of her own greatness." If we ask, how? Byron supplies the answer

in a single line,—*"The Goth, the Christian, Time, War, Flood, and Fire,"* to which may be added *Earthquake*. Gradually, under a long line of successive Popes, Rome rose slowly again out of its ashes—the materials of magnificent palaces and pagan temples being used to create and embellish the city of cathedrals and churches, convents, colleges, and monasteries that we see to-day.

Let others describe their emotions on approaching the "Eternal City," when, from the Campagna, they first caught sight of *"The Cupola!"* When our conductor opened the door of the railway carriage and sung out *"Roma!!"* with full euphonious emphasis

on the last syllable, it fell on our old ears like long-forgotten music. We felt as if our heart were in our mouth. That's all.

A few years ago, it would not have been regarded as in accordance with the fitness of things to dash into Rome with a railway train. But 'business' is a stronger force than sentiment, and Rome is again a candidate for a share of the world's business. The *Via Nazionale* of new Rome will stand comparison with the finest streets in Paris, while the new Government Buildings, such as the War office and the Finance department, rival Downing street, London. The railway terminus has a large and elegant station, and the arrangements for the transfer of travellers and their baggage are excellent. The street-railway and omnibus service are equal to the demands of traffic. Cabs are cheap. There are enough of good hotels where you can live comfortably at from \$2.00 to \$3.00 a day. Although apparently in a new quarter of the city, the railway station occupies an old site. Immediately on arrival you are confronted with the colossal pile of ruins known as "The Baths of Diocletian," built by the Emperor of that name in the beginning of the fourth century, and which originally covered an area of 440,000 square yards*—over ninety acres! It is said that 40,000 Christians were employed for years in the construction of these buildings, now desolate heaps of rubbish, save where, here and there, portions of them have been transformed into churches and convents which are adorned with fine paintings, and which count as their most sacred treasures the bones of many Christian martyrs.

Our hotel was in the heart of the city, near the far-famed fountain of Trevi. Not a day passed without our having "another look at it." What a marvellous conception it is! The central figure is a magnificent statue of Neptune. On either side are prancing steeds, fanciful sea-nymphs blowing their horns, dolphins spouting jets that descend in clouds of spray, and water falling from a hundred fissures into the great semi-circular basin in front—beautiful sparkling water brought from the distant hills by subterranean aqueducts.

Rome is almost round in shape. The circuit of its walls is twelve miles, and they are pierced with sixteen gates, guarded with gen-d'armerie. One of the best known approaches is by the *Porta del Popolo*, leading into the piazza or square of the same name—a place of great interest. In the centre of it is one of those venerable red granite Egyptian obelisks, covered with hieroglyphics as fresh almost as the day they were cut, and which carry your thoughts away back to the days of Moses and the Pharaohs. To the left, a fountain marks the place where Nero was buried (A.D. 68). At the further end of the square are two fine twin churches, where the three principal streets of this quarter begin—the *Corso*, in the centre, running in a direct line to the Capitol, the *Babuino*, on the left, leading to the Quirinal Palace, and the *Ripetta*, on the right, by which you approach the bridge of St. Angelo and St. Peter's. The *Pincian Hill*, which rises abruptly from the piazza del Popolo, is the 'Mountain Park' of Rome, tastefully laid out with garden, lawn and shrubbery, and is the fashionable drive and promenade. From the terrace on its brow is obtained one of the finest views of the city and surrounding country, even as far as to the Mediterranean, which shows like a silver streak at a distance of fourteen miles. The Pincian is not one of the seven historic hills, however. These are, (1) The Capitoline, (2) The Palatine, (3) The Quirinal, (4) The Coelian, (5) The Aventine, (6) The Viminal, (7) The Esquiline.

C.

Missionary Cabinet.

MR. WILLIAM QUARRIER.

PASSING along the South Western Railway, about half-way between Glasgow and Greenock,—near Bridge-of-Weir—the traveller can scarcely fail to notice a group of handsome buildings nestled among the Renfrewshire hills. The central one is an imposing mansion bearing on its face in immense letters, the words,—“The Orphan Homes of Scotland.” These Orphan Homes are the realization of the youthful dream of a genuine Scottish Philanthropist, whose name stands at the head of this paper.

*Walks in Rome, by Augustus J. C. Hare; 7th American edition, pp. 678, \$3.00. Probably the best English guide-book, and my chief authority in these notes.

When we have briefly sketched his career, and described the work he has in hand, we shall leave it to the reader to say whether or not he is entitled to a place in our "Missionary Cabinet."

When about eight years of age, William Quarrier stood in the High Street of Glasgow, a bare-footed, bare-headed, cold and hungry beggar-boy, who had tasted no food for a day and a half. He had looked in vain to each passer-by for help. It was then, when he was feeling the pinchings of hunger, he formed the resolution that when he got to be "a big man" he would try to provide for poor waifs like himself. At ten years of age he was apprenticed to a shoemaker. He stuck to his trade, until at length he was able to commence business in that line on his own account. Before long, he was the owner of three of the largest boot and shoe establishments in Glasgow, and in the fair way of amassing a fortune. He had long ere this given his heart to the Lord, but now he resolved to consecrate his time, his money, his all to God, if the way should open up for carrying out that which was all the time uppermost in his mind. He had been too open-handed to accumulate much money. So he had to look elsewhere for funds with which to commence the enterprize. In answer to his prayers, a friend in London promised him \$10,000. We can imagine his feelings, as he burst into tears of gratitude on receipt of that letter and took to himself the assurance that he was now going to enter upon his great life-work, and that whatever money would be required would be forth-coming. It is about twenty-four years since Mr. Quarrier began the work which has now grown to national dimensions, and in all that time he has looked only to the Lord for the means of carrying it on. He asks no man for money, and yet he is always able to meet his engagements. A short time ago, he was offered some \$40,000 as the nucleus of a permanent endowment; this he declined, for the reason that his accepting money in that form would imply a want of faith in God! "For," he himself says,—“I have never wanted for a penny when it was needed, since the day I began.”

We have mentioned a group of buildings designated "Homes." That constitutes Mr. Quarrier's "hobby." His establishment is

not a hospital, nor a poor-house, nor a house-of-refuge, nor a reformatory, in the ordinary sense of these terms, though it includes all of them and much more. It consists of a number of detached dwellings, each constituting a comfortable home for a family of about thirty children, with such pleasant surroundings as refined taste and ample means can supply. When we state that each of those houses cost about \$7,500, it will be readily understood that they are built to last, being substantial stone buildings, and of handsome appearance. The grounds are nicely laid out with gravel walks and shrubbery, flower beds and fountains.

Some years ago, it was the writer's privilege to meet Mr. Quarrier and to hear from himself the outline of his wonderful story. At that time he was desirous of having a church added to the then existing buildings. In fact, he said, "it was going to be built," though he had no idea where the money was to come from. Shortly after that conversation, "a friend" sent him a cheque for \$20,000, and with that money a beautiful church has been erected, seated for 1000. Not only so, an additional charm has been added to the village by a sweet chime of bells, and a turret clock, the gifts of two generous ladies. Another lady, in memory of her husband, defrayed the entire cost of a "training ship" built on the premises. This ship on land—named the *James Arthur*—cost about \$17,500, is 120 feet long, 23 feet beam, and is fully rigged and equipped. Already four of the twenty-five boys in training have left—"outward bound"—giving good promise that they will become missionary seamen.

The work continues to prosper and to grow in Mr. Quarrier's hands. His aim now is to add yet *twelve* homes to the twenty already occupied, so as to make accommodation for 1200 children. This means a further expenditure of nearly \$100,000! But the man who has already received about \$1,000,000 in answer to prayer, is not afraid to draw on the same bank for the smaller amount. Up to date, over 5000 children have gone forth from this establishment with fair prospects of becoming useful members of society. One half of that number were sent to Canada, and, so far as can be ascertained, they are nearly all doing well. The distributing home for these little settlers has

been changed from Belleville, where it was for many years, to Brockville, where the fine house and grounds of Fairknowe have been secured at a cost of \$12,500.

The work of a somewhat similar character conducted by this servant of the Lord in Glasgow, should also be noticed, but the limits of this sketch will not admit of more. Suffice it to say that the annual expenditure of all the agencies connected with Mr. Quarrier's Orphan Homes of Scotland amount to something like \$95,000 a year. We have no authority to solicit subscriptions in aid of this work, but if any of our readers feel moved by this statement to contribute, they may rest assured that their sympathy for the fatherless and motherless bairns of Scotland will be duly appreciated. The only title for admission to the Homes is **DESTITUTION**. Canadians visiting Scotland would do well to call at Bridge-of-Weir and inspect the Orphan Homes. There are few "sights" better worth seeing.

Presbyterian College, Montreal.

AMONG the institutions which deserve well from the Church, the Presbyterian College, Montreal, is second to none. Its history, to a few points of which we direct attention, has been an unbroken success from the beginning. By the Divine blessing its usefulness to our country at large, and especially to the cause of missions, has already surpassed the most sanguine expectations, if not of its founders, certainly of on-lookers from a distance. It was a wise undertaking to plant the college at this centre of learning and commerce. To Sir Wm. Dawson, the distinguished Principal of McGill University, we believe, belongs the honour of having written the first letter proposing the founding of the institution. It was urged that only by this means could the spiritual wants of the Province of Quebec, eastern Ontario and the valley of the Ottawa be properly overtaken. The University offered admirable facilities for the training of students in Arts, without any expense to the Church, and would be greatly strengthened by the presence of such a Theological Seminary.

The proposal was warmly approved by leading Presbyterian citizens, some of whom have since passed away, but not without

having their names permanently attached to the college as generous benefactors. The endowment of the two Mackay chairs and the John Redpath chair, and the erection of the magnificent buildings which adorn the side of our mountain, bear witness to this liberality. With the sanction of the General Assembly, which has supreme control over the institution, its charter was obtained in 1865, and work was commenced, Oct. 1867, in the basement of Erskine church, under the direction of the Rev. Dr. Gregg, now of Knox College, Toronto, as sole lecturer in all the subjects of the curriculum. He continued till Christmas, and was succeeded till the spring by the Rev. Wm. Aitken of Smith's Falls. Efforts to secure the services of Dr. Bruce, then of Broughty Ferry, Scotland, Dr. Marcus Dodds of Glasgow, Dr. McCosh of Princeton, and Dr. Ormiston of New York, having proved unsuccessful, and Dr. G. P. Young, of Toronto University, having declined the appointment given him by the Assembly as Professor of Divinity, Dr. MacVicar, the present Principal, then minister of Côte Street, now Crescent Street church, Montreal, was chosen Professor of Divinity, and entered upon the duties of the office in October, 1868. The prospects then were certainly not very encouraging. With no buildings, or library, or endowment, and only a handful of students, it required both faith and courage to face the future and prosecute the enterprise. The opening chapters of its history were by no means free from difficulty. Money must be secured to meet current expenses. Accordingly the Synod enjoined the Presbytery of Montreal to raise at least twenty thousand dollars. This was imposed as a sort of condition of the continuance of the work. The Lord opened the way, and an amount vastly greater than the sum called for was, in due time, forthcoming; so that to-day, after twenty years of diligent effort, taking into account endowment, library, buildings, scholarships and medals, there is secured to the church, at least, three hundred thousand dollars. The staff of instructors is now composed of Principal MacVicar and Professors Campbell, Coussirat and Scrimger, assisted by several Lecturers in special departments, and it is gratifying to know that every part of the work is being done in a manner which commands the entire confi-

dence of the large and steadily increasing body of students. The number in attendance this winter is seventy-nine. Valuable scholarships, connected with the Honour Course in the curriculum, are offered to students for competition, but nothing is given them in the form of gratuities. Students are drawn from all parts of the Dominion, and from Britain, and are afterwards scattered as widely as ministers and missionaries. When the graduating class of this session is added to the list of *alumni*, the total number will be little short of one hundred and fifty—all of them, except a few who have gone to their rest, active in the service of the church as missionaries and ministers. One, the Rev. Geo. MacKelvie, is missionary in India, supported by St. Paul's church, Montreal, and we learn that no fewer than fifteen others, now in the classes, are about to offer themselves for the foreign field, and there is a definite prospect of at least two of them being sent out during the coming year.

The training of men in three languages, English, Gaelic and French, is a distinctive feature of the college, the utility of which cannot be doubted. The church having rightly set herself to the task of evangelizing the million and a half of French Roman Catholics in the Dominion, the thorough preparation of missionaries for this class of our population becomes an imperative duty. Montreal is wisely selected as the place where this work is to be done. It is the head-quarters of the Dominion Evangelical Alliance, is locally and commercially the centre of Canada, and certainly the great centre of Romanism on this continent. According to the authorized report of the Society of the Propaganda of Rome, in 1886, the Diocese of Montreal has 300 churches and chapels, 450 priests, one Grand Seminary, and two minor ones, 7 colleges, 20 convents for girls, 750 parochial schools, 16 hospitals, and 11 asylums, with a Roman Catholic population of 412,000. The Diocese of Quebec has only 296,666 Catholics, 169 churches and chapels, and 331 priests. The total number of priests reported in the entire province is 1,452. Our missionaries are thus being trained in the very heart of Romanism, and no one better qualified for the work could be selected than Professor Coussirat, so sound in the faith, and skilful as a teacher, so cultured in his own lan-

guage and so eminent as an orientalist. The French students under his special care, at present 19, attend the lectures of the English professors as well, and are thus fitted to occupy fields where both languages are required.

The financial support of the college was, for some years, drawn partly from a certain territory which the General Assembly set apart for the purpose, and which, at one time, included Quebec and Ontario as far west as Belleville. Later, it drew its allotted share from what was known as the Union College fund. By the action of the last General Assembly, congregations in all parts of these provinces are free to contribute to its funds, and the treasurer informs us that there is pressing need for all in sympathy with the great work of the institution, to do so liberally and promptly. We trust also, that the recent resolution of the Board of Management to secure an adequate endowment will be prosecuted with energy and meet with a generous response.—Com.

French Evangelization.

THE recent Conference in Montreal, under the auspices of the Evangelical Alliance, has been the means of awakening increased interest in the Roman Catholic question, as it affects the well-being of the Dominion. The aggressive policy of the Jesuits is well known. Their incorporation a year ago by the Quebec Provincial Legislature, and the recent Act granting them \$400,000 out of the Provincial Treasury, has greatly emboldened them in their resolve to conquer Canada. To counteract their efforts, the voice of the people themselves must be raised, and to accomplish this they must be enlightened by schools conducted in a Christian spirit, and by the distribution of the word of God among them. This is the object aimed at by the Board of French Evangelization of our Church, which employs a large number of colporteurs among the French speaking population in the Maritime Provinces, Quebec and Ontario, in seeking to supply the people with the Scriptures. Some thirty schools, attended by nine hundred pupils, are under the care of the Board, and at present there are openings for several

others in districts where the need is very great. The number of preaching-stations supplied by the missionaries is eighty-three. In many of these, services are conducted in English as well as in French, and in not a few of them, the only Protestant service in the district is that given by the missionaries of the Board. There has recently been a decided improvement in the attendance and in the number of Roman Catholics present at several of the stations. Especially is this the case in Ottawa, in St. John's church, Montreal, and in St. Gabriel de Brandon, where a series of week evening services have just been held. At Ste. Anne, the missionary reports a morning attendance in French of 300, and an evening attendance in English of 150, with an average attendance of 170 at the Sabbath-school. The number of French students at the Presbyterian College, Montreal, this session is 19, all having the ministry in view. This is the largest number there has ever been. Three of them graduate next spring, all of whom are able to conduct services both in French and English.

The mission schools at Pointe aux Trembles are at present attended by 144 pupils,—by far the largest number in their history—of these, 63 are from Roman Catholic homes, 72 from the families of converts, and 9 the sons and daughters of Protestants. These last are from districts where there is no Protestant school, or where there is danger of their becoming Roman Catholics. During the summer, ten of the pupils of last session were employed as missionaries, six as colporteurs, and four as teachers. Five of last year's pupils entered the Presbyterian College this fall, one is studying medicine and three are attending the Normal School. The enlargement this year of the boys' school, and the erection of new class-rooms, etc., have greatly helped the work and it is hoped that the Board may be in a position to enlarge the girls' school next summer, so as to provide room for the increasingly large number of applicants for admission.

The pressing want felt at present is money to meet the requirements of the work. The sum of \$50,000 is needed for the current ecclesiastical year. Of this amount, only \$13,500 have been received thus far, and the Board is at present in debt upwards of \$16,000, with the salaries of many of the

missionaries overdue. It is hoped that when congregations are appropriating their missionary contributions they will bear in mind the claims of this scheme and its present urgent need. R. H. W.

Household Words.

ONE LESS AT HOME.

One less at home !

The charmed circle broken ; a dear face
Missed day by day from its accustomed place ;
But, cleansed and saved and perfected by grace,
One more in heaven !

One less at home !

One voice of welcome hushed, and evermore
One farewell word unspoken ; on the shore
Where parting comes not, one soul landed
more.

One more in heaven.

One less at home !

A sense of loss that meets us at the gate ;
Within, a place unfilled and desolate ;
And far away, our coming to await,
One more in heaven !

One less at home !

Chill as the earth-born mist the thought would
rise,
And wrap our footsteps round, and dim our
eyes ;
But the bright sunbeam darteth from the
skies—

One more in heaven !

One more at home !

This is not home where, cramped in earthly
mould,
Our sight of Christ is dim, our love is cold ;
But there, where face to face we shall behold,
Is home and heaven !

One less on earth !

Its pain, its sorrow, and its toil to share ;
One less the pilgrim's daily cross to bear ;
One more the crown of ransomed souls to wear,
At home in heaven !

One more in heaven !

Another thought to brighten cloudy days,
Another theme for thankfulness and praise,
Another link on high our souls to raise
To home and heaven !

One more at home—

That home where separation cannot be,
That home where none are missed eternally !
Lord Jesus, grant us all a place with thee,
At home in heaven !

S. G. Stock.

BLUE SKIES AFTER STORM.

All ye children of God who are under the peltings of poverty, or the down-pour of disappointments, or the blizzards of adversity, "think it not strange as though some strange thing has happened unto you." Millions have had the same experiences before you. No storm ever yet drowned a true believer, or washed out the foundations of his hope. The trial of your faith will be found unto praise and honour and glory at the appearing of your Lord and Saviour Jesus-Christ. Two thoughts ought to give you courage. One is that our Lord loves to honour and reward unwavering faith. He sends the storm to test you, and then the smile of his sunshine to reward you. Such has been the testimony of all his faithful ones from the days of stout old Paul to the present hour. Another thought is that the skies are never so blue as when they have been washed by a storm. The countenance of Jesus is never so welcome and lovable as when he breaks upon us a sun of consolation and joy after trials.

Many years ago, on a day of pouring rain and fog, I ascended Mount Washington by the old bridle-path over the slippery boulders. A weary, disappointed company we were when we reached the "Tiptop" cabin. But presently a mighty wind swept away the banks of mist, the body of the blue heavens stood out in its clearness, and before us was revealed the magnificent landscape stretching away to the Atlantic sea! That scene was a sermon to my soul. It taught me that Faith's stairways are over steep and slippery rocks, often through blinding storms; but God never looses his hold on us, and if we endure to the end He will yet bring us out into the "clear shining after rain."

"There was never a night without a day,
Or an evening without a morning;
And the darkest hour—as the proverb goes—
Is the hour before the dawning.

"So it's better to *hope*, tho' the clouds run low,
And to keep the eye still lifted;
For the clear blue sky will soon peep through,
When the thunder-cloud is rifted."

T. H. Cuyler, D. D.

A CHRISTIAN HOME.

"Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried; the Lord to do so to me, and more also, if aught but death part thee and me."—Ruth i, 16—17.

"Where thou lodgest, will I lodge", cried Ruth to Naomi. She knew that wherever Naomi stopped, whether it were hovel or mansion, there would be a Christian Home, and she wanted to be in it. What do I mean by a Christian home? I mean a home in which the Bible is the chief book, a home in

which the family kneel in prayer; a home in which father and mother are practical Christians; a home in which on Sabbath, from sunrise to sunset, there is profitable converse and cheerful song and suggestions of a better world. Whether the walls be frescoed or only a ceiling of unplanned rafters; whether marble lions are couchant at the front entrance, or a plain latch is lifted by a tow-string, that home is the antechamber of heaven. A man never gets over having lived in such a home. It holds you in an eternal grip. Though your parents may have been gone forty years, the tears of penitence and gladness that were wept at the family altar still glitter in your memory. Nay, do you not now feel, hot and warm on your hands, the tears which that mother shed thirty years ago, when, one cold winter night she came and wrapped you up in the bed and prayed for your welfare here and for your everlasting welfare before the throne?

O ye who are to set up your own home, see that it be a Christian home! Let Jesus make the wine at that wedding. A home without God is an awful place, there are so many perils to threaten it, and God Himself is so bitterly against it; but "the angel of the Lord encampeth round about them that fear Him." What a grand thing it is to have God stand guard at that door, and the Lord Jesus the family physician; and the wings of angels the canopy over the pillow, and the Lord of glory a perpetual guest. You say, it is important that the wife and mother be a Christian. I say to you it is just as important that the husband and father be a Christian. Yet how many clever men say—"My wife does all the religion of my house. I am a worldly man; but I have confidence in her, and I think she will bring the whole family up all right." It will not do, my brother. The fact that you are not a Christian has more influence on your family than the fact that your wife is a Christian. Your children will say—"Father's a very good man; he is not a Christian, and if he can risk the future, I can risk the future." O father and husband! join your wife on the road to heaven, and at night gather your family at the altar. Do you say—"I can't pray, I am a man of few words, and I don't think I could put half a dozen sentences together in such a prayer." You can pray; you can. If your child were down with scarlet fever, and the next hour were to decide its recovery or its death, you would pray in sobs and groans and paroxysms of earnestness. Yes, you can pray. When the eternal life of your household may depend upon your supplication, let your knees limber and go down, but, if you still insist that you cannot compose a prayer, then buy or borrow a prayer-book, and gather your family, and put your prayer-book on a chair and kneel down before it, and in the solemn and hushed presence of God, gather up all your sorrows and temptations and sins, and cry out—"Good Lord, deliver us!"—*Talmage.*

The Mission of John the Baptist.

JAN. 6. A.D. 26. MARK 1 : 1-11.

Golden Text, Mark 1 : 3.

THE gospel from which our lesson is taken, was not written by an apostle, but by one of their companions supposed to be the "Marcus" mentioned by Peter, 1. Ep. 5 : 13. One of the Fathers of the Church says that: "Mark the disciple of Peter, wrote a short gospel, the same as he had heard Peter relate." Mark does not say anything about the birth of Christ, but begins his narrative from John's baptism. V. 1. *The Gospel*—the good news of Jesus Christ who came to save his people from their sins, Matt. 1 : 21. *The Son of God*—the Lord of all power and might, Luke 1. : 35. V. 2. *In the prophets*—Mal. 3 : 1. V. 3. *Prepare ye*—Is. 40 : 3. This John did, by showing the people their need of a Saviour. V. 4. *Baptize*—a solemn rite of washing, typifying the putting off of moral defilement, previous to beginning a newer and purer life, Eph. 5 : 26 ; Heb. 10 : 22. *In the wilderness*—the country along the Jordan, East of Jerusalem. *Repentance*—a change of mind, attended with deep sorrow for evil committed. *For remission of sins*—repentance does not take away sin, but prepares the way for confession and forgiveness, 1 John 1 : 9. V. 5. *All the land*—many people from Judæa. *Jordan*—the great river of Palestine, rises in Mount Lebanon, and runs south to the Dead Sea. It has a swift current, and is about a hundred feet wide, Josh. 3 : 15. V. 6. *Camel's hair*—a coarse cloth still worn in Eastern lands. This with the leathern girdle, was the usual dress of the prophets, 2 Kings 1 : 8, Zech. 13 : 4. *Locusts*—a flying insect, resembling a grass-hopper. They are still used for food in the East. *Wild honey*—found in the clefts of the rocks, Exod. 3 : 8, 17. V. 7. *Preached*—the divinely appointed method of proclaiming the saving truths of the gospel, 1 Cor. 1 : 21, Rom. 10 : 14. Christ's commission to his apostles was "preach the gospel," Mark 16 : 15, Luke 24 : 47. *Latchet*—the thong by which the sandals then worn were fastened to the feet. It was the office of servants to unloose them. John declares himself unworthy to perform even this humble service for Christ. The greatest men of God have always been the humblest, Matt. 11 : 11, 1 Cor. 15 : 9. V. 8. *With the Holy Ghost*—giving them the Spirit of God. This was done visibly on the day of Pentecost, John 7 : 39, Acts 2 : 2-4. V. 9. *Nazareth*—there Jesus had been brought up, Matt. 2 : 23. It was situated on the west side of the Sea of Galilee, not far from Capernaum. *Was baptized*—"although sinless, he did it, to fulfil all righteousness," Matt. 3 : 15, to give his sanction to John's baptism as being a righteous institution. V. 11. *A voice from heaven*—the same that was heard at the Transfiguration, ch. 9 : 7, for His comfort and assurance, and for ours also.

A Sabbath in the Life of Jesus.

JANY. 13. A.D. 30. MARK 1 : 21-34.

Golden Text, Luke 4 : 16.

THIS lesson contains a description of some of the events that attended the beginning of the ministry of Jesus in Galilee. Jesus had been in Nazareth for some time, after Herod had imprisoned John the Baptist, Matt. 4 : 12. As he walked one day, by the Sea of Galilee, he met Simon and Andrew, who at his request, left all they had to follow Him, Matt 4 : 18, Mark 1 : 16. James and John, shortly after were also called, and followed Him, Mark 1 : 19, 20. V. 21. *Capernaum*, was then a flourishing city on the western shore of the Sea of Galilee. It is utterly ruined now. *On the Sabbath*—a better reading is "on the Sabbaths," Jesus began this practice as soon as he lived in Capernaum, and continued it all the time he was there. *Synagogue*, place of worship of the Jews. This one had been built by a Roman soldier, Luke 7 : 1-5. *Taught*—see for an example of this kind of teaching, Luke 4 : 16-21. V. 22. *Having authority*—Matt. 7 : 28, 29. Conscious of His divine nature, Jesus spake as Lawgiver, Expounder and Judge, see Matt. 5 : 21-22, 33-34. *Scribes*—doctors of the law, who explained it to the people. V. 23. *An unclean spirit*—impurity and evil spirits, a congenial association. The two are joined together in about twenty places in the gospels. The fact that filthiness, both moral and physical is so welcome to the evil one, should enforce the duty of having a clean soul in a clean body. V. 24. *Let us alone*—we do not want thee, The devil does not leave men alone, why should he not be attacked and driven away, Eph. 4 : 27, Jas. 4 : 7. *To destroy*—the devil knows that his power is only for a time, Matt. 8 : 29, Rev. 20 : 10. *Holy One of God*—allusion to Psalms 16 : 10. V. 25. *Hold thy peace*—Jesus does not need the testimony of devils to prove His dignity. The command to be silent, evidently refers to this alone, since the evil spirit spake afterwards, with a loud voice. V. 26. *Torn Him*—observe the malignant cruelty of the devil when he found he had to go. V. 27. *Amazed*—astonished, they wondered at the marvellous attestations given to Christ's mission and to the truths he taught. V. 29. *James and John*—who with Peter, were to be the "pillars" of the church, Gal. 2 : 9, Mark 5 : 37 ; 9 : 2. V. 30. *Wife's mother*—There was no word of celibate ministers then. That came much later on, according to prophecy, 1 Tim. 3 : 1-3. Peter was married, and travelled with his wife, 1 Cor. 9 : 5. V. 31. *She ministered*—prepared a meal for them, showing her gratitude and the completeness of her cure. V. 32. *At even*—at sunset, when the Jewish Sabbath ended. Jesus often showed it was right to do good on the Sabbath day, John 7 : 22-23, Matt. 12 : 7. The way in which the Lord employed His Sabbaths teaches us how to employ ours.

Healing of the Leper.

JAN. 20. A.D. 30. MARK 1 : 35-45.

Golden Text, Mark 1 : 42.

COMPARE Matt. 8 : 1-4, Luke 5 : 12-16. By the five verses that begin this lesson, we learn that very early in the morning of the day that followed the Sabbath, Jesus quietly slipped out of Simon's house, and went to a "solitary place" some distance away to pray. This was a common practice of Jesus, see Luke 5 : 16 ; 6 : 12 ; 9 : 18 etc. If Jesus, the Holy One of God, could not live without prayer, how much more, we, poor sinners should be often found kneeling at the throne of grace to be helped in our need, Heb. 4 : 16. V. 36. *Simon—followed*—Luke says "the people sought him," ch. 4, v. 42, and asked him to stay with them. It was to them also, and not to Simon alone that he said ; I must preach to other cities also, Luke 4 : 43. V. 40. *A leper*—Leprosy is a skin disease, loathsome, contagious, and said to be incurable. It was common in the East, Lev. 13 : 14 ; 2 Kings 5 : 1. *Beseeching*—Matthew says "worshiped him," and Luke ; "he fell on his face," the posture of extreme humility. *If thou wilt*—The man was sure of Christ's power, but not so sure of his goodwill, a groundless fear, as the Lord will teach him. V. 41. *Moved with compassion*—The heart of Christ is tender to human woes, compare Luke 7 : 13, John 11 : 33-35. *I will*—not, "I can," the immediate accomplishment of his will would of itself show his power. V. 42. *Immediately*—The miracles of Christ were always immediate, permanent and complete, a contrast to the "lying wonders" that are sometimes called miracles, 2 Thess. 2 : 9. *The leprosy departed*—In the same way, Jesus purifies the soul of believers from the leprosy of sin, Eph. 5 : 26, 27. He does not half do his work of grace, it is complete, and none but Him can do it, 1 John. 1 : 7. V. 43. *Straitly*—for strictly—*charged him*—The charge is in the following verse. "See thou tell no man," Matt. 8 : 4. V. 44. *Say nothing*—Publicity would draw crowds and interfere with Jesus' usefulness, or the priests, hearing of the cure having been done by Him, might through spite refuse to testify to its completeness. Jesus sends the man, at once to them, v. 44. *Those things*—see Lev. 14 : 4. *A testimony*—that the Messiah had come indeed and that God had visited his people. V. 45. *Blaze abroad*—tell everybody, a disobedience of Christ's orders, yet easily understood. He thought it too great a marvel to remain silent about it. It is a natural impulse of men, to tell others extraordinary news. It would be well if all that is thus reported was, as here, for the glory of Christ. *In desert places*—This was the inconvenience that Jesus had wished to avoid, but which the leper's indiscretion imposed upon him. Where no order exists to the contrary, it is evidently man's duty to confess before men all that Christ has done for us, 2 Tim. 1 : 12.

Forgiveness and Healing.

JANY. 27. A.D. 30. MARK 2 : 1-12.

Golden Text, Psalms 103 : 3.

THE miracles of Christ were not only works of mercy, done in attestation of the truth of his claim to be the promised Messiah. They also were visible acts, symbolizing his power over the moral nature of man. As we shall see by this lesson, this is plainly taught by Christ himself. Matthew and Luke both record this miracle. Compare Matt. 9 : 1-8, Luke 5 : 17-26. V. 1. *After some days*—probably, the ones he spent "in desert places," ch. 1 : 45. *The house*—Simon's, where the apostle's mother would make him specially welcome. V. 2. *Many*—Some were Jewish priests, from all parts of the country, drawn there by his fame, Luke 5 : 17. V. 3. *They come*—some of the town's people bearing a sick man on a litter. *Palsy*—disease that renders a man helpless. He is paralyzed. Are there not some among our friends that we might help to find Jesus also ? V. 4. *Uncovered the roof*—It was a "tiling," Luke 5 : 19, easily removed and probably as easily replaced. The evangelists do not describe it further. The bearers lowered the sick man through the opening, so that the people below had to stand aside. V. 5. *Son*—a loving term, full of spiritual meaning, John 1 : 12. Rom. 8 : 15, 16. Jesus encouraged the sick man, Matt. 9 : 2. *Be forgiven*—Jesus cures his soul before his body. It would try his faith. It may have been that his sickness had been caused by special sins. V. 6. *Reasoning*—murmuring at what they thought blasphemy. V. 7. *Speak blasphemies*—by claiming a power which belongs to God alone, Job. 14 : 4, Ps. 130 : 4, Isa. 43 : 25. V. 8. *In his spirit*—Christ knew their most secret thoughts, Matt. 9 : 4, Luke 11 : 17. V. 9. *Easier*—Any one could say ; "Thy sins, etc.," and no man could prove whether these words had any effect. But to say ; "Arise," would necessitate at once a visible proof of the power of the speaker. V. 10. *That ye may know*—Jesus shows here for what purpose, not only this miracle, but all others were wrought, i.e. ; *That the Son of Man, etc.* V. 11. *Take up*—Carrying the bed home would prove the completeness of the cure. V. 12. *Immediately*—Compare Mark 1 : 42. Christ's miracles are instantaneous and perfect. *We never saw*—Luke has ; "We have seen strange things to-day." Both expressions may have been used. Luke 5 : 26. The strange things were the two wonders ; God in human form, forgiving sin, and making the sick man whole. However, they did not yet understand the true nature of Christ, for they are said by Matt. 9 : 8, to have glorified God for having given such power to men. If as we see, Christ has the power to forgive sin, let us seek forgiveness by prayer. "Whosoever calleth on the name of the Lord shall be saved," Rom. 10 : 13.

Ecclesiastical News.

SCOTLAND: The Annual Convention for Deepening of Spiritual Life was held this year in Glasgow. Among the leading speakers were Dr. J. Elder Cumming, Dr. Andrew A. Bonar, and Rev. Mr. Meyer, of London, besides many ministers of the Established Churches of Scotland and England. Urgent appeals came from Inverness, Aberdeen, Dundee and Edinburgh, that a second convention may be held in one or other of these centres annually. A most interesting series of meetings on the Second Coming of Christ, has just been concluded in Edinburgh. The Scottish speakers were Rev. Drs. J. Elder Cumming and Andrew A. Bonar, and Rev. Mr. Riddell, Glasgow. Dr. Pentecost, of London, also took a prominent part. The Prohibitionists of Scotland had a very large, influential and enthusiastic meeting in Glasgow lately. Sir G. O. Trevelyan, Bart., was in the chair, and delivered a very telling oration on the practicability, usefulness and justice of the measure. Mr. Wilfred Lawson, son of Sir Wilfred Lawson, also took part, and, in a remarkable speech, proved himself worthy of his name. Dr. Marshall Lang and Mr. Andrew Carnegie, of New York, added much to the information and interest of the meeting. Rev. Dr. Stoddart, of Madderty, is the oldest officiating minister in the world, having completed his one hundred and second year. Besides conducting his ministerial duties without an assistant, he presides at the School Board. Notice has been given in Aberdeen Presbytery, by the Rev. Dr. Jamieson, Old Machar, of an overture to the General Assembly for the appointment of a committee to prepare a scheme of Scripture Readings, together with a series of prayers available for use in the public worship of the Church.

Prof. Charteris, of Edinburgh, has been ordered a rest of six months. He writes to the Kirkcaldy Conference of the Young Men's Guild, expressing doubts as to whether he will ever be able to attend another conference. In Life and Work, and in all evangelical movements, he has ever taken a leading part. The Annual Conference of the Church of Scotland's Young Men's Guild, held this year at Kirkcaldy, has been a decided success. Its meetings on Spiritual Life, presided over by Dr. J. Elder Cumming, are said to have been very helpful. The addresses delivered at the opening of the hall in St. Andrew's by Principal Cunningham, and in Glasgow by Professor Story, dealt with the creed of the Church and the subscription by its office-bearers. Dr. Story's was almost wholly historical, showing that the first intention of the framers of the Confession was that it should be merely a protest against prevailing error, and a manifesto, rather than an infallible standard of Divine truth. The United Presbyterian Hall in Edinburgh was opened by Principal Cairns

with an address on the argument for Christianity founded on experience. Principal Caird conducted the anniversary service in the church of Rev. Dr. Fergus Ferguson, U.P., Glasgow. The life of the late Principal Tulloch, by Mrs. Oliphant, contains much interesting matter, but in dealing with the ecclesiastical questions of the Principal's day, it is feared the authoress displays a lack of full and satisfactory appreciation. St. Cuthbert's Church, Edinburgh, is to be re-seated and improved at a cost of \$50,000. Mr. Hutcheson, R.S.A., has completed a bust of the late Dr. Norman McLeod for the Queen. . . . Professor Blaikie's Cunningham Lecture on the "Preachers of Scotland, from the Sixth to the Ninth Century," is published, and is being very favourably criticized. The subject is a popular one in Scotland. Rev. John McNeill, of Edinburgh, is to preach in Mr. Spurgeon's Tabernacle on Dec. 9th. He has just received a call to Regent Square Church, London, which he will possibly accept. The Disestablishment Committee have resolved to make Disestablishment a test of fitness for all parliamentary candidates. Rev. W. S. Swanson, son of the distinguished missionary to China, has received a call to the Free Church congregation at Lochmaben. . . . The church founded by the Rev. David MacRae in Gourrock, after his dismissal from the U. P. Church, has expired. The late Crawford Ross, Cadbole, Ross-shire, has bequeathed \$10,000 to the agencies of the U. P. Church. Rev. A. S. Sloan, M.A., B. Sc., is under call to the U. P. congregation in St. Andrew's, Fife. In Paisley, the family of the late Thomas Coats is erecting a church for the Baptist denomination. The style, so far, seems to be the Gothic cathedral. The church, which consists of an auditorium above and a lecture room beneath, will be seated for 800 persons and will cost not less than \$500,000. The Baptist Society in Paisley is very small. The Dowager Duchess of Hamilton, a daughter of that Princess of Baden whom Napoleon Bonaparte adopted as his daughter, died recently in Germany. Her connexion with the Church of Rome, and her unauthorized gifts from the palace to the Romish church at Hamilton, created for her great unpopularity. In Glasgow, there are said to be 60,000 young men between the ages of 15 and 29 who have no Church connection. The Wallace sword has been removed from Dumbarton Castle to the Wallace Monument, near Stirling. We have to record the deaths of Rev. Alex. Cameron, LL.D., Free Church, Brodick, and Rev. James Grierson Scott, Renfrew Street U. P. Church, Glasgow, who has been travelling for some time on account of ill health. Also, the Rev. James Fleming, of Troon, who died in the 96th year of his age and the 70th of his ministry. He was the oldest minister in the Church of Scotland excepting, Dr. Stoddard of Madderty, who has completed his 102nd year, and is still officiating. Besides these, we have to name Rev. Andrew Brown

senior minister of Beith, in the 71st year of his age, Rev. Thomas Ramage, Free Church Minister of Skirling, and Rev. Dr. Kay, of the Reformed Presbyterian Church, Edinburgh. Dr. Robert Young, Author of the Analytical Concordance and other valuable works, died in Edinburgh on the 14th of October, G. D.

ENGLAND.—Principal Rainy of Edinburgh, was present at the installation of Dr. Oswald Dykes into the Barbour Chair and Principalship of the Theological College of the Presbyterian Church of England, London. Along with the new creed or "compendium of Doctrine," now under consideration by the Presbyteries of this church, there is a declaratory statement similar to that adopted by the United Presbyterian Church of Scotland in 1879, in which are the following clauses:—

I. That every man who hears the Gospel is responsible for his acceptance or rejection of its free offer of eternal life.

II. That the teaching of the Confession on the subject of man's total depravity since the Fall is not to be understood as denying his responsibility both under the law and under the Gospel, or the existence and value of the natural virtues.

III. That while the duty of proclaiming the Gospel to all men is clear and imperative, and while the proclamation of the Gospel is the ordinary means of salvation for all who are capable of being called thereby; and while it is certain that no one is saved except through the mediation of our Lord Jesus Christ, and by the working of the Holy Spirit; Yet it does not follow, nor is it required to be held, either that any who die in infancy are lost, or that God may not extend His mercy to those who are beyond the reach of the ordinary means of salvation, as it may seem good in His sight.

The adoption of this summary of doctrine and declaratory statement, is not intended to abrogate the Westminster Confession of Faith, but to allow some latitude of interpretation to those who have difficulties in subscribing to it.

We sympathize with the Presbyterian Church of England in the great loss it has sustained by the death of its beloved General Secretary, the Rev. John Black, who has been taken away in the prime of life and in the midst of a career of great usefulness, for which he was eminently fitted by a remarkable administrative ability and highest fidelity in the discharge of his duties.

IRELAND.—For some years past the Government Commission dealing with educational endowments has been at work, and the alienation of endowments from the uses intended revealed by this commission, is, in many cases, shocking. The last papers to hand tell of one that may be taken as an example of many. About 180 years ago, a Presbyterian Elder in county Derry died. By his will he left a considerable amount of property to benevolent and pious purposes. Part of it was to found a school in which eight boys were to be educated, clothed and fed, children of parents who were of repute, but who had become reduced in circumstances. Also an allowance was to be made for old men who were to have the oversight of the boys. Some 30 years after the death of the testator, the

Irish Parliament, the members of which, at that time, could be but of the one dominant church, passed an Act, making the interest of the endowment payable half-yearly to the Archbishop of Armagh, and to his successors for ever. Thus the co-religionists of the testator were deprived of all authority over the disposal of the fund. Such was the "religious equality" that was common in days when Presbyterians, the most loyal of the subjects of the country, could not sit in Parliament or hold any crown office, unless they qualified as a communicant in the parish church. Even now, when the whole Educational Endowments of the country are revised, with some show of justice, it is next to impossible to get even-handed treatment. What is proposed is to put the endowment under a Board, one half of the members being Presbyterians and the other half Episcopalians, but the Archbishop is to be the permanent chairman, with another or casting vote. In other words, the control of the trust is to be put in the hands of Episcopalians. Our Presbyterian friends are protesting very vigorously against such a one-sided arrangement for the disposal of money that was originally their own. H.

UNITED STATES:—Our American Cousins are to be congratulated on their having elected a Presbyterian Elder and Sunday-School Teacher, to be their President. One of our Western exchanges is happy in the thought that now a "family altar" will be erected in the White House, (as if that were a new thing!) Another, predicts, that Mrs. Harrison will see to it, that ladies who attend her receptions shall "adorn themselves in modest apparel." It is beginning to be understood that the work of the church is very largely performed by women. We have a striking illustration of this fact in the statistics of the Presbyterian church for the past year. Their missionary contributions for the past year were as follows: Foreign Missions, \$295,501.03, a gain over previous year of \$43,851.38; Home Missions, \$226,067.24, a gain of \$34,106.94; total for Home and Foreign Missions of \$521,568.27, a total gain over previous year of \$75,622.13. This, it will be understood, is what was done by the women of the church in their distinctive or separate work. It was about one-third of the amount contributed for missions by the entire church. But this was by no means the sum total of their giving. In many instances the general contributions of the church were largely increased by their liberality and spirit of self-sacrifice.

CANADA.—Our Methodist friends are undergoing the bitter experience of a most unreasonable opposition to their University Federation scheme. But this only illustrates the old saying that the course of true love never runs smoothly. That they will come out all right in the long run, we have no doubt.

Our Own Church.

THE AUGMENTATION FUND.

THE General Assembly has appointed the 20th January as the day on which a special collection is to be made for augmentation in congregations which rely on this method of raising money for the work of the church. It is earnestly hoped that, whatever the mode of securing contributions may be, sessions will, in all cases, give the people the opportunity of contributing, and ministers will present the facts set forth in the brief circular which they have received.

It is not necessary at this time of day to argue for the principle which underlies the augmentation scheme, viz., that we are "every one members one of another," and that, therefore, the strong should help the weak. The fund has been carefully administered by the Home Mission Committee. Many Presbyteries have shewn faithfulness in endeavouring to secure that grants shall not be asked for in cases where they are not needed or deserved. The growing confidence of the church in the scheme is shewn by the fact reported to the General Assembly in June last, that in *twenty-one Presbyteries* out of thirty, there was an increase of contributions over those of the preceding year. A slight advance is still needed. The amount realized last year was \$26,173. The amount required to meet the obligations of the committee this year is \$28,000. *There is no reserve fund.*

The Presbyterian Church has an honourable position amongst the Canadian churches in respect of the support of the ministry. If only some of the strong charges which have hitherto given but scanty support to augmentation, will realize how greatly they may help their brethren in needier districts by giving bountifully to this fund, the success of the scheme will be placed beyond peradventure. Mr. Macdonnell's urgent appeal comes with a good grace. His own congregation, St. Andrews church, Toronto, recently made a "plate collection" for the augmentation scheme, which resulted in \$1406.00!

THAT "GREAT MISSIONARY FAILURE" has not yet injuriously affected the Presbyterian church in Canada. We are advancing

steadily, if slowly. A new stage in the missionary enterprise has been reached in our short history, which we notice with devout thankfulness. When we succeeded, (and it required a good deal of wise and conciliatory management to bring it about), in uniting our two Foreign Mission Boards into one, we felt that we had taken an important step, and a few years experience has justified the opinion; then, it was not long before single congregations, one after another, began to come forward and offer to support a missionary themselves, over and above their usual contributions to the Foreign Mission Fund. More recently, *individual members* of some of our congregations are making a similar offer. When we threw out a hint to that effect in the August RECORD, we did not dream that it would be so soon acted upon. But it is an accomplished fact. We do not know the name of the happy man who has taken the lead in this thing, but we have undoubted authority for the *fact*, and for stating that he has already secured his missionary, who will complete his college curriculum next spring (D.V.)—a young man of exceptional qualifications, mental and physical.

PERSONAL.—We are glad to hear that our respected moderator of Assembly, *Rev. W. T. McMullen*, is recovering from a severe illness; also that *Rev. John Morton* of Tunapuna, who has been sick, is convalescent. *Rev. James Cormack*, who was obliged to relinquish his work at Richmond and North Arm, B.C., on account of his health, is ministering to St. Andrew's congregation, Renfrew, Ont., during the absence of Dr. Campbell—lecturing in Morrin College, Quebec. *Rev. S. Rondeau*, formerly of Muskoka, has taken charge of the French congregation at Ottawa. *Rev. George McKelvie*, commissioned in May last, is hard at work studying the intricacies of native dialects at Indore, Central India, and *Rev. Donald MacGillivray*, recently appointed as a missionary to China, has been heard from at Yokohama, *en route*. *Rev. C. A. Doudiet* sailed for Glasgow, Scotland, in the end of last month, as travelling agent of the French Mission Board. *Rev. Dr. T. G. Smith* is vigorously following up the Queen's College Jubilee Endowment Fund, with a view to securing an additional \$50,-

000 to found a "Grant Chair" in the University at Kingston. *Rev. William Burns* has been associated with Mr. J. K. Macdonald, convener of the Assembly's committee on the Aged and Infirm Ministers' Fund (West), in the hope of securing a permanent endowment for that most deserving fund. It is said that *Rev. M. H. Scott*, formerly of Manotick, has succeeded in raising upwards of \$45,000 towards extinguishing the debt on the Ladies' College at Ottawa. The Presbytery of Truro have taken steps to celebrate the jubilee of *Rev. Dr. McCulloch* of Truro, next month. *Rev. John Wilkie* of Indore, continues to interest the western congregations with his descriptive missionary lectures, and Miss Blackadder of Trinidad, has, in a similar way, won golden opinions from the congregations in the east. There is no foundation for the report that *Father Chiniquy* has retired, or that he intends to retire from active work. He resigned his charge at St. Anne's to facilitate the union of the two Presbyterian congregations there, but he is as 'active' as ever, and will continue his evangelistic work as long as health and strength are granted him. He does not covet *otium cum dignitate*, and would far rather wear out than rust out.

THE PRESBYTERIES OF THE MARITIME SYNOD are engaged in visiting the congregations, holding missionary meetings, and making arrangements for "augmentation." The Synod allocated the \$8,000 required, to the Presbyteries. The Presbyteries carefully subdivide the amounts assigned to them among the congregations. As a rule each congregation pays the amount assigned to it. The College Board asks each congregation for one-third the amount assigned for augmentation.

ORDINATIONS AND INDUCTIONS.

GEORGETOWN AND LIMEHOUSE, *Toronto*.—*Rev. A. H. Drumm* of Washago, was inducted on the 18th of December.

LOBO AND CARADOC, *London*.—*Rev. F. Ballantyne* of Walton, was inducted on the 6th of November.

TILBURY EAST, ETC., *Chatham*.—*Mr. A. L. Manson* of West Zorra, was ordained and inducted on 20th of November.

CAPE NORTH, *Sydney*.—*Mr. Ewan McKenzie* was ordained and designated as a missionary to this remote, but interesting field in Cape Breton, on November 6th.

TABUSINTAC, *Miramichi*.—*Rev. James Rosborough* was inducted on the 16th of October.

WALLACETOWN, *London*.—*Rev. D. Kelsø* of

Roslin, Kingston, was inducted on the 1st of November.

MOSA, *London*.—*Rev. J. A. Stewart* of P. E. Island, was inducted on the 8th of November.

BETHEL, *London*.—*Dr. Thompson* was ordained and inducted on 25th September.

LICENSURE. — *Mr. Roderick Macleod* was licensed on the 30th of October, by the Presbytery of Victoria, in accordance with leave granted by the General Assembly.

CALLS.—*Rev. D. L. McCrae* of Cobourg, to First Presbyterian church, Jamestown, N.Y. accepted. *Mr. J. C. Tolmie*, probationer, to Melville church, Fergus. *Rev. Thomas Wilson* of Beeton, to Dutton, Ont. *Rev. D. McColl*, missionary at Proton, Orangeville, to the pastorate of that congregation. *Rev. E. Cockburn* of Uxbridge, to St. Andrew's church, Orangeville, Ont. *Rev. R. H. Abraham* of Burlington, to St. John's church, Hamilton. *Rev. Malcolm Leitch* of Valleyfield, to Knox church, Elora. *Rev. A. N. Campbell*, of Queensville, Toronto, to Scott and Uxbridge, Lindsay.

DEMISSIONS.—*Rev. D. L. McCrae* of Cobourg, under call to Jamestown, U.S. *Rev. J. A. Macdonald* of Horning's Mills and Honeywood, Orangeville. *Rev. J. R. Campbell* of East Lancaster, Glengarry. *Rev. W. Robertson* of Waterdown, Hamilton. *Rev. Archibald Currie* of Brock and Manilla, Lindsay. *Rev. H. Sinclair* of Cavan Church, Rutherford, Chatham, on account of ill-health.

CHURCHES.

New churches are being erected all over the land faster than we can keep track of them. Since our last issue, one, at least, has been opened in British Columbia, viz., at Nanaimo, and two in Manitoba—at Pilot Mound and Tarbolton; six in Ontario, to wit, at Glanworth, Tait's Corners, Waterloo, Brooke and Ennis-killen; at Georgetown, a handsome edifice costing \$14,000, and the suburban church at Deerpark, Toronto, \$8,500. At Richmond, Quebec, a beautiful new church has been dedicated, which cost over \$7,000. In the Maritime Provinces, our correspondent mentions five,—namely, (1) at Richibucto, N.B., in connection with which it is noted that the field occupied sixty-three years ago by one minister, *Rev. John Maclean*, is now divided into five congregations — Kingston and Richibucto, West Branch and Bass River, Wellford and Mill Branch, Buctouche, and Kouchibouguac. (2) St. Peter's, C. B., where the congregation is said to be small, but liberal, spirited and increasing. (3) Beaver Bank, Halifax, the first ever erected in the settlement, and it is added, "the people gave of their poverty and got some outside aid, and the little church was opened free from debt." (4) Springfield and English Settlement, N.B., where *Rev. J. D. Macfarlane* is the pastor. (5) At New Glasgow, N. S. At St. Stephen, N. B., the

church has been greatly enlarged and improved—at the opening services \$750 were collected.

A NEW CONGREGATION has been erected in Toronto, East of the Don.

MANITOBA ITEMS.—The scarcity of missionaries still continues. Our work would be in a bad way in the North-west were it not that Manitoba College students are carried at half fare by the railways to different parts of the country. Ten students, on an average, supply different points every Sabbath this winter. There are seventeen theological students in the college this year, two in 3rd year, four in 2nd year, and eleven in 1st year. There are besides, nine young men in Arts, who, already, conduct services, so that twenty-six men may be counted on for next summer's mission work. This will almost do away with the necessity of bringing students on their expensive journey from the east. In the meantime, half a dozen good ordained men are urgently wanted for the mission work in the Northwest. The late, on the whole, good harvest in the North-west, has made the amounts estimated to the fields, much more of a fixed quantity. Moreover, the work is now thoroughly in the hands of the Presbyteries, and all promises are made in accordance with the laws of the church, and will be supplemented. The Icelandic church in Winnipeg, known as Manitoba College Mission, is having much success. Evangelistic services are now being conducted in it. The young student, Jonas Johanssen, has now been joined by his brother, Larus Johanssen, an evangelist from Iceland, and the church is crowded to the doors at their meetings. There are upwards of 2,000 Icelanders in Winnipeg alone. Portage la Prairie has called Rev. M. Carmichael of Columbus, Ontario. Rapid City has called Rev. M. Coulter of Meaforde, Strathclair, Treherne, Rapid City and Rosedale, — Brandon Presbytery, urgently need settled pastors. A new church building was opened lately in Pilot Mound. Rev. Dr's. King and Robertson conducted opening services. The resignation of Rev. A. Maclaren of Springfield, was accepted by Winnipeg Presbytery. The congregation earnestly desires a settled pastor. Rev. W. A. Spence of Kildonan, has been appointed in Mr. Maclaren's place as lecturer in church history in Manitoba College; a good appointment. Messrs. Crossley and Hunter, evangelists, have been conducting union revival services in Winnipeg. The meetings have been held in two points in the city. In the south, in Grace Methodist church; in the north in St. Andrews, Presbyterian. The work has been successful. At regular communion in St. Andrew's church, on first of December, 85 were added to the church. All the churches are receiving a blessing.

G. B.

Obituary.

REV. JOSEPH BUILDER, one of our missionaries on the staff at Indore, Central India, died 14th November last, at Asheville, North Carolina, where he had gone in the hope of benefit to his failing health in that genial climate; but, alas! it would seem that the inroads on a constitution, never very robust, were too serious to be remedied. Mr. Builder was a native of Caledonia, Ont., and quite a young man. It was only in December, 1883, that he was ordained and designated to the the work of a missionary in India. He was stationed at Mhow, and was said to be exceptionally successful in his work among the natives. About a year ago his health began to give way. He was attacked with bleeding at the lungs, and by advice of his medical attendant, he asked leave to return to Canada. He reached home early last summer and had been gradually declining ever since. We sympathize with the mission in the loss of an efficient and faithful labourer, and especially with the young widow, upon whom now devolves the support of her little family. Mr. Builder's remains were interred at Burlington, Ont.

REV. JAMES A. JOHNSON, B.D.—We learn with deep regret of the death of Rev. J. A. Johnson, a young minister, who proceeded to Demerara last April, to take charge of St. Luke's parish. Mr. Johnson was a son of the late Rev. S. Johnson of Chipman, and was a graduate of the Presbyterian College, Halifax,—a young man of high attainments, and earnest piety. He was ordained, and appointed to Home Mission work by the Presbytery of Pictou, May 3rd, 1887. This field he resigned in the autumn of the same year. Rev. Mr. Ross of Demerara, invited him to take charge of his parish during his absence. He entered on this work on the first Sabbath of May, and laboured with success till a week before his death. When yellow fever laid its grip upon him and he gradually sank till on Sunday, 18th November, when he passed peacefully to his rest. Mr. Johnson had his attention directed for some time to the claims of the Trinidad Mission, and there was an expectation of his entering upon work among the Coolies, when his

engagement in Demerara should end. His death is deeply lamented by his fellow students and a large circle of friends.

MR. DAVID LANGILL, for forty years an elder of Salem Church, River John, N.S., after a long and painful illness, passed peaceably away on the morning of September 29th, in the eighty-sixth year of his age. He began to teach in Sabbath-school in 1828, and continued to take a lively interest in it and the prayer-meeting until laid aside by sickness. He was of Swiss extraction. His counsel was highly prized in the courts of the church, and his influence was always peaceable. He leaves a widow and twelve children, together with many grand and great-grand children to mourn the loss of one who was ever tender, kind and helpful.

Our Home Missions.

EASTERN SECTION.

THE committee held their semi-annual meeting on November 20. The expenditure to be met was found to be \$7,500. Of this amount \$3,000 were required for catechists' bills, of whom 43 were in the field during the summer. These catechists were nearly all students, and they rendered invaluable service, occupying the most difficult, scattered, and laborious stations, extending all the way from Vanceboro in Maine, to Labrador. The expenditure in connection with ordained missionaries and probationers was about \$4,000. There are 16 ordained missionaries, occupying groups of mission stations not yet able to support a minister in such a way as to entitle them to be on the augmentation fund. These "fields" are rapidly attaining the position of pastoral charges. For example, four attained this standing in St. John's Presbytery in 1888. But no sooner are a few groups transformed into pastoral charges than the fields cultivated by our student catechists become ripe to be ministered to by ordained missionaries. It is in New Brunswick that this process is going on most rapidly; but in all our Presbyteries there is scope for the same kind of work.

The committee estimate \$10,000 as the amount required for next year. It is hoped that the requirements within the Maritime Synod will be met by about \$8,000, and that \$2,000 will remain to aid the work in the Synod of Manitoba and the North West Territories.

WESTERN SECTION.

The total amount placed in the estimates for the current year for Home Missions was \$46,000, but in view of several new grants made to the North-West and elsewhere, at the meeting in October, this amount will be exceeded. At the present date the fund is not simply exhausted, but \$20,000 have been borrowed to pay the salaries due missionaries 30th September last. It is therefore earnestly urged that the contributions of congregations be sent in to Dr. Reid, at the earliest possible date, and that Presbyteries make every effort to call forth the liberality of congregations, so as to meet the increasing demands made upon the funds. All contributions should be forwarded *not later* than 1st March, 1889.

THE AUGMENTATION FUND (WEST).

The following circular addressed to the ministers, explains the situation and the requirements of the fund for the current year:—

The sum required for the current year in order to secure to ministers in weak charges in the Western Section of the church the minimum stipend of \$750 and manse, is about \$28,000. The amount realized last year was \$26,273, and, after meeting all claims, there was a deficit of \$986.37. (For details, see appendix to Minutes of General Assembly, pp. xxvi to xxix.) A slight advance on last year's contribution is, therefore, needed, in order to secure the desired result. There are now 136 congregations requiring aid from the Fund, as compared with 142 a year ago. The best evidence of the value of the augmentation scheme to the church is that those who see most of its working in their own neighbourhood—viz., the members of the church in Presbyteries which have a large number of weak charges—respond most readily to its claims. It is the earnest hope of the committee not only that those who have hitherto given this fund generous support will continue to do so, but that contributions from the strong charges in some of our Presbyteries which require but little aid from the fund, will be, in many cases, greatly increased.

"We, being many, are one body in Christ, and every one members one of another."

"Bear ye one another's burdens, and so fulfil the law of Christ."

D. J. MACDONNELL, *Convener*.

NEWFOUNDLAND.

A friend in St. John's sends us the following items of Church news, which we are thankful to receive. Now that the ice is broken, we shall look for frequent favours of the same kind.

At a meeting of Presbytery held in St. Andrew's church vestry, the Rev. A. G. N. Suckling was admitted, in terms of last General Assembly remit, into the Presbyterian Church in Canada, as an ordained minister. He was examined in history of Presbyterian Church,—Cunningham's ecclesiastical history; Kents 16 mo. Theology; Hodge's Biblical criticism and New Testament, Greek.

The Sacrament of the Lord's Supper was dispensed in St. Andrew's church here, on first Sunday in November. Day stormy—but attendance good, above the average. Thirteen new members were admitted. One family was received.

This congregation contributed goods, etc., to the value of \$50, for Mr. McKenzie in the Labrador. We are thoroughly conversant with the state of matters there. Destitution is chronic. The way to relieve them is not by sending goods, it would be a pit that would swallow any amount, year after year. The way is to take some of the less thrifty away altogether. There has been a great cry lately. People from Nova Scotia have contributed well, and it says a great deal for their goodness and sympathetic nature, but it is a story too often told to touch the good people of St. John's all at once. Not very long ago they responded nobly to such an appeal, and the result was, that a great part of the money was not needed. It was over-drawn, and only lately, I, with other clergymen, received the balance.

The Presbytery have been considering the mission stations here, that have been for some years past without a regular pastor. They intend to make an effort to have these places supplied. The ladies of St. Andrew's Missionary Association have voted \$50 for the support of the day school in Bay of Islands, and are willing to assist in keeping them a regular pastor.

We have our Annual Sale next month. The ladies are making great exertions to increase the sum they collected last year. Then they made \$800. All are interested and work well. The object being noble, for Home and Foreign Missions.

We have now three Sabbath-schools in connection with our congregation. All doing well. An effort is being made to erect a suitable building in the west end. Our school is so rapidly increasing there, under our energetic superintendent, Mr. Robertson, we hope to have a building by next summer. Already we have in the bank for this purpose nearly \$400, and hope to double it by the end of this year.

FILE HILLS PRESBYTERIAN MISSION,
Qu'Appelle, N.W.T.

The following note from Rev. Alexander Campbell, though not ostensibly intended for publication, will be read with interest:

NOVEMBER 26th, 1888. You may have been surprised to hear that I am now engaged in regular mission work among the heathen Indians here. I know I shall have your hearty sympathy and good wishes in this arduous, yet holy work. Nothing gives the poor lone missionary more courage than the certain knowledge that hosts of God's people are earnestly praying for his success and labouring that he may succeed by their contributions of money and clothing. I cannot express how much I was cheered on coming here to take part with Mr. Toms, in opening a bale of clothing sent from Ottawa. May God bless, nay he has already blessed, the ladies of the Women's Foreign Mission Society of Ottawa, for their thoughtful and generous gifts to the poor Indian children here! The days are hastening on when the nations are to belong to Christ, and I pray that God's Spirit may enable me to do something toward the grand consummation.

You are posted, I suppose, on the state of affairs here. The church has spent over \$1,000 augmented by \$450 from the Government, in erecting our boarding school for Indian boys and girls, and the F. M. S. of the Synod have asked me to take charge of it. It will take some time to get organized, but I trust we shall soon have the building occupied by as many as it can accommodate. The Indians are Cree, and I have to attack the language at once, as interpreters are scarcely to be had. With best wishes for the success of the RECORD in advocating the cause of missions.

A. C.

WOMAN'S WORK.

We are favoured with a copy of the Annual Report of the Woman's Foreign Missionary Society of the Presbyterian Church in Canada (Eastern Section),—a very interesting pamphlet of 72 pages, containing a report of the annual meeting held at Truro in September, with the eloquent addresses of Mrs. Robbins of Truro, Mrs. McKie of Charlottetown and Mrs. R. F. Burns of Halifax—the President. The report of the secretary, Miss Cassie Fairbanks of Halifax, and that of the Board of Management shew that the Society is in a flourishing condition. It embraces 24 mission bands, 85 auxiliaries, 4 presbyterial societies, and 19 other agencies. The treasurer, Mrs. Sherburne Waddell, reports receipts from all sources during the year, \$4,834.14. This Society has recently voted \$250 towards the support of Indian schools in Demerara, of which there are at present three, all well attended.

NOTES FROM THE NORTH-WEST.

By Dr. James Robertson.

The church at Pilot Mound was dedicated on the 18th ult. Principal King, D.D. preaching in the forenoon, and Dr. Robertson in the evening. On Monday evening there was a social gathering, all services were largely attended, and collections on Sabbath and receipts on Monday, amounted to about \$230. The church is frame, 37 x 50, with a seating capacity of over 300, and cost \$2,700. The history of the congregation illustrates the growth of work in the North-west. Seven years ago Mr. Farquharson the pastor—was inducted, and had sole charge of a district where there is now a self-sustaining and an augmented congregation, two mission fields and a portion of a third. Successful efforts have been put forth to remove the debts resting on the Nelson, Carberry, and Morden churches. Nelson congregation suffered, owing to the railway being located seven miles to the south. Deloraine, Glen Adelaide, Glenboro, and other centres are taking steps to build in early spring. The new church at New Westminster will be opened in January, and a third will be built in Vancouver before spring. Mr. Colter has been called to Rapid City, but owing to delicate health it is feared he will not accept. Mr. Court has received a unanimous call from Auburn, where he laboured for years as catechist. Brandon, Dominion City, Treherne, Riverside, Indian Head, Stonewall, and the rest are still in quest of pastors. Internal troubles that hindered work in the Brandon congregation are amicably settled. Mr. MacGillivray of Goderich, has arrived and is in charge of Elkhorn. The Rev. Mr. Cumberland of Stella, kindly volunteered for winter work, and is supplying Donald and other railway centres. Four important missions are supplied by the students who arrived earlier. There are still a large number of fields unsupplied and we must suffer if this continues till spring. The indications are that immigration will be on a large scale next year. Hudson's Bay, N. W. Land Co. and private offices, report extensive sales of lands to settlers. Mr. Charles Innes of Inverness, Scotland, has been heard from, and he expresses himself as much pleased with the North-west and desirous that Scotch crofters should emigrate. We must be prepared to follow up the settlers as they come. Neglect for even one year begets alienation from religious habits and actions. When Mr. MacKenzie of Morden, dispensed the Sacrament of the Lord's Supper recently at Pelican Lake, it was found that only two persons were communicants in the whole of one colony of crofters. Of the young men coming from the Eastern Provinces to the North-west, not 15 per cent. are communicants. But extension of work means increased expenditure for Home Mission purposes, and this demands more revenue. The church must plant religious

institutions in the newer districts of the Dominion if religion and morals are to be conserved and if she is to secure a swelling revenue for Foreign Mission work. The action of the Eastern Section of the church in asking their people for \$2,000 to assist in Home Mission work in the west is a step in the right direction. Thousands of people from the Maritime Provinces are here. It should not be left for Ontario to give them the gospel, especially when the Eastern Section is giving only about one-seventh as much for Home Missions as the Western Section, while it is about one-third of the strength of the west. Let both sections make work in the territory between Lake Superior and the Pacific, common work,—let us not repeat the blunders of early days in New Brunswick and Central Canada, in this new land. Our present advanced position must be retained.

Our Foreign Missions.

TRINIDAD AND DEMERARA.

RECENT letters intimate that Rev. John Morton's health is improving; the rest of our missionaries are well. From Demerara we have the pleasing announcement that the local Missionary Society is now out of debt. Mr. Gibson pleads for a house for the missionary, it being extremely difficult to secure a suitable building upon any satisfactory tenure.

How much longer must we wait for a volunteer to occupy the vacant mission in *Couva*, Trinidad? Mr. Macleod, our late missionary there, was taken from us nearly two years ago, and his place is still unfilled! *Couva* needs a missionary, but there is none forthcoming! Why is this? Where are the scores of Canadians, who, not long since, declared their readiness to go to the ends of the earth at the Master's bidding?

So far as is known to us, our missions in Trinidad and in the New Hebrides are in a highly satisfactory condition. The *gossip* that has been circulated by indiscreet pamphlets and otherwise, respecting the work of our missionaries in India and China, should not be allowed to disturb our confidence in the prudence and wisdom of the Foreign Mission Committee, at the same time it is well that our missionary methods be well considered and conducted on the most approved system. Other churches have found

it useful and necessary to send deputies occasionally to see how their missionaries do, to encourage them in their work, and to re-assure the home churches. The church of Scotland sent Dr. Norman Macleod to India. The Presbyterian church of Ireland sent Dr. W. Fleming Stevenson to visit all its Foreign Missionaries. The Free church of Scotland has also sent its ambassador to its foreign fields. The American Board has done the same. Has not the time come when a deputation from the Presbyterian church in Canada, should be sent to inspect and report upon all its Foreign Missions. We believe that it would be productive of much good, and would be regarded with satisfaction, both by the missionaries and the church at large.

We have neither letters from any of our missionaries, nor official communications of any other kind to place before our readers this month, but we hope to be in a better condition next month. In the meantime we copy from the *Halifax Witness*, part of a letter from Mrs. Watt, wife of Rev. W. Watt, a missionary of the Presbyterian Church of New Zealand, in the New Hebrides, which reads not unlike a chapter of the Acts of the Apostles:—

Next day we left there, and after some tumbling at sea, cast anchor at Tongoa, but the wind had begun to freshen and a heavy swell was on, and so we did not lie very comfortable. Mr. Michelson has a weakness for lofty situations, and has already built part of three houses on as many hill tops or eminences on Tongoa. Perhaps such situations are more healthy, but I pity the poor natives who have to carry up tons of stuff in the shape of casks of flour, etc., and no labor-saving appliances, nothing but the bone and sinew of human beings, with the help of poles and ropes. To do this implies no weakness on the part of his parishioners, who are certainly a fine muscular looking people, but evidently they have a mind of their own, for we found those near the mission station on strike, wanting some 4s. or 5s. a day for labor, and I understood Mr. Michelson had to get people from the other side of the Island to take up his goods. We saw the wreck of the *Madeline* lying on the beach, where she had gone ashore in April in a gale. In a good hurricane I'd rather Mr. Michelson than me living on a ridge top. To go up and down what I call "Michelson's Mountain" in an afternoon proved too much for me last year, and I was glad of a sore toe I had which kept me from thinking it my duty to go. Besides there was a heavy surf break-

ing on the beach, and I would likely have got a ducking had I attempted landing. Mr. Michelson came off, but said they had no spare bed. Thus I did not see Mrs. Michelson, though I pitied her, after months of isolation, missing the only chance of seeing any one of her own sex and colour.

From Tongoa to Epi we had a nasty voyage, and were very glad to land on Sabbath, 20th. We were too late for the morning and principal service, and thus had but a poor opportunity of seeing the state of the work there. The day was dull and dreary, and the afternoon far spent when we had service. The darkness of the building and the smallness of the congregation was rather depressing, but we were glad to be on shore and make the acquaintance of Mr. Fisher's new wife. Next day the vessel never got up near enough to send in a boat, and we enjoyed our rest on shore. I was much amused in the forenoon watching the sable beauties performing their toilet at the sea side. As there was a heathen feast going on, they ornamented themselves with an extra amount of whitewash. They smeared head and brow, made stripes and spots on nose and cheeks, etc., and laid the impress of hands and fingers on their bodies back and front. Though not imparting beauty to them in our eyes, certainly it has this recommendation, it prevents the possibility of any vermin living in their heads, and is so much nicer than the grease and black used on some other islands. Their dress consists of a narrow strip of matting round the hips.

On Tuesday, the 22nd, the Frasers and we left there, and next day were off Mr. Murray's place on Ambrim. In the morning we had a heavy squall and unsettled weather, and we did not get at all near the anchorage till late in the afternoon. Mr. Fraser and I went on shore, but had only one hour of day light to get the teacher's report and bring off some of Mr. Michelson's things, and it was 7.45 p. m., before they reached the vessel. I do not like the night voyages, moonlight at the best is cheating, and if the boat missed the vessel, they would have to spend the night in her, while we on board would not be easy-minded.

The volcano on Ambrim had been very active, and for some time it was terrific. A French soldier living near the mission station said the eruptions sounded like a field of artillery in action, and he really thought that the end of the world had come. The natives were panic stricken.

All's well that end's well, and our loved ones safe on board, we stood away for Sasun Bay, Malekula, where we cast anchor next morning—the Frasers (3) and we going on shore. Though the mission house there only consists of two rooms and the back verandah enclosed, yet shake-downs, boxes and sofas were easily turned into beds, and we all enjoyed the night on shore. We were much pleased to see the order and conveniences there, knowing

that the whole premises were the result of only one year's labor. Though they got a good reception last year, the Malekula missionaries have a hard field—the natives are very much more heathenish looking and fiercer than on Epi or Ambrim, and can never be spoken of alongside of the people of Malo and Santo. Zarry's murder in Jan., has told sore, especially on the Morton's, for when we reached their station, Pangkunm, on Friday, 25th May, we learned that they had never lit a lamp in their dwelling from the time of that outrage till that date. I cannot fancy how they endured such a reign of gloom from sunset till sunrise all in darkness, and none of the mission parties ever crossing the threshold of their doors except in daylight. I advised them to put up rugs and blankets, or anything, till they felt it was impossible for any one to see them through the window, and feeling then secure from outside gaze, light their lamp, and occupy their minds. The Morton's joined us to go to the meeting, and again we had a repetition of those lovely evenings so enjoyable in the tropics. One felt loath to retire below, the night being exquisite. Next morning we were off Malo, and landed at the Landell's station, and admired the neat, tidy place they had, but as they were coming to the meeting, and as the captain wanted to get to anchor that night (Saturday, 26th), we were soon on board again, and quickly across to Santo.

Missions to the Jews.

FROM THE CHURCH OF SCOTLAND HOME AND FOREIGN MISSION RECORD.

FROM the instructive tables given by Dr. Dalman, of Leipsic, we learn that there are 47 Protestant missionary societies engaged in Jewish mission work in various lands. Of these societies 14 are in Great Britain and Ireland, 11 in Germany, 3 in the Netherlands, 1 in Switzerland, 1 in France, 5 in Scandinavia, 4 in Russia, and 7 in America. These societies have 135 stations in places where there are considerable Jewish communities, and they have 377 labourers in their service. Their annual revenue is about £90,000. The total number of Jews on the face of the earth is estimated in this pamphlet at 6½ millions, so that there is just one missionary to every 17,000 Jews. The natural question of a utilitarian age now arises. What is there to show for all this expenditure of labour and funds? We state this under two heads:

1. *Statistical Results.*—It is estimated that since this century began and Jewish Missions were first organized, 100,000 Jews have been received by baptism into the Church of Christ. This is believed by Dr. Dalman, after careful computation, to be an understatement rather than an overstatement of the case. The London Jews' Society, the oldest of all Jewish Missions, had, up to 1877, baptized 3574 per-

sons since its commencement—in its mission chapel in London alone it had baptized up to 1887 no fewer than 1661 persons. From 1870-85, i.e. in fifteen years, 2648 Jews were baptized into the Evangelical Church of Prussia. In St. Petersburg, in 1885, 45 Jews were received into the Evangelical Church by baptism; in 1886, 50; in 1887, 41; in three years, 136 persons. It is well known that not a few Jews come over annually from Judaism to Christianity without the direct influence of missionaries at all; of these, Joseph Rabbino-witz is a notable example. In point of numbers the accessions year by year are more than we think, and there are in Judaism, as in other faiths, a number still who, like Nicodemus of old, are disciples of Jesus secretly for fear of their brethren. In point of quality, the character of these converts may be guessed from the fact that of the 377 missionaries engaged in the work as many as 150 at least are of Jewish birth. It is, indeed, often said that only Jews of inferior ability and low social position have embraced Christianity. We deny that this is true in any sense peculiar to Jewish Missions. It is wearisome repeating over and over the names that refute this assertion. Neander, one of the greatest of modern theologians, was a Christian Jew. Adolph Saphir, one of the most learned of living Presbyterian divines, is, if we mistake not, one of the first converts of the Church of Scotland's Mission to the Jews. Lord Herschell, the ex-Lord Chancellor, is by race a Jew, his father, the Rev. Ridley Herschell, having been a convert from Judaism, and the author of a series of biographies of Jews converted in high social positions—Da Costa, Stern, and others. Lydia Montifiore, of the well-known Jewish family, was a convert of high social rank and station. The accessions from Judaism to Christianity show men and women of culture and learning and station, but even if it had been otherwise we might still recall the words of St. Paul: "Not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; . . . That no flesh should glory in His presence."

2. *Moral Results.*—Actual baptisms are no adequate measure of the missionary results of our Jewish Mission work. There are moral results of the highest value which figures cannot express. For one thing, our Protestant and Evangelical Missions are giving the Jews a true representation of Christian doctrine and worship. Far be it from us to say a harsh or unkind word of those Eastern Churches which represent Christianity in many of the cities and countries where Jews are to be found. But there is much in their worship which seems to the Jew to be sheer idolatry. When he sees the Latin Christian bowing before an image of the Virgin, and the Greek,

Armenian, and Coptic Christian celebrating his mass, what can he think of such Christianity? What can the Jew of Jerusalem take the religion of Christ to be when he hears, for he is not allowed to see, how the imposture of the Holy Fire is practised upon the ignorant peasants, who throng the Church of the Holy Sepulchre at Easter time? Yet those corrupt forms of Christianity are all that two-thirds of the Jews in the East have to judge of Christ and Christianity by, and they cannot be expected to discriminate nicely between such an excess of elaborate ritual and the idolatry which has been so hateful to them since the days of their fathers. Protestant Missions are making the Jewish people familiar with Christian truth and Christian worship in their scriptural simplicity. Our missionaries report to us numbers of Jews who are now reading the New Testament for themselves, and are astonished at what it tells them of Jesus of Nazareth and His disciples.

Again, our Protestant and Evangelical Missions are disarming Jewish hatred of Christianity—the growth of long centuries of oppression and wrong which the Jews have borne at the hands of Christians. Our missions to Jews are reversing all that. Our teachers in Mission schools not only instruct Jewish children by hundreds, but have opportunities of winning their personal attachment and love. By relieving their temporal necessities, as there is need, our missionaries give the Jews a new conception of the spirit of Christ Jesus. Especially does the Medical Mission serve this end, and our Medical Mission at Smyrna has opened many Jewish hearts to Christianity in that large and important centre of Jewish life. It is clear, then, that short of conversions and baptisms, there is a great preparatory work in progress, which is overthrowing the outposts of Jewish hatred and prejudice against Christianity and undermining the very citadel of Jewish unbelief.

Moreover, the educational work to which reference has been made is telling, however slowly, upon Jewish thought and sentiment. The Jewish children in our Mission schools have many of them as thorough a knowledge of the Scriptures as the children in our Sabbath schools at home. They sing the Christian hymns, and are particularly fond of them; they read the Christian Scriptures; and they come under the Christian influence of the devoted men and women who teach them. One of our Jewish agents wrote home lately regarding a Jewish family who had attended for years our Mission school, that they were to all intents and purposes Christians, for all that they knew of Judaism was that their parents were Jews.

These are some of the results of Jewish Missions. They would be greater, if our faith were greater, if our prayers were more abundant, if our contributions were more adequate to a cause with so many claims upon the

Church of Christ. Meanwhile, there is great encouragement to persevere. Even if there had been no results in the form of accessions to Christianity it would not have been wonderful, considering the hatred so long meted out by the Christian to the Jew. Even if the results had been scantier than they are, the obligation of the Church to prosecute the work would be still the same. For all friends of Jewish Missions there is the grand and ultimate goal to work for—"All Israel shall be saved." And there is the promise to sustain present effort: "Even at this present time there is a remnant according to the election of grace."

The Presbyterian Record.

MONTREAL: JANUARY, 1889.

JAMES CROIL,
ROBERT MURRAY, } Editors.

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PAYMENT IN ADVANCE.

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Remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 415 Post Office, Montreal.

WE WISH ALL OUR READERS A HAPPY NEW YEAR!

OUR AGENTS should lose no time in advising us as to the number of copies required; in the absence of information to the contrary, the same number will be sent as last year. We are making provision for a considerable increase of circulation, but we advise *early application* to those who contemplate sending new or enlarged orders for January. Irregularity in the delivery of the RECORD should be promptly reported to us. In changing the address from one post office to another, it is important that the *old address* as well as the new should be stated. Ministers and missionaries unknown to us, when writing, will oblige us by prefixing "Rev." to their signature, or in some other way enable us to address them in reply in a becoming manner.

All letters containing money should be registered.

FRENCH EVANGELIZATION.

A CIRCULAR from the Board of French Evangelization has been sent to every Sabbath school superintendent, addressed to the care of the ministers of the Church. Will the ministers kindly oblige by handing the circular to the Superintendent of their Sabbath school?

Literature.

THE PEOPLE'S BIBLE, by Joseph Parker, D.D., of the City Temple Church, London. Vol. xv. 1 Chron. x, to 2 Chron. xx. This volume fully maintains the author's reputation as one of the most versatile and original writers of the day, in the domain of sacred literature. Solomon, the Queen of Sheba, Rehoboam, and Asa, have a prominent place in these discourses, and many important lessons are evolved in the cursory review of their sayings and doings. Funk & Wagnalls, New York; price \$1.50.

THE RELIGIONS OF THE WORLD, by David James Burrell, D.D. In this volume of 332 pages, we have a concise and clear outline of the ten great religious systems of the world. While admitting that there may be a modicum of truth in every one of them, Christianity in these pages stands out alone, as that which is adapted to the varied needs of all sorts and conditions of men. *The Presbyterian Board of Publication, Phila.*; price \$1.25. WM. DRYSDALE & Co., Montreal, Agents.

LIVES OF EMINENT MISSIONARIES, such as Robt. Morrison, William Carey, Robt. Maffat, Bishop Patteson and David Livingstone, are now published in London, in uniform size, and sold here at 50 cents each; very suitable for the Sunday-school Library. Agents for Canada, *The Toronto Willard Tract Society*.

THE PASTOR'S DIARY, by Louis H. Jordan, B.D., minister of Erskine church, Montreal. The edition for 1889, is a decided improvement on all its predecessors, and seems to be the *ne plus ultra* for convenience for the busy pastor, providing places for almost every routine of ministerial work in a neat and compact form. Price, cloth 75 cents; Leather tucks \$1.00.

PRESENT DAY QUESTIONS, four addresses to young people by Rev. W. A. Mackay of Woodstock, Ont., and some of the Laymen of his congregation, H. Dickinson, Woodstock. Price 10 cents—\$1.00 per dozen. The subjects discussed are (1) Infidel attacks on the Bible, by Mr. Mackay; (2) The Evolution Theory, by Mr. T. H. Lennox; (3) The Land-law of the Bible, by Mr. J. S. Mackay; and (4) How to succeed in Life, by Mr. W. P. McClure. They are all able and useful essays, and should have a wide circulation.

LOVELL'S MAP OF THE DOMINION, intended to accompany his projected Historical Gazetteer—the greatest literary enterprise ever entertained in Canada—is a very fine specimen of the Engravers Art. It is small, but remarkably clear and accurate; admirably suited for the minister's study. Price, \$3.50.

THE MONTREAL BIBLE REPORTER is the title of a neat, new monthly periodical published under the auspices of the Montreal Auxiliary Bible Society, ably edited by Rev. John Nichols.

STANDARD ECLECTIC BIBLE LESSON COMMENTARY FOR 1889, by A. N. Gilbert, and S. M. Jefferson, with Geographical Notes by Prof. J. W. McGurvey, CINCINNATI: STANDARD PUBLISHING Co. 316 pp. \$1.00 in cloth; 75 cents in paper boards. This volume seems to have been prepared with great care, and will be found very helpful to Sunday-school Teachers.

THE 84th Annual Report of the British and Foreign Bible Society—a ponderous volume of 716 pages—contains a full account of the transactions of this Society in publishing and distributing, in all parts of the world, the Word of God. Of the year's results we may judge, in some measure, by the issues of copies at home and abroad. During the year just closed, these have been the largest the Society has ever known. The total number of Bibles, Testaments, and Portions has been 4,206,000—273,000 more than the issue of the previous year. The total income for the year was \$1,251,000, and the expenditure about \$1,125,000. The legacies during the past year have been unusually large—\$304,260. The number of versions of the Bible, in whole or in part, the circulation of which has been promoted by the Society, is 286, of which we notice no fewer than eight in the dialects of the New Hebrides—including the whole of the Bible in the Aneityumese language, as translated by Drs. Geddie and Inglis. The editions printed or completed during the past year are 111, in sixty different languages. Upwards of 13,000 Bibles, Testaments and Portions are, upon an average, sent forth into the world on every working day of the year. The whole number issued since the formation of the Society in 1804 is upwards of 100,045,000 copies! At least 75,000,000 have been issued by other Bible societies, and yet the supply is very far from meeting the requirements of the world. Perhaps not more than 50,000,000 have gone outside of the English, German, and French-speaking nations. A vast army of *colporteurs* are employed by the Society, in every part of the world, in selling and distributing their publications, and all of these are doing more or less the work of evangelists at the same time. Although this is but a meagre outline of the transactions of this Society, it cannot fail to impress the reader with the magnitude of the work it has in hand, and to establish its claim for generous support from Christian people of all denominations.

Page for the Young.

BE CAREFUL WHAT YOU SOW.

Be careful what you sow, boys!
For seed will surely grow, boys!
The dew will fall,
The rain will splash,
The clouds will darken,
And the sunshine flash;
And the boy who sows good seed to-day
shall reap the crop to-morrow.

Be careful what you sow, girls!
For every seed will grow, girls!
Though it may fall
Where you cannot know,
Yet in summer and shade
It will surely grow;
And the girl who sows good seed to-day.
Shall reap the crop to-morrow.

BEING A BOY.

One of the best things in the world is to be a boy; It requires no experience, though it needs some practice to be a good one. The disadvantage of the position is that it does not last long enough. It is soon over. Just as you get used to being a boy, you have to be something else, with a good deal of work to do and not half so much fun. And yet every boy is anxious to be a man, and is very uneasy with the restriction put upon him as a boy.

There are so many bright spots in the life of a boy, that I sometimes think I should like to live my life over again. There is a great comfort to a boy in the amount of work he can get rid of doing. It is sometimes astonishing how slowly he can go on an errand. Perhaps he could not explain why, when he is sent to a neighbour's after bread, he stops to stone the frogs. It is a curious fact about boys, that two will be a great deal slower than one. Boys have a great power of helping each other to do nothing.

But say what you will about the general usefulness of boys, a farm without a boy would very soon come to grief. He is always in demand. In the first place, he is to do all the errands, go to the store, to the post-office, and carry all sorts of messages. He would like to have as many legs as a wheel has spokes, and rotate in the same way. Leap-frog is one of his methods of getting over the ground quickly. He has a natural genius for combining pleasure with business.—*Charles Dudley Warner.*

"WHILE WE HAVE TIME."

There was once a young man who had been made a minister, and he wanted to go as a missionary to some far-off country, that he might teach poor heathen people about the Lord Jesus Christ.

But this good young man was not very strong, and his friends were afraid he might soon die in the heathen land, which was hot and unhealthy, so they tried to persuade him to stay at home.

The young minister asked his physician how long he thought he might live in India.

"Perhaps," said the doctor, "you may live seven years."

"Then I will go," said he; "for in seven years, by God's help, I may do much work for Him."

So he went; and as he knew that his time must be short, he tried to spend every moment of it in serving God.

Even before he sailed away for India, his friends used to call him "the man who never lost an hour," because he was so careful not to waste any of his precious time; but now he felt it to be still more precious.

In these seven years he did a great work for God indeed.

He preached to the poor heathen people, and taught them about the Lord Jesus; and he wrote the prayer book and the New Testament in their language, so that they could read and understand it.

WHAT PLEASES GOD.

Children cannot be taught too early that there is nothing so pleasing to God as simple and unhesitating obedience. He knows what is best for every child. He never asks of any child anything wrong, and the child who knows the will of God as that will is made known in the Bible, and simply obeys it, pleases Him best, and will be the happiest child. The following will help to illustrate this:—

WHO DID BEST?

A story is told of a great captain, who, after a battle, was talking over the events of the day with his officers. He asked them who had done the best that day. Some spoke of one man who had fought very bravely, and some of another. "No," said he "you are all mistaken. The best man in the field to-day was a soldier who was just lifting his arm to strike an enemy, but, when he heard the trumpet sound a retreat, checked himself, and dropped his arm without striking the blow. The perfect and ready obedience to the will of his general is the noblest thing that has been done to-day." And nothing pleases God so much as absolute and unhesitating obedience.

"Life is real, life is earnest,
And the grave is not its goal;
'Dust thou art to dust returnest,'
Was not spoken of the soul."

Could we but bear those lines in mind, our lives would not be failures, and when we come to die we could look back with satisfaction on our parts in life.

Acknowledgments.

Received by Rev Dr. Reid, Agent of
the Church at Toronto. Office 15
Toronto Street, Post Office Drawer
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ASSEMBLY FUND.

Received to 5th Nov., 1888 ..	\$322.40
Roxborough, Knox ch.....	4.00
Lakefield	10.00
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King, St Andrew's ch.....	7.00
Rocky, Saugeen	3.00

\$438.00

HOME MISSION FUND.

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Manchester.....	3.00
Smith's Hill.....	3.00
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Lakefield	25.00
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"W S I"	10.00
"W R," Cobourg.....	1.00
Blyth	7.05
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Rocky Saugeen	9.00
Ottawa, St Andrew's ch.....	84.61
Ashton	15.00
Woodville	70.00

\$7168.98

STIPEND AUGUMENTATION FUND.

Received to 5th Nov.,.....	\$1279.07
Wolfe Island.....	4.50
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J Sutherland, Codrington.....	3.75
Molesworth.....	4.00
Renfrew.....	5.00
Smith's Hill.....	7.30
Dalhousie	10.00
Richmond Station.....	2.00
Metis.....	5.00
M'Killop	7.00
Winthrop	10.00
Abingdon	5.50
Beachburg	18.00
Manchester	8.30
Scott and Uxbridge.....	5.00
Alice and Petawawa	5.00
Elphin	10.00
Hullett	22.00
Ashton	15.00

\$1500.42

FOREIGN MISSION FUND.

Received to 5th Nov.....	\$9244.79
Per executor late J Wilson.....	173.25
Mount Forest.....	22.00
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Lakefield	34.00
Women's For Miss Soc.....	1890.57
Walkerton, Knox ch.....	130.00
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Avonbank	10.50
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J Sutherland, Codrington	3.75
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Three little girls, Shakesp'e	1.35
Springville S S.....	3.00
Richmond Station.....	14.75
Proton, St Andrew's ch.....	5.00
Niagara, St Andrew's ch.....	12.00
Fergus, St Andrew's ch.....	59.15
M'Killop	3.55
Winthrop	4.00
Toronto, St James' sq ch.....	58.50
A Taylor, Amos	5.00

Mr M M'Martin, Knox ch, Palmerston	10.00
Onondaga Miss Soc.....	10.00
Kingsbury & Brampton Gore	12.00
"A E," Aultsville.....	10.00
Scott and Uxbridge.....	5.00
Glenmorris	17.25
"W S I"	10.00
Scarboro', Knox ch.....	132.70
"W R," Cobourg	1.00
Berne	12.10
"Disciple," Cornwall.....	25.00
"A Friend to Missions"	1.00
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Mrs T Campbell, Strathroy.....	2.00
Alice and Petawawa	5.00
Elphin	10.00
Londesborough	12.15
Hullett	52.00
S Milliken, East Williams..	2.00
Grand Valley.....	3.00
Mrs Kellie, Skye	30.00
Madoc, St Paul & St Colu'ba.....	35.50
Onondaga	30.00
Hagersville.....	27.00
Queensville and Ravenshoe.....	11.00
Toronto, St James' sq ch	71.00
Winnipeg, St Andrew's ch.....	202.70

\$12,773.15

NOTE.—The amount reported in
October, \$20, as given by Mr. C.
McLenaghan, Balderson's Corners,
per R J Drummond, for China,
should have been \$25.

KNOX COLLEGE FUND.

Madoc, St Peter's ch.....	\$5.17
Proof Line.....	29.50
Millbank	5.00
West Gwillimbury, 1st ch.....	3.15
Londesborough	12.00
Dunwich, Chalmer's ch.....	5.00
Monkton	2.60
Paisley, Knox ch.....	17.03
Wingham P O.....	6.68
Molesworth.....	2.00
Leith.....	2.00
Richmond Station	2.00
M'Killop	1.25
Abingdon.....	2.50
Amos.....	13.50
Point Edward.....	5.14
Moore Line.....	7.50
Camilla.....	3.70
Ayr, Knox ch.....	83.17
Hullett	12.00
Beachburg.....	6.25
Grand Valley.....	3.00

QUEEN'S COLLEGE FUND.

Madoc, St Peter's ch.....	5.17
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Bishop's Mills.....	1.68
Lanark, St Andrew's ch.....	5.00
Beachburg.....	5.00

MONTREAL COLLEGE FUND.

Madoc, St Peter's ch.....	\$5.16
Beachburg	5.00

MANITOBA COLLEGE FUND.

Received to 5th Nov.....	\$ 253.19
Lakefield.....	10.00
Rev R Hamilton, Motherwell	10.00
Ashburn.....	2.00
Molesworth.....	1.00
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Richmond Station.....	1.00
McKillop.....	1.70
Winthrop	4.00
Beachburg	10.00
Scott & Uxbridge.....	2.00
Cartwright.....	3.00
Brucefield, Union ch.....	9.00
Hullett.....	6.00

\$332.89

MANITOBA COLLEGE DEBT.

Wick\$ 7.00

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th Nov.....\$1978.00

Walkerton..... 25.00

Milton..... 40.00

Jno Stewart, Shelburne..... 5.00

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Thos Wood, Galt..... 40.00

Elora..... 20.00

Peter Rennie, Fergus..... 16.66

Jno Wilson, Pine River..... 4.00

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WIDOWS & ORPHANS FUND.

Received to 5th Nov.....\$ 652.50

Markham, Melville ch..... 4.55

Vaughan, Knox ch..... 10.85

Bolton, Caven ch..... 8.55

Wick..... 27.00

Roxborough, Knox ch..... 10.00

Millbank..... 4.00

Lakefield..... 10.00

Quebec, Chalmers ch..... 50.00

Molesworth..... 2.60

Keene..... 35.00

Smith's Hill..... 3.00

Dalhousie..... 5.00

Moore, Burns ch..... 8.00

Richmond..... 4.50

Hespeler..... 3.00

Peterborough, St Pauls..... 52.00

Aylmer..... 8.10

McKillop..... .92

Winthrop..... 2.00

Portage la Prairie..... 18.00

Scott & Uxbridge..... 2.00

Scarboro, Knox ch..... 10.80

Cartwright..... 2.00

Dunbarton..... 5.00

Brucefield, Union ch..... 5.00

Elphin..... 3.00

Sydenham, St Pauls..... 7.00

Williamstown, St Andrews..... 12.00

Hullett..... 4.00

Kinlough, Riversdale and Enniskillen..... 6.75

Hills Green..... 2.00

Grand Valley..... 4.00

Manitou..... 12.00

Welland..... 10.65

Winnipeg, St Andrews..... 40.00

\$1045.17

WIDOWS & ORPHANS FUND.

Ministers' Rates.

Received to 5th Nov.....\$ 851.00

Rev D Mackintosh..... 8.00

" A Mackay, DD..... 8.00

" John Laing, DD..... 8.00

" John Gray, D D..... 8.00

" J A Carmichael (2 yrs)..... 16.00

" Arch Currie..... 8.00

" D A Thompson (2 yrs)..... 16.00

" R Hamilton..... 8.00

" R Y Thomson..... 8.00

" Henry Norris..... 8.00

" A F McQueen..... 8.00

" J M Wellwood..... 16.00

" J Hanran..... 8.00

" W Graham..... 8.00

" D McDonald..... 10.00

" P Straith..... 8.00

" W Bennett..... 8.00

" W C Windell..... 8.00

" L Cameron..... 8.00

Rev. F Ballantyne..... 8.00

" J James, DD..... 10.00

" W T McMullen..... 8.00

" J McNabb..... 8.00

" J Fotheringham..... 8.00

" J Abraham..... 8.00

" R W Leitch..... 8.00

" A D McDonald..... 8.00

" W K Shearer..... 8.00

" W M Martin..... 8.00

" John Currie..... 16.00

" T G Thomson..... 8.00

" A McColl..... 8.00

" D L McCrae..... 8.00

" Jas Stewart..... 12.00

" J Middlemiss, D D..... 16.00

" R Gray..... 8.00

" Arch Cross..... 16.00

" John Morrison..... 8.00

\$1211.00

AGED & INFIRM MINISTERS FUND.

Received to 5th Nov.....\$1103.49

Wick..... 27.00

Millbank..... 4.00

Lakefield..... 15.00

Rev G Jamieson..... 5.00

Avonbank..... 6.50

Fullarton..... 6.00

Willie's Thank Offering, Norwood..... 1.00

Molesworth..... 6.00

Mrs D A Irvine..... 5.00

Smith's Hill..... 3.40

Dalhousie..... 5.00

Bethany..... 5.00

Richmond Station..... 3.00

Hespeler..... 4.25

Carlisle, St Paul's ch..... 23.00

M'Killop..... 2.00

Winthrop..... 6.00

Kingston: St Andrew's, Chalmer's & Cooke's chs..... 36.87

Portage la Prairie..... 17.35

Aberarder..... 5.00

Scott and Uxbridge..... 2.00

Scarboro, Knox ch..... 20.00

Cartwright..... 3.00

Binscarth and Silver Creek..... 18.00

Dunbarton..... 5.00

Brucefield, Union ch..... 17.00

Elphin..... 4.00

Hullett..... 6.00

Kennebec Road..... 5.00

Rev W Johnston..... 1.50

Grand Valley..... 4.00

Botany..... 4.22

Rev Archd Cross, Edin, Scot..... 8.35

\$1388.93

AGED & INFIRM MINISTERS FUND.

Ministers' Rates.

Received to 5th Nov.....\$ 389.25

Rev R Thynne..... 4.00

" A Mackay, D D..... 4.00

" J Laing, D D..... 7.00

" J A Carmichael, 2 yrs..... 10.00

" Arch Currie..... 3.25

" D A Thurson, 2 yrs..... 7.50

" J Crombie..... 2.00

" R Hamilton..... 5.00

" R Y Thomson..... 4.00

" H Norris..... 4.00

" A F M'Queen..... 3.50

" C M'Killop, 2 yrs..... 12.00

" W S Ball..... 10.00

" W MacWilliam, LL B..... 4.00

" H Knox, 2 yrs..... 7.00

" D McDonald..... 3.50

" P Straith..... 3.75

" W Bennett..... 4.00

" J B Hamilton, 2 yrs..... 7.00

" L Cameron..... 5.00

" F Ballantyne..... 4.00

" J James, DD..... 5.00

" W T M'Mullen..... 7.50

" D Cameron..... 3.25

Rev. J Abraham..... 5.00

" R W Leitch..... 4.00

" N M'Nish, LL D..... 7.50

" J B Mowat, DD..... 10.00

" A D M'Donald..... 7.00

" W K Shearer..... 3.75

" W M Martin..... 3.75

" John Currie..... 7.50

" T G Thomson, 5 yrs..... 28.50

" A M'Coll..... 4.00

" D L M'Crae..... 8.00

" W Johnston..... 3.50

" J Middlemiss, DD, 2 yrs..... 9.00

" J Stewart..... 3.50

" R Gray..... 3.50

" D M'Leod, 2 yrs..... 7.00

" J Morison..... 4.00

" Alex Ross..... 5.00

" J Pritchard..... 3.50

" J Becket..... 4.50

\$659.00

NEW HEBRIDES AND DAYS SPRING.

Cornwall, St John's ch S S,

" Dayspring"..... 8.50

REV. CHS. CHINIQUY.

Miss L Wells, Toronto..... \$1.00

CONTRIBUTIONS UNAPPORTIONED.

Norwood..... \$45.00

Toronto, Charles st ch..... 100.00

Toronto, Central ch..... 100.00

JEWISH MISSIONS.

Per Rev Dr King, executor

of estate of late D Bain... 65.00

A Little Girl, Shakespeare..... 80

Mrs Crombie, St Anne's..... 3.00

Received during November by Rev.

P. M. Morrison, agent at Halifax,

Office, Chalmers Hall, P.O. Box

338.

FOREIGN MISSIONS.

Previously acknowledged..\$4116.43

W T Huggan..... 25.00

Anonymous in N. S..... 2.00

Friend, Stellarton..... 5.00

Sharon Church, Stellarton..... 62.00

Anonymous, Belisle, N.B..... 1.00

Synod of the Maritime Pro-

vinces in connection with

the Church of Scotland..... 546.00

Ladies Soc'y, Chipman, NB.. 12.50

St. Davids, St. John..... 180.00

W. M. S. Tatamagouche..... 15.00

Middle Musquodoboit..... 20.71

Letter Press..... 1.50

Loch Lomond & Framboise..... 37.00

Ewd B Sutcliffe, Halifax... 50.00

Sherbrooke..... 29.00

Young Lady, member of B.

C., Parsboro..... 5.00

Goldenville, Sherbrooke..... 6.70

Wm. McCulloch, Hantsport..... 5.00

Hopetown, New Carlisle..... 15.00

Chalmers Church, Halifax... 100.00

Nine Mile River..... 2.00

Harmony Mission Station... 11.00

Wine Harbor..... 7.00

Pugwash..... 8.00

St. Paul's, Fredericton..... 100.00

St. John's, St. John, N.B... 8.50

A Friend, Milford..... 50

Upper Musquodoboit..... 12.00

River Inhabitants..... 14.00

Elmsdale..... 6.30

Princetown, S S..... 25.00

Hampton, Hammond River

and Rothesay..... 15.00

Cape George..... 5.23

Bequest of late John Baird,

Onslow..... 61.00

Hermon Church..... 25.00

Gavin Hamilton..... 2.00

"A follower of Jesus,"..... 10 00

St Lukes, Bathurst	15.00
New Edinburgh SS.....	25.00
Harvey & Acton ad'l.....	1.00
Gore & Kennetcook ad'l....	2.00
Upper Stewiacke.....	25.00
Wm J K MacLean, Hope- well.....	4.00
Lunenburg.....	50.00
Lunenburg, SS, Mission B'd	45.00
—	\$5714.38

DAYSPRING AND MISSION SCHOOLS.	
Previously acknowledged...	\$542.65
Sharon S S, Stellarton.....	10.00
Shemogue	1.00
Noel.....	2.00
Master Rupert McKean, N Sydney .....	.25
Florenceville	12.03
Noel S S	1.43
Chipman	26.10
River Inhabitants.....	3.00
Princetown S S.....	82.00
Westchester Mission Stat'n	12.40
St Stephen's, St John	24.77
Rose Valley P E I	3.00
Geo M Frier's Birthday Box.	1.62
Red Bank S S.....	2.00
Sporting Mountain S S.....	2.25
Red Cross S S, Valleyfield, P E I.....	22.00
"W F M S" (for Demerara and St Lucia)	493.33
Lunenburg S S Miss Band..	25.00
Clifton S S.....	18.58
—	\$1285.41

HOME MISSIONS.

Previously acknowledged...	\$1698.02
"Anonymous," in U S.....	2.00
"Anonymous," Belisle, N B	1.00
"W M S," Milford.....	22.00
Shemogue	5.00
Noel	18.00
St David's, St John.....	160.00
Westchester	3.00
Middle Musquodoboit.....	11.95
Wm M'Culloch	4.00
James Church, Charlottet'n	100.00
Harmony Mission Station..	11.00
Pugwash	6.00
Gay's River and Milford ..	6.50
Noel	10.68
Upper Musquodoboit.....	8.00
River Inhabitants	4.00
Students' Miss Asso.....	52.28
Elmsdale	4.00
George M Johnson.....	6.00
Hampton, Hammond River, and Rothesay.....	12.00
Mount Uniacke.....	11.36
Shubenacadie	32.78
New London & Kensington.	20.00
West Bay	29.05
Blue Mountain.....	30.00
Gavin Hamilton	3.00
St Luke's, Bathurst.....	15.00
Upper Stewiacke.....	22.06
Bedford and Waverley ..	12.75
Mr J K Maclean, Hopewell.	4.00
Clifton	33.75
St David's (Maitland) Th'ks- giving Collection	60.94
—	\$2420.12

AUGMENTATION FUND.

Previously acknowledged ..	\$416.53
W M Soc, New Richmond..	18.00
1st Church, Truro.....	92.00
Gay's River and Milford ..	9.56
Newcastle, N B.....	25.00
United Church, N G.....	200.00
Elmsdale	13.00
Blue Mountain & Barney's River	8.00
St Luke's, Bathurst.....	20.00

St Andrew's, St John's, N F	85.00
Upper Stewiacke.....	45.00
Bequest of late T M'Lean, West River, Pictou, with 8 years' interest	148.00
—	\$1079.89

COLLEGE FUND.

Previously acknowledged ..	\$4573.77
Collect'n at opening lecture.	18.31
St David's, St John.....	65.00
Middle Musquodoboit	3.45
St Paul's, Fredericton.....	35.00
Interest John Killam	75.00
Upper Musquodoboit.....	4.00
River Inhabitants.....	3.00
Hampton, Hammond River, and Rothesay.....	6.00
Mabou and Port Hood.....	16.80
Div Can Bank of Commerce	143.50
Lunenburg	40.00
Bedford	7.42
—	\$4991.25

BURSARY FUND.

Previously acknowledged ..	\$107.49
H G Gratz.....	30.00
Gay's River and Milford ..	10.05
Well'gton, Kent, Gay's Riv.	2.00
Elmsdale.....	4.00
Geo Moser, Moosehead.....	2.50
—	\$149.04

AGED AND INFIRM MINISTERS' FUND.

Previously acknowledged...	\$1020.93
Rev E A M'Curdy .. Rates.	5.00
"T H Murray.....	10.50
"Jas Carruthers.....	7.00
"A Rogers.....	5.00
"E Bayne.....	3.75
"James Murray.....	3.50
"James Allan.....	2.50
"A Cameron.....	.70
"W Maxwell.....	3.50
"D Drummond.....	3.00
"G Patterson, DD.....	8.00
"John M'Carter.....	3.00
"R C Quinn.....	3.00
"P M Morrison.....	7.00
St David's, St John.....	25.00
Nine-Mile River.....	4.00
Gay's River and Milford ..	8.00
Grand Metis.....	2.00
St John's, St John.....	1.50
"Anonymous," p Dr Macrae	3.00
River Inhabitants.....	1.00
Princetown, P E I.....	7.00
Hampton, Hammond River, and Rothesay.....	2.00
St Luke's, Bathurst.....	5.00
Knox Church, Pictou.....	5.00
Rev Dr M'Knight..... Rate.	7.00
"J A M'Lean.....	3.75
"S Rosborough.....	3.00
Interest Rev M G Henry ..	25.00
Gore and Kennetcook	6.00
Int Jesse Cumming.....	10.00
Rev Geo Christie	2.50
—	\$1207.13

FRENCH EVANGELIZATION.

Received by Rev. Dr. Warden, Treas- urer of the Board of French Evan- gelization, 198 St. James Street, Montreal, to 6th December, 1888.	
Already acknowledged.....	\$6144.09
Kippen, St Andrew's.....	18.68
Peabody, Zion ch.....	3.20
Presbyterian Ch of Ireland.	728.33
C M'Lenaghan, Sr, B'derson	10.00
"J D W," Uxbridge.....	5.00
Wick	32.00
Sch Sec No 1 Stanley S S...	16.00
Eldon, St Andrew's.....	8.00
Dalhousie	15.00
Point Edward	8.16

Bethesda	6.00
Kilsyth	5.75
North Derby.....	3.40
Cruikshanks.....	1.60
English Settlement.....	29.00
Oneida	7.50
West Winchester.....	41.50
Whycocomah	2.00
Carleton Place, Zion S S...	10.00
Avonmore S S Mission Box.	6.00
A Friend, Madoc.....	1.00
Madoc, St Peter's S S	8.00
Greenbank	23.00
Sydenham, St Paul's	7.00
Palmerston, Knox ch.....	16.00
Beachburg.....	29.00
Kingsbury, Brompton Gore.	10.00
Oro, Knox ch.....	3.00
Mrs Eliz Macfarland, Bir- mingham	5.00
Camilla, St Andrew's ch...	12.00
Springville	5.20
Hamilton, Knox ch.....	22.50
Greenbank (addl).....	1.50
Mooretown .....	.30
Fordwich	4.60
Gorrie	2.78
Alice and Petawawa.....	5.00
Alexandria	23.42
Town Line and Ivy.....	5.75
W B Hamilton, Collingw'd.	4.00
Honeywood.....	3.62
Horning's Mills.....	3.25
Thos Campbell, Strathroy ..	2.00
Merritton, St Andrew's ch.	5.00
Elphin	10.00
South Plympton.....	12.00
Storrington	4.00
Glenburnie	3.00
Allan's Corners S S.....	4.30
Miss B Blackett, Allan's Corners.....	2.50
Montreal, St Gabriel ch...	27.70
Jasper, St George ch.....	5.00
Merrickville, Knox ch.....	3.00
Per Rev P M Morrison, Halifax.....	25.00
Glace Bay.....	6.00
Cape North.....	10.00
New Carlisle.....	4.00
Blue Mountain.....	5.00
Lake Ainslie.....	14.00
Chatham, St Andrew's ch.	7.00
St Stephen's, Black River and Napan.....	20.00
St John's (Nfld), St And ch.	11.00
Harvey and Acton.....	3.00
Clyde and Barrington	1.00
Union Centre and Lochaber	14.90
Port Hastings	37.20
West River and Green Hill.	11.00
Hermon ch, Millville.....	2.50
E Cumming, Wilmot	29.00
Shubenacadie	12.00
Lower Stewiacke.....	23.00
Westville and Middle River	1.00
"Anonymous," in N S.....	10.60
Chipman, N B.....	25.00
St John, St David's ch.....	7.40
Middle Musquodoboit.....	10.90
Loch Lomond & Framboise.	19.44
Sherbrooke	5.00
Pugwash	30.00
Fredericton, St Paul's ch...	9.00
River Inhabitants.....	4.00
Hampton, Hammond River, and Rothesay.....	6.15
Cape George	7.50
Bathurst, St Luke's ch	7.00
Pictou, Knox ch.....	20.00
Salt Springs, Ebenezer ch ..	1.00
Harvey and Acton (addl)...	18.00
Gore and Kennetcook	4.00
Caraquet	4.53
Mrs Ohman, St John's, Nfld	
Per Rev Dr Reid, Toronto...	2.12
West Guilimbury, 1st ch...	5.75
Asnburn	

Derby S S.....	1.06
Paisley, Knox ch.....	24.92
Jas Sutherland, Codrington.....	3.75
Molesworth.....	7.60
Latona.....	18.00
Richmond Station.....	6.50
M'Killop.....	15.10
Winthrop.....	6.00
Dresden.....	3.00
Scott and Uxbridge.....	2.00
Toronto, Cooke's ch, Y P A.....	13.80
Cartwright.....	10.65
"Disciple," Cornwall.....	25.00
Hullett.....	31.00
S Milliken, East Williams..	1.00
Grand Valley.....	3.00
Unionville.....	3.25
Rocky, Saugeen.....	7.00
Ashton.....	4.00

\$7995.05

POINTE-AUX-TREMBLES SCHOOLS.

Received by Rev Dr Warden, Treasurer, 198 St James st., Montreal, to 6th December, 1888.

Ordinary Fund.

Already acknowledged.....	\$2041.10
Georgetown (Que) S S.....	25 00
A Friend, Montreal.....	73.85
Woodlands, St Matthew's SS	15.00
A Friend, Osnabruck.....	10.00
Montreal, St Matthew's ch.....	11.00
Rev T J Barron.....	7.00
Inverness.....	6.21
English Settlement.....	1.00
Dunwich, Chalmer's ch.....	4.00
Beverly.....	20.00
East Williams, St And ch..	8.85
Churchill.....	6.00
Montreal, Taylor ch.....	3.50
Orms town.....	19.50
Shelburne and Primrose ..	15.12
J A Armstrong, Chinguacou- sey.....	10.00
Lynden.....	6.25
Corunna.....	2.18
Chinguacousey, 1st ch.....	7.33
2nd ch.....	6.78
Wingham S S.....	20.00
Mrs G Paton, Peterborough.	3.00
Caistor.....	2.70
Moore Line Church.....	5.00
Moore, Burn's ch.....	7.50

East Seneca.....	4.50
Winnipeg, Knox S S.....	5.00
Dalhousie Mills and Cote St George.....	6.00
Lachute, Herry's ch.....	11.00
Hillsdale.....	5.00
Mooretown.....	6.00
Belgrave, Knox ch.....	3.00
Seymour, St Andrew's ch ..	14.60
Rylston.....	7.40
Williamstown, St And S S..	50.00
Exeter, Caven S S.....	25.00
London King street S S....	16.13
A Friend Montreal.....	5.00
A Canadian Sister.....	2.00
English River and Howick..	22.50
Norton Creek S S.....	10.00
Montreal, Calvary ch, Miss Helper's society.....	10.00
Ayr, Knox S S.....	50.00
Montreal, French Pres chs.	6.05
Beauharnois.....	64.26
Chateauguay.....	15.00
A family in Chalmer's ch, Halifax.....	50.00
Elmsdale.....	5.00
Fisher's Grant.....	7.00
Smithville.....	2.00
Hastings.....	5.00
Cold Springs.....	10 00

\$2703.31

BUILDING FUND.

Already acknowledged.....	\$2491.48
Per Rev C A Doudiet.....	150 00
Fergus, Melville ch S S....	15.00
Fullarton S S.....	15.00
Per Rev C A Doudiet.....	255.08
Mrs P Casgrain, South Ely ..	1.00
Miss V Gobeille, Angers....	10.00
Ayr, Knox ch S S.....	15.00
R F Robertson, Montreal..	2.00
North Georgetown, Que ...	18.65
Vaughan, Knox ch.....	9.13
Bolton, Caven ch.....	8.51
Peterborough, St Paul's ch..	46.00

\$3036.85

MINISTERS' W. & O. FUND, MARI-
TIME PROVINCES.—Rev. George
Patterson, Sec'y.

Receipts from 30th Sept., 1888, to
30th Nov.

Ministers' Rates.—Rev John Wal-
lace, \$52.95; E McNab, \$21; Dr
Forrest, \$16; John Rose, \$22.30;
A B McLeod, \$14.80; E D Millar,
\$30; W J Thomson, \$27.84. Total,
\$184.89, of which \$14.07 for fines
and interest on arrears.

Congregational Collections.—Mil-
ford, \$2; Campbelltown, \$4; Bass
River, N B, \$2.50; Lawrencetown
and Cow Bay, \$2; New Carlisle,
\$5; Port Hastings, \$3; St David's,
St John, N B, \$1; Anonymous, per
Rev D McRae, \$2; River Inhabit-
ants, \$1; Princetown, P E I, \$3;
Hampton, &c, N B, \$2; Shediac,
\$8.22. Total, \$35.72.

WIDOWS' AND ORPHANS' FUND IN
CONNECTION WITH THE CHURCH OF
SCOTLAND; JAMES CROIL, TREAS.,
MONTREAL.

Renfrew, Rev R Campbell ..	\$30.00
Newcastle, N B, Rev W Ait- ken.....	16.00
St Gabriel Mis Soc, Montr'l	62.70
Carleton Place, Rev. D. McDonald.....	12.00

MANITOBA COLLEGE.

Received by D McArthur and Dr
King, treasurers;—

For Ordinary Fund.

American Presbyterian Ch, Montreal.....	\$100.00
Presbyterian Ch of Ireland.	484.00
	\$584.00

For Debt.

Previously reported.....	\$79.15
R Campbell, Elphinst'n, Man	10.00
R S Richardson, Winnipeg ..	25.00
	\$114.15

For Library Fund.

Previously reported.....	\$110.00
Rev Prof Hart, B A.....	12.00
	\$122.00

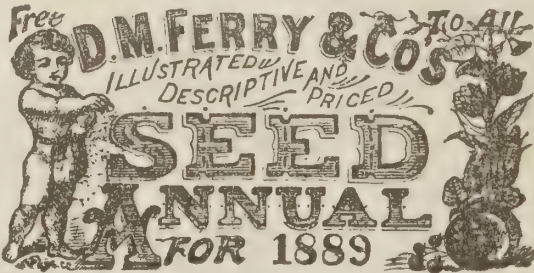
PRESBYTERY MEETINGS.

Stratford, Listowel, 15th Jan., 2.30 p.m.
Calgary, Medicine Hat, 5th March, 2 p.m.
Montreal, College Hall, 8th Jan., 10 a.m.
Peterboro', St Andrew's Ch., 15th Jan., 9 a.m.
Paris, Tilsonburgh, 15th Jan., 2 p.m.
Quebec, Richmond, 8th Jan.
Halifax, Chalmer's Church, 29th Jan., 10 a.m.
Ottawa, Knox Church, 5th Feb., 10 a.m.
Huron, Hensall, 18th Jan., 10.30 a.m.
Orangeville, Orangeville, 8th Jan., 10.30 a.m.
Rock Lake, Manitou, 6th March, 2 p.m.
Lindsay, Sunderland, 26th Feb., 10.30 a.m.
Guelph, Galt, 15th Jan., 11 a.m.
Toronto, St. Andrew's Ch., 8th Jan., 10 a.m.
Hamilton, 14th January, 5 p.m.
London, Dutton, 5th January.
Whitby, Bowmanville, 15th January, 10.30 a.m.
Truro, Great Village, January 14.

TRINIDAD.

The Foreign Mission Committee, (eastern
division,) invites correspondence with minis-
ters and licentiates of our church, with a view
to obtaining a successor to Rev. J. K. Wright,
Couva, Trinidad, resigned.

P. M. Morrison,
Halifax, N.S., 1 Nov. 1888. Secy.



Will be mailed FREE to all applicants, and to customers without
ordering it. It contains four colored plates, 600 engravings,
about 200 pages, and full descriptions, prices and directions for
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etc., etc. Invaluable to all. Send for it. Address,
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"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.*

Made simply with boiling water or milk. Sold only in packets, by Grocers, labelled thus:


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RENNIE'S Seed Catalogue, containing descriptions and prices of all the best varieties of

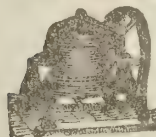
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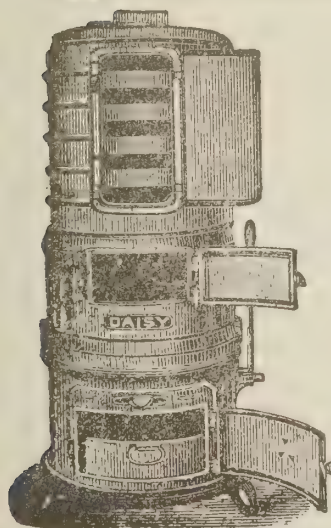
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Finest Grade of Bells,



Chimes and Peals for CHURCHES, COLLEGES, TOWER CLOCKS, etc. Fully warranted; satisfaction guaranteed. Send for price and catalogue. **W. H. McSHANE & CO., BALTIMORE, Md., U. S.** Mention this paper.



Hot Water Boilers.

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"Sectional,"
"Champion,"
"Daisy,"

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The best and cheapest article of diet ever introduced to the public.

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For Sale by all Grocers everywhere,

In tins, 1 lb. 40c.; $\frac{1}{2}$ lb. 25c.; $\frac{1}{4}$ lb. 15c.; and 2 oz. packets 5c.

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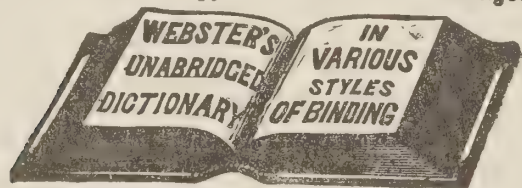
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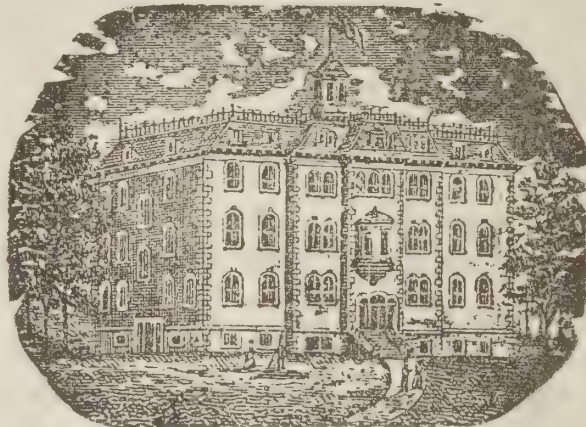
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Presbyterian Record

FOR THE
DOMINION OF CANADA.



FEBRUARY 1889

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THE

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FOR THE

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The Great Missionary Failure.

CANON TAYLOR's chief indictment is that the results of missionary effort are not worth what they cost—a most extraordinary statement to come from a Christian teacher, who must often have quoted the words of The Great Founder of Missions,—“what shall it profit a man if he shall gain the whole world, and lose his own soul”? It is impossible to say how many so-called “converts” are genuine Christians. Perhaps, there are as many “backsliders” in Christian countries as in heathen. But, assuming that a reasonable proportion of those who are enrolled as “members” in the mission churches, are living consistent lives, it is absurd to say that “vast sums of money, and the still more precious lives of hosts of devoted labourers, are thrown away in the prosecution of hopeless enterprizes.” The whole amount expended by the American Board in fifty years mission work in the Sandwich Islands (1820—1870), was \$1,220,000; the total number of natives admitted into full communion during that time, was 55,300; the cost of each was, consequently, \$22.06. Vast sums of money forsooth! How much is expended annually in the maintenance of religious ordinances in England? How much in Canon Taylor's own diocese? How much does it cost per

communicant? If that is the test, there may be failures nearer home than China.

He says the *quality* of our missionary converts is “bad.” Is it not unreasonable to expect that heathen converts should present the same type of Christians, as converts in Christian countries? Heathen converts must be compared with their neighbours who have not embraced Christianity. When that is done, the transformation is marvellous. Making due allowances for hereditary instincts and social environment, the converted Hindu, or Hottentot, or Malagasy, or Fijian, will stand comparison with the average church member of other countries.

Another insinuation is, that “the want of success in missions is to be attributed to the inferior quality of the missionaries. That comes with a bad grace from the minister of a Church that has on its missionary roll, names like Martyn, Heber, Selwyn, Patteson, Caldwell, McKenzie, and James Hannington. All the churches have given of their best men to the foreign mission field, and many of them men who have attained a front rank in Christian Philanthropy—Schwartz, Carey, Morrison, Burns, Judson, Williams, Ellis, Scudder, Duff, Livingstone, Moffat, and scores of others. It is a shame to speak of such men as “hirelings,” and that is just what Canon Taylor does. All missionaries are not alike, competent and successful, it is true, but,

take them as a class, they are certainly fairly up to the average of other ministers.

It is argued that the missionaries are overpaid, that they live too luxuriously—some sporting a pony-carriage, and nearly all aspiring to the luxury of a wife. It is even suggested that to ensure success they should assume the role of mendicants, and eat and dress as the natives do among whom they labour. That has been tried and found wanting. “Absolute self-renunciation, voluntary poverty, and conformity to the conditions of native life” may be very creditable to the missionary who is exercised thereby, but it is not a very elevating spectacle, and is calculated to bring shame and disgrace upon the Christian community that deliberately designates any of its ministers to that kind of living martyrdom.

The worst feature of this essay, and those of a similar kind from the same pen, is the carping, sneering tone that pervades it from beginning to end. It betrays profound ignorance of the practical working of missions—nowhere more apparent than when he seriously argues for “missionary celibacy.” Who does not know that the wives of missionaries have often been as successful as their husbands in effective work, and sometimes far more so? Apart from other considerations, the influence of a well-regulated Christian home in a heathen country cannot be ever-estimated.

What Canon Taylor says about the “unseemly rivalry of sects on mission ground” is perfectly true. It involves an incalculable waste of money, of energy, and influence. To say that “denominational differences must cease in the mission field,” is to enunciate a truth of the greatest importance at the present moment. The question is, how is it to be done? If we are to wait until the home churches show an undivided front, we shall have to wait too long. The true solution of the missionary problem will not be reached by the multiplication of foreign missionaries, and the devision of foreign subsidies, but in the education of native ministers, and the organization of native christian churches with full liberty to adapt their ecclesiastical polities to the varied circumstances of different countries, and with as little interference from alien boards and committees as may be possible.

Brieflet No. 2.

IN ROME.

EVEN the Post-Office is worth mentioning. It occupies a fine old palace, in the form of a hollow square. An arched way leads into a charming little garden with tropical plants, fountain and statuary, surrounded by a covered gallery, from which access is had to the different departments. It is but a few minutes walk from the *Piazza di Spagna*, the chief resort of English visitors. At one end of this square is the “Propaganda”—“the richest and best equipped missionary institution in the world.” It was originally designed for the education of converts from distant countries, to fit them for missionary work among the heathen. It has now a large staff of professors, a fine library, and an extensive printing establishment. It is moreover the controlling centre of all the mission work of the Church—Home and Foreign. There are many other colleges in Rome, among which the University of the *Sapienza* is now the largest, for the famous Collegio Romano, or Jesuit’s College, no longer exists as such. It was taken possession of by the new rulers of Rome in 1872, when its great buildings and other valuable belongings were confiscated, at the same time that the order was suppressed, for the reason that it was considered dangerous to the State. By special license, we were shown over the whole of this vast establishment. It was curious to see the cells of the monks, their refectory, their cloak-rooms, their chapel even, lined with book-shelves. No less than thirty-six libraries are united here, forming the “National Library,” with upwards of a million volumes, and increasing at the rate of nearly a thousand volumes a day. The large reading-room is open to the public, free of charge.

In front of the Propaganda is the pillar surmounted by a statue of the Virgin Mary, erected by Pius IX in 1854, to commemorate the dogma of ‘The Immaculate Conception.’ A few years later (in 1869), the doctrine of ‘Papal Infallibility’ was decreed an article of faith necessary to salvation; but before there was time to translate it into stone or marble, the Temporal Power of the Pope of Rome had vanished, and Infallibility has ever since been known as the protesting ‘Vatican Prisoner.’

The Barberini Palace is also in this neighbourhood: built by URBAN VIII, for his own use, about 1640. It stands in a garden that belonged to the historian Salustius ever so many centuries ago. A part of this fine palace is open to the public and is one of the "sights" of Rome. The celebrated picture of *Beatrice Cenci* attracts crowds of visitors. Although few can appreciate it as a work of art, all are moved by it who are acquainted with the tragic history of the beautiful maiden. URBAN had a fancy for bees, and with bees he decorated almost every room and pillar in the house and outside of it. In one room a swarm is represented so numerous as to eclipse the sun!—typifying thereby "the splendour of his family." The Propaganda and other buildings founded or endowed by him, are also profusely decorated with "Barberini bees."

Close to the *Barberini*, is the Conventual Church of the *Cappuccini*, attached to one of the largest monastic institutions in Rome. It is famous for its singular cemetery beneath the church—in the "basement," as we would call it, which is divided into four chambers by walls built entirely of human skulls. The spaces between these partition walls are filled to the level of the floor with 'holy ground' from Jerusalem. There the monks have been buried from time immemorial, but, the space being limited, they are not allowed to remain very long underground. They are taken up in succession to make room for the next who dies. And their bones are built into the walls, or used for the embellishment of the chapels, in frieze, cornice, or centrepiece, as they may be best adapted—the smaller bones being worked into chandeliers, flowers, wreaths, or filigree to adorn the ceilings! A number of the most illustrious dead are reconstructed as skeletons and placed in niches, dressed in the brown cloak and hood they wore when they were alive. Imagination cannot picture a sight at once so ghastly and so grotesque as this.

Welfare of the Youth of the Church.

It needs no laboured argument to prove that the future prosperity of our vast and splendid country depends upon the

moral and religious training of our youth. Statesmen may wrestle with the problem of our 'manifest destiny'; parties may rise and fall; governments may be overthrown; policies may be adopted and flung aside; but if our children are taught to live up to the ideal of Christian citizenship, all shall be well. Under God, the future of Canada is in the hands of parents, pastors and teachers, largely of Sunday-school teachers, for Spiritual forces are the strongest of all and levy tribute from all.

Last year, our imperfect statistics shewed 118,841 scholars, and 13,514 teachers and office-bearers in our Sabbath-schools, with an average attendance of 81,785 pupils. This is so far good and hopeful. The Sabbath-school committee, however, deemed it necessary to call the attention of the Assembly to the prevailing lack of interest on the part of parents and congregations in the work of Sunday-school instruction; and to "the neglect of thousands of children of the Church that are not brought either to the Sabbath-school or to the House of God, but are left to grow up without religious instruction." Omitting some of the local statistics, the committee's report was given in full in the RECORD for September last. In it we find these remarks:—

From the Report of the Committee on Statistics, we learn that 78,649 families profess connection with our church. Now, two children of church-going age is not a high average to allow for each family, yet this means over 157,000 children for which we are responsible. Our reports, however, say that there are only 118,000 enrolled as Sabbath-school scholars. Where are the other 39,000 Presbyterian children?

Again, of these 157,000, how many mature each year, and pass beyond direct control of parent or teacher? Probably one-sixth will be a low estimate, that is 26,000. But in the whole church this past year, only 12,500 were received into fellowship on profession of faith. What of the other 13,500? We are constrained to say that the church is not doing her duty to them. She is not alive to the seriousness of such a drain upon her vitality, as the loss of 13,500 every year.

Now, while the influence exercised by so noble an army of teachers—fifteen times as numerous as the ministers of our church—must be very great, we are constrained to admit that the church is not doing so much as she should towards the godly uprising of our youth. Making liberal allowances

for such children as are under wholesome parental instruction, there is still a large margin not accounted for, estimated in the report at at least 39,000! But even of those who pass through the Sunday-school, less than one half are admitted as members of the church on profession of their faith. This state of things is not confined to the Presbyterian Church in Canada. It is felt and deplored in all the churches. There is a missing link between the Sunday-school and Bible-class and adult membership—a gap very difficult to bridge, but which is at present exciting a great deal of interest and effort.

At last meeting of our General Assembly in connection with the Report on Sabbath-schools, it was moved by Rev. T. F. Fotheringham, seconded by Professor Coussirat, and resolved:—

“That the committee be instructed to enquire into the working of the scheme for the Welfare of the youth of the Free Church of Scotland; consider whether it, or some modification of it, would be suitable to the circumstances of the church in Canada, and, if so, to prepare such a scheme for consideration by next General Assembly.”

It naturally fell to Mr. Fotheringham to make the necessary investigations, and he has gone into the matter carefully, and embodied his views in a circular addressed to the members of the Sabbath-school Committee, of which we shall give a brief outline.

Mr. F. says, “In the Free Church of Scotland, there is a central committee with a corresponding member in each presbytery. These latter ascertain and report to the secretary, the names, &c., of intending candidates. From their reports, the committee are enabled to designate the places at which it will be most convenient to hold examinations, and mail the answers to the examiners. Each examiner values all the answers to the questions, and the reports of the examiners are received and tabulated. Printed instructions, covering every detail, are sent to all parties concerned. The papers are set by professors and others who are specialists in the respective subjects, but the work of valuing the answers is distributed amongst a number.

“In the English Presbyterian Church there is a ‘committee on Instruction of Youth,’ of which Drs. Dykes and Gibson are Joint Conveners. There are Vice-Conveners on ‘Bible Band’ (for the encouragement of daily, systematic and thoughtful reading of the Bible), on ‘Sabbath Schools,’ on ‘Higher Instruction,’ and on ‘Day Schools’ (necessary in some

parts of England.) The third section, that of ‘Higher Instruction,’ corresponds to the ‘Welfare of Youth’ of the Free Church. The system is substantially the same; differences lying merely in details. In both churches—medals, prizes and diplomas are given.”

The following gives an idea of the range of subjects prescribed by the church for the last year and the current one.—For 1887 88:—

Division I. *Biblical*.—St. Luke, chaps. 14-24 (inclusive.) Text Book. Dr. Lindsay’s Bible class primer on St. Luke. Price 4d.

Division II. *Doctrinal*. Shorter Catechism, Quest. 20-33 (inclusive.) Text Book for Juniors, Prof. Salmond’s B-cl. primer. Price 6d. Text Book for Seniors, Dr. Whyte’s B-cl. Manual pages 45-100. Price 2/6.

Division III. *Essays*. Juniors, “Elisha.” Seniors, “Milton,”

For 1888-89.

Division I. *Biblical*. Seniors—The Life of Christ. Text Book, Prof. Salmond’s B-cl. primer. Price -/6. Juniors—Joshua and the Conquest. Text Book, Prof. Crookery’s B-cl. primer. Price -/6.

Division II. *Doctrinal*. Shorter Catechism, Quest. 39-81 (inclusive.) Text-books as before.

Division III. *Essays*. Juniors—“Life of Joshua.” Seniors—“Luther.”

“In addition to its scheme for the instruction of youth, the Free Church Com. endeavours to promote their ‘welfare’ by the organization of a ‘Guild,’ which is a union of all the young people’s Societies of the church. Young people passing from one congregation to another, carry their guild certificates with them, as an introduction to the Society of the Church with which they may connect themselves. The constitution is very broad, and would embrace Literary Societies, as well as Societies of ‘Christian Endeavour.’ Its aim is to call out the co-operation of the young, and bind them closer to the denomination.”

The following syllabus, in outline, is suggested for the consideration of our Sabbath-school Committee:—

- | | |
|-----------------|-----------------|
| I. Biblical. | IV. Historical. |
| II. Doctrinal. | V. Evidences. |
| III. Practical. | VI. Essays. |

I. The Biblical Department should be supplementary to the International S. S. Lessons.

II. The Doctrinal Department should embrace the standards of the Church, especially the Shorter Catechism.

III. The “Pilgrim’s Progress” stands unrivalled as an epitome of practical Christianity. It should certainly find a place on our curriculum.

IV. In the Depart. of Church History, our young people should be made familiar with the story of their own church; its origin and early purity, the innovations introduced by Queen Margaret and her sons; its reformation in the 16th century, and its gallant resistance to usurped authority in the seventeenth. They should know that we can meet Anglican pretensions on historic grounds. The history of the early church should be studied; while the Reformation period would require a year to it.

self. The whole would be fitly concluded with a course on "The Church,"—showing the Catholic and Scriptural character of Presbyterianism. For this last, very suitable textbooks are found amongst the admirable series of Bible-class primers and hand-books published by T. and T. Clark, Edinburgh.

V. A brief course on Evidences would fortify our youth against the specious objections of shallow, popular infidelity.

VI. Besides being a most important branch of education, the composition of essays give an opportunity for more thorough study of subjects and biographies, which could not well be placed under any of the Departments.

Mr. Fotheringham further submits that in his opinion "The whole work of caring for the youth of the Church should be under one committee, as its various departments interlace so much. Would it not be well to recommend the Assembly to adopt a plan similar to that of the Presbyterian Church of England, and substitute for its present S. S. Committee one on

"THE RELIGIOUS WELFARE OF THE YOUTH OF THE CHURCH"?

This committee would include Sabbath-schools as one department of its work. The committee to be presided over by a convener, who would have general oversight of all the work, and vice-conveners to whom the routine and administration of the several branches would be committed.

NOTES FROM THE NORTH-WEST.

BY REV. JAMES ROBERTSON, D.D.

WINTER with us has not yet set in—the weather is mild, there is little or no snow, and hence mission work has been as easily prosecuted as in summer. We lament deeply that so many fields should be without supply. All the available students in Manitoba College have gone out for the Xmas holidays—three Sabbaths—and twenty-three of the vacant fields will get supply for that time. Mr. T. C. Court is to be inducted at Montrose on the 3rd of January, and Mr. I. L. Hargrave at Rosedale on the 4th. These two congregations have advanced from the status of mission fields. Treherne, Riverside, Dominion City, and other mission districts are also prepared to call, but cannot secure pastors. Mr. H. W. Fraser has resigned Ft. William to go as missionary under the American Board to North China. He joins Mr. Winchester, a former student of Manitoba College, who is labouring there. It does seem a pity that when there is such urgent need for men here, that our ranks should be thinned for foreign service. The American Church is old enough now to raise her own missionaries. Our Br. Columbia brethren are loudly calling Mr. Ross, of Carmam, to go to Chilliwhack, and ow-

ing to the state of his wife's health he is likely to go. He has done good service in Southern Manitoba, and his removal will be a great loss. He is clerk of the Rock Lake Presbytery, and of the Synod. Mr. Townsend, of Manitou, is compelled to go away for rest. His congregation is offering to deal generously with him. Mr. Lewis McIntyre, a young man from Scotland, has been appointed to Cartwright, and Mr. MacGillivray, of Goderich, is busy at Elkhorn. Two or three ministers from Ontario have offered to help us for a few months; we could place twenty permanently at once. Unless we secure suitable men for our work, we must be prepared to lose our present vantage ground. Glenboro and Clegg have secured money for church-building. A day's canvass settled a church for MacGregor. The disastrous fire at Deloraine may check operations for a time. Virden builds stone, and Morden started to raise \$750 to remove its mortgage, and got \$1,400. The balance goes to build a manse. The mortgage-paying epidemic spread to Mountain City, and the congregation there will soon be free. At Prince Albert, Battleford, Edmonton and Fort Saskatchewan, the people are suffering the lack of a market, and unless railways reach them soon, some of the settlements must be broken up. Dr. Jardine is alone this winter, and has charge of two congregations, and besides acting as principal of the Nesbit Academy. The Academy has secured a most efficient music teacher. The Icelandic work is progressing satisfactorily, and a congregation is to be organized at once. A colony of 120 families, south of Glenboro, is shortly to be visited by the Icelandic missionary. So far no suitable missionary has been secured for the Scandinavians. A Gaelic-speaking missionary is expected from Scotland for the Crofters, Pelican Lake. Evangelistic services have been held by pastors, assisted by neighboring ministers at several points and with gratifying results. Work has been resumed at the mines at Anthracite, and the mining force is larger than ever. Explorer and engineer Ogilvie has just returned from the Yukon, and says that the gold region is forty-five miles inside the British line, and the men for 200 miles can wash out \$10 per day anywhere. He reports the oil lands as being in area, tens, if not hundreds, of thousands of square miles. Shall the Church follow her sons to the far north in their quest for wealth?

The Church of Scotland has got her first deaconess in Lady Grisell Baillie. She was publicly set apart to the office in Bowden Church on Sabbath week. So far as we know, Lady Grisell is not only the first deaconess of the Church of Scotland, but the first in any of the Churches of these countries. Two other ladies have applied to the Session of St. Cuthbert's, asking to be set apart to the same office.

Missionary Cabinet.



Rev. Lal Bihari.

BABU LAL BIHARI, an ordained minister of our Church, and assistant to Mr. Grant in San Fernando, Trinidad, was born in Arrah, India in 1851, and is of the Kshatriya or military caste. His father was in good circumstances, and valuing education, he placed his boy early in school, and had him carefully instructed by a pundit, in the Brahminical faith. He committed to memory the Suraj Purana, Bandimochan, Hannouman, Chalisa, and a half dozen other

small books. He also read and committed to memory, portions of the Ramayan, Prem Sagar and other standard works, and thus his father and pundit were unwittingly preparing him for the work which he is doing in Trinidad.

At the age of sixteen, and shortly after his father's death, witnessing the oppression of the Chamars, and others of low caste by a relation who had the management of their fields, he loathed home life. He would not endure to see the fields tilled by poor creatures who did not get sufficient food to satisfy their hunger, and who were brutally treated if they were found stealing.

His heart craved, too, for something that he had not yet found, but which he was assured he would get, if he could only visit sacred places, and hear the words of pundits that excel in wisdom. At that time, too, there was a special reason for visiting Benares, an eclipse of the sun was expected, and to bathe in the Ganges at that holy city, at the time of the eclipse would be to secure merit equal to the presentation of 1000 cows. He set out from home in high hopes. On nearing Benares he and a fellow pilgrim were met by a Brahmin who offered to be their guide, and who pressed his services upon them. His companion persistently refused to accept him, yet he followed them hoping to receive something. At the Ganges they were preparing to go into the sacred river where thousands were already bathing, and his companion for a moment laid down his brazen cup, which was seized by the Brahmin, who plunged into the river, swam under the surface and emerged amid the throng, but was never discovered by the Baba or his companion.

This early experience of the holy city, and at the hands of a Brahmin, were not in keeping with his yearnings. From a deep well, sacredly guarded, he drank, rather tasted, the fetid waters which, however represented, did not prove to him to be the waters of life. After tarrying for many days and still sick at heart, he met an agent of the emigration house in Calcutta, recruiting for Trinidad. He was persuaded to move, and near the close of 1867 he arrived in Trinidad. Three years later, he heard, for the first time, the message of life from

the missionary with whom he has nearly ever since been associated. A year later he removed to San Fernando, and though doing a small provision business, he became a diligent enquirer, and frequently, Nicodemus like, he might be seen by night entering the mission premises by a back path to learn the way of salvation and light. In 1872 he was baptized, and shortly after took up his Christian work as an agent of the mission. In 1878, he embarked on the 'Pandora,' to visit his mother and wife whom he had left behind. Three hours from her anchorage, and yet within our sheltered bay, on a beautiful afternoon, this fine ship, with sails idly flapping, and in a strong current, was carried on the rocks. All were saved, but the ship was lost. The Babu, fearing that he was the Jonah, resolved to settle down. A year later, his wife and mother joined him. In 1882, he was ordained by the Presbytery of Trinidad. Not only has Mr. Grant, but the other missionaries as well, have spoken in the highest terms of his talents, attainments and consecration. Mr. Wright, who recently returned from our Trinidad mission, in the Knox College monthly writes, "Lal Bihari, is a host in himself, I can heartily endorse the following reference to him in Mr. Grant's last report:—"There is one, however, who stands out accredited by the church as no other Indian in Trinidad does, and I need not hesitate to name him, the Rev. Lal Bihari. His knowledge of Indian character and habits, of Indian language and literature, his sympathy with the people and thorough prudence in dealing with them, his clear insight of divine truth, his loyalty to it and his ability in unfolding and illustrating it, and his intense desire to win his countrymen from the false faiths they inherit to a simple trust in Jesus as the only Saviour of mankind, render him invaluable to myself, and a power in the Mission."

DR. BARNARDO AND HIS HOMES.

WE have selected *Dr. Barnardo* as a companion to Mr. Quarrier for our cabinet of missionary philanthropists this month, because in the great work these men are doing, there is much that is common to both. Their distinctive aim is

to rescue the poor and destitute that are unfortunately so numerous in both Scotland and England, to train them in habits of industry, to surround them with Christian influences, and finally to put them in the way of earning a respectable livelihood. Their plans of working are similar—providing *homes* for children rather than work-houses and reformatories where poverty and crime are so often crowded so closely together as to defeat the object they have in view. Both are entirely supported by the freewill offerings of Christian people all over the world, and both have the remarkable gift of keeping out of debt by answers to believing prayer. The work of both is kept well before the world by pamphlets and newspaper paragraphs. Mr. Quarrier makes no direct appeal to anyone for money. Dr. Barnardo appeals urgently to Christian sentiment at large. The only difference in the matter of finance is that Dr. Barnardo is mainly supported by the small offerings of the million, while Mr. Quarrier has received many large contributions. What interests us specially in these men is that both of them have for years been sending a large number of their young recruits to Canada. Dr. Barnardo has a branch establishment in Toronto (204 Faley Avenue), for the big lads and boys, and a Distributing Home at Peterborough, for little boys and girls. Recently, he has acquired a farm in Manitoba, consisting of over 9000 acres of fertile land, on which 100 young men are already employed. Up to date, Dr. Barnardo has sent out 3,773 of his protégés to Canada.

All we know of Dr. Barnardo's personal history, is that he was educated for the medical profession and is an F.R.C.S. of Edinburgh. While passing his studies in London, himself comparatively friendless and unknown, he began a small night school for the children of the poor labouring class in the East end of the city, about twenty-five years ago, giving two nights a week to it. Among his scholars was a genuine "street Arab," in whom he became specially interested, and who was the means of introducing him to a whole fraternity of roughs, utterly homeless and friendless, many of them famishing for want of food and clothes, sleeping out of doors or in deserted tenements in the coldest weather, with no other covering but the rags they wore in the day-time. Dr. Barnardo there

and then resolved to devote his future life to the rescue and training of waifs like these. He had none to help him but God "who feeds the hungry ravens." He asked Him "if it was His holy will to permit him to provide shelter for such poor children, and to give him the wisdom needed to seek them out during the hours of darkness, and to bring them in to learn of God, of Christ, of heaven." His prayer was heard and answered. First, a small house in a mean street was secured with accommodation for twenty-five boys: so rapidly did the work prosper that the small house in Stepney developed into a large and handsome building fitted to receive 350 boys. Other branches followed. Among them the "Village Homes for girls" at Ilford, Essex, begun in 1873, and now sheltering 1,000 girls from destitution and the perils of the streets. But these are only a comparatively small part of the whole enterprise now under Dr. Barnardo's direction. There are at present 34 separate institutions in various parts of the Kingdom and in the Colonies. Over 11,500 boys and girls have already been rescued from the street, educated, taught trades, or fitted for domestic service. The donations for all purposes during the year 1888 amounted to \$493.015 and consisted of 76,756 separate sums, of which 53,302 were less than \$5 each.

Household Words.

TRIALS.

How sweet to know
The trials which we cannot comprehend
Have each their own divinely purposed end!
He traineth so
For higher learning, ever onward reaching
For fuller knowledge yet, and his own deeper
teaching.

He traineth thus
That we may teach the lessons we are taught;
That younger learners may be further brought,
Led on by us:

Well may we wait, or toil, or suffer long,
For his dear service so to be made fit and
strong.

[FRANCES RIDLEY HAVERGAL.]

OUR GREAT REDEEMER.

Note how personal are the terms here

employed! How expressly the Holy Ghost speaketh! "Who His own self bare our sins in his own body." It was not by delegation, but "His own self," and it was not in imagination, but "in His own body." Observe, also, the personality from our side of the question, He "bare oursins," that is to say, my sins and your sins. There is a sort of cadence of music here—"His own self," "our sins." As surely as it was Christ's own self that suffered on the cross, so truly was it our own sins that Jesus bore in his own body on the tree. Our Lord has appeared in court for us, accepting our place at the bar—"He was numbered with the transgressors." Nay, more, He has appeared at the place of execution for us, and has borne the death-penalty upon the gibbet of doom in our stead. *In propria persona*, our Redeemer has been arraigned, though innocent; has come under the curse, though for ever blessed; and has suffered to the death, though He had done nothing worthy of blame. "He was wounded for our transgressions, He was bruised for our iniquities—the chastisement of our peace was upon Him; and with His stripes we are healed."

This sin-bearing is final. He bore our sins in His own body on the tree, but He bears them now no more. The sinner and the sinner's Surety are both free, for the law is vindicated, the honour of government is cleared, the substitutionary sacrifice is complete. He dieth no more, death hath no more dominion over Him; for He has ended His work, and has cried, "It is finished." As for the sins which He bore in His own body on the tree, they cannot be found, for they have ceased to be, according to that ancient promise, "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found." (Jeremiah 1., 20.) The work of the Messiah was "to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness." (Daniel ix., 24.) Now, if sin is made an end of, there is an end of it; and if transgression is "finished," there is no more to be said about it.

Beloved friends, we very calmly and coolly talk about this thing, but it is the greatest marvel in the universe: it is the miracle of the earth, the mystery of heaven, the terror of hell. Could we fully realize the guilt of sin, the punishment due to it, and the literal substitution of Christ, it would work in us an intense enthusiasm of gratitude, love, and praise. This is enough to make us all shout and sing as long as we live, "Glory, glory to the Son of God!"—C. H. Spurgeon.

THE MISSIONARY GOAL.

I love to stand in the ranks and march in the footsteps of those who have gone before!

me in the best work of the world, the work which God most honours, in which he is most pleased, by which he is most praised, and to which he gives the most illustrious promises. Every man likes to stand in a grand succession of kindred spirits. We wish to stand there, with Martyn, and Brainerd, and Cary, and Judson, and Ann Haseltine, and Harriet Newell, and all the others who have given lustre to history by their self-consecration to the work of the Master. We wish to work with them. Not with them only. We go back to the mediæval time, and wish to stand with Boniface and Anschar, with Adalbert, and Columban and, Otto of Stettin, and all the others. We go back to the early apostles, and the Christians who went everywhere preaching the word, their hearts burning in them, testifying of the Master and of his truth and of his promises. We wish to be in the line of those who have marched under the golden trumpets of God, and under that one banner in the world which never goes down, and to feel that their influence descends upon us. . . . Everything portends the coming events toward which God's plans have always been working, and toward which now he makes the centuries hurry; and it is our grand privilege to work with him in this vast enterprise for the renewing of the world; and whensoever we see the august plans and take part in them with a true enthusiasm of the heart, then we come together; then we combine our forces with each other, and then in an armament, not merely as individuals, we go forth, with banners flying and voices triumphant, to speed on the good work for which the ages wait, and for which Christ died. It is the work for which the Spirit of God came at Pentecost, and has been abiding with his Church from that day to this: it is the one work certain of success and victory. Yes, victory! for as surely as the world stands, the plan of God in its redemption shall be carried out, as was his plan in its creation. The mean things of the world are to subdue the mighty, and the despised things of the world are to overcome the haughty, and the things which are not are to bring to naught the things which are; and the patient and the dying Lamb is to conquer at last the fury, the fierceness, and the power of the Lion of the world.—*Dr. R. S. Storrs.*

A CHRISTIAN'S DEATH-BED.

The snow was very deep, and it was still falling rapidly, when, in the first year of my Christian ministry, I hastened to see a young woman die. It was a very humble home. She was an orphan; her father had been shipwrecked on the banks of Newfoundland. She had earned her own living. As I entered the room I saw nothing attractive. No pictures. No tapestry. Not even a cushioned chair. The snow on the window casement was not whiter than the cheek of that dying girl. It

was a face never to be forgotten. Sweetness and majesty of soul, and faith in God, had given her a matchless beauty, and the sculptor who could have caught the outlines of those features, and frozen them into stone would have made himself immortal. With her large, brown eyes, she looked calmly into the great eternity. I sat down by her bedside, and said—"Now tell me all your troubles, and sorrows, and struggles and doubts?" She replied—"I have no doubts or struggles. It is all plain to me. Jesus has smoothed the way for my feet. I wish when you go to your pulpit next Sunday you would tell the young people that religion will make them happy. 'O death, where is thy sting?' Mr. Talmage, I wonder if this is not the bliss of dying?" I said—"Yes, I think it must be." I lingered around the couch. The sun was setting, and her sister lighted a candle. She lighted the candle for me. The dying girl, the dawn of heaven in her face, needed no candle. I rose to go, and she said—"I thank you for coming. Good-night! When we meet again it will be in heaven! Good-night!" For her it was a good-night to tears, good-night to poverty, good-night to death; but when the sun rose again it was good-morning. The light of another day had burst in upon her soul. Good-morning! The angels were singing her welcome home, and the hand of Christ was putting upon her brow a garland. Good-morning! Her sun rising. Her palm waving. Her spirit exulting before the throne of God. Good-morning! Good-morning! The white lily of poor Margaret's cheek had blushed into the rose of health immortal, and the snows through which we carried her to the country graveyard were symbols of that robe which she wears, so white that no fuller on earth could whiten it.

My sister, my daughter, may your last end be like hers!—*Talmage.*

TERRIBLE FIGURES.

Nine hundred millions for whiskey! Do we comprehend the vastness of this sum? I will attempt to exhibit it. When Vanderbilt died he left, it is said \$200,000,000. But this, nation's liquor bill—useless and devilish—is more than four-fold greater in a single year, than was the wealth of the richest man on this continent. In standard silver dollars piled up on top of one another, Vanderbilt's wealth would reach a height of 355 miles. Multiply this by four and a half and you have the dizzy height to which you must pile up the dollars of the liquor bill. The lofty column, a mad nation's monument to vice and crime, would stretch away from the earth into the sky 1,600 miles! Is not this a sin that "reaches unto heaven"? And if persisted in, will not a just God avenge this colossal iniquity speedily? —*Messiah's Herald.*

The Parable of the Sower.

FEBRUARY 3. A.D. 31. MARK, 4 : 10-20.

Golden Text, Mark, 4 : 23.

COMP. Matt., 13 : 3-23, Luke 8 : 4-15, As we see by the first verse of this chapter, Jesus was still in Galilee, on the shores of the sea of that name. A great multitude having gathered around him, he entered into one of the fishing boats there, and pushing out a short distance, he taught the people who sat on the slopes of the shore, so that all could conveniently hear him. He taught them in parables, that is, by short stories illustrating moral truths, V. 10, *the parable*—told in v. 3—9. V. 11. *the mystery*—the glorious Gospel truths which only the more advanced disciples of Christ could appreciate at that time, and they, but partially. A preparation of the heart needed, Comp. Matt. 13 : 11-17 V. 12, *seeing* etc.—Is. 6 : 9. A judgment of God on all who have not the love of the truth, 2, Thess. 2 : 10, 11, V. 13. *Know ye not.* If, willing to do the will of God, we strive to understand and obey his word, we attain to a higher knowledge of the mysteries of His Kingdom, Matt. 13 : 12. V. 14 *The sower.*—The Son of God, first, then his servants, Matt. 13 : 37, Eccl. 11 : 6. *The word*—it is the seed, never returns to God void, Is. 55 : 11. The field is the world, the different soils, the various states of men's hearts. V. 15. *The wayside.*—Hard hearts are not fit soil, for the reception of saving truths. It is only to the cry of the contrite sinner, that God attends. Ps. 51 : 17. The word, makes no impression upon hard hearts. They forget or despise it. *Satan*—All that tends to destroy the influence of the word of God on the heart, comes from the devil, Matt., 13 : 38. V. 16. *Stony ground*—The idea is rather that of a flat rock, covered with a very thin layer of earth. It represents here the hearts that receive the truth with joy at first, but soon grow discouraged at the weight of the cross, and return to their former state. V. 18. *Among thorns*—Hearts soft enough, soil deep enough, but cares, pleasures, riches, etc., choke the seed of the word. The world absorbs all the attention and time of those hearers of the Gospel. No place is left for Christ. V. 19, *Cares of this world*—how to grow rich, how to enjoy ourselves, how to get on, things lawful and unlawful, that take men's minds away from the "One thing needful", listening to Jesus and obeying his word, Luke 10 : 42, V. 20. *Good ground*—the seed is received and cherished, sins are abandoned, lusts resisted. The young plant is often refreshed by the water of life of the word. It bears fruit, some more, some less, but none are barren. Jesus says of these last hearers "that" in an honest and good heart, having heard the word, they keep it and bring forth fruit with patience, Luke 8 : 15. See how you hear the word of God.—If it does not save you, it will condemn you, Matt. 13 : 9.

The fierce Demoniac.

FEBRUARY, 10 A. D. 30. MARK 5 : 1-20.

Golden Text, Mark, 5 : 19.

COMP. Matt. 8 : 28, Luke 8 : 26. Place, near the city of Gergesa, E. of the sea of Tiberias. Gadara, being in the same region, Mark speaks of "the country of the Gadarenes." V. 2. *A man*—Matthew says "two", but neither Mark nor Luke say that there was no more than one. This one was "from the city," Luke 8 : 27, better known than the other. *Tombs*—Caves in the hillsides, John, 13 : 38. *Unclean spirit*—That of Satan, Eph., 2 : 2, the leader of a host of other evil ones. V. 3. *Dwelling*—A fit residence for captives of the devil Rom. 6 : 23, Heb. 2 : 14. V. 5. *Cutting himself*—Satan is a hard master, who delights in human sufferings. See cruelties practised by those who know not the True God, 1 Kings 19 : 28. Contrast with Christ's yoke, Matt., 11 ; 30. V. 6. *Worshipped*—Bowed down before Him. Although possessed of the devil, the man received will and power to worship Christ as a consequence of the command given in v. 8, Eph. 2 : 4-6. The Evil Spirit trembled before His Judge, Jas. 2 : 19. V. 7. *What have I, etc.*—The cry of the devil, within the man, not of the man himself. Satan and all the wicked protest against the aggressiveness of the Gospel. Jesus came to destroy the works of the devil, 1 John 3 : 8. V. 9. *Legion*—A large number. Many evil spirits afflict men and seek to destroy them, but many angels aid us to resist them, Heb. 1 : 14. V. 10, *The country*—Many apostate Jews lived there. It was one of Satan's seats, Rev. 2 : 13. V. 11. *Swine*—Unclean animals, Lev. 11 : 7. It was illegal to rear or eat them. V. 12. *Into the swine*—rather than be sent "into the deep", back to hell, Luke 8 : 32. Even for devils, hell is dreadful ; Yet many, who by the power of Christ, might be delivered from sin and hell, will not go to Him ! John 5 : 40. V. 13, *Were choked*—Jesus, as Lord of All, Ps. 50 ; 10-12, had the right to destroy. It was a righteous punishment for transgressors of the law. But Jesus only permitted the act, did not command it. The loss of the herd was the work of the devils. V. 15. *Afraid*—The people may have come out of the city to arrest Jesus ; awed by his presence, they only besought him to go away, v. 17. Many, in our own times, would rather save their swine than their souls. Contrast with what Moses did ; Heb. 11 : 25-26. It is far better to forsake an unrighteous occupation, or a darling sin, than imperil the soul's salvation, Matt. 16 : 26. V. 19. *Tell them*—Jesus sends him forth, a witness to His power over Evil Spirits. Many have been brought to believe through Him. V. 20. *He departed*—God does not force the Gospel upon men, if they refuse to accept it, it is at their own risk, Eccl. 11 : 9. Let all profit by the day of grace, obey when the Lord's voice is heard, Heb. 3 : 15.

The Timid Woman's Touch.

FEBRUARY 17. A.D. 30. MARK, 5: 25-34.

Golden Text, Mark 5: 36.

COMP., Matt. 9: 20-22, Luke 8: 43-48. The Gadarenes having asked Jesus to depart from their coasts, He returned to the West Shore of the Sea of Tiberias, with his disciples. A ruler of a synagogue came to Him, and asked Him to come at once to his house to heal his dear little daughter, who was dying. It was whilst He was on His way to the house of Jairus, that the events of this lesson took place. A great multitude of people surrounded and followed Him. V. 25. *Twelve years*—A long, weary time. She had been in comfortable circumstances, she was now poor, Luke 8: 43. Physicians had taken "all her living," and made her no better, but rather worse, v. 26. Her peculiar disease excluded her from society, Lev. 15: 25-27. V. 27. *Heard of Jesus*—Faith still comes by hearing, Rom. 10: 17, 1 John 5: 9-11. *She came*—Real faith is active faith. She understood that she had "to strive" to be healed. The same is true of the soul's healing, Luke 13: 24, Heb. 4: 11. *Touched*—A violation of ceremonial law, Lev. 15: 19, yet the Lord approved of her action, v. 34, showing that formalities and proprieties may be dispensed with, if they stand in the way between us and Jesus. Comp. Mark 2: 4. V. 28. *But His clothes*—She evidently believed that the healing would come, not from her touch, but from Jesus Himself. V. 29. *She was healed*.—Many in that throng touched Jesus, and were not healed,—she was.—Thus, in churches multitudes may listen to the preaching of the Words of Jesus, and only a few humble ones be healed of their sins. This is because they do not strive to touch Him through faith as the poor woman did. Only true faith can bring Divine grace to bear upon the soul, as here it brought Divine power to bear upon her body and heal it. V. 30. *Virtue*—Healing power. The Saviour knows when he is touched by the hand of faith, just as this woman knew she was cured when she touched Him. V. 33. *Fearing*—Not knowing how He would regard her act, in touching Him, ceremonially unlawful as we have seen. *Told Him all*—Thus confession is made unto salvation, Rom. 10: 10. See what it led to. V. 34. *Daughter*—Mark the loving term, John 1: 12. *Go in peace*—Peace of the soul with health of the body, John 14: 27. *Be whole*—This, from Jesus, was worth more than all her feelings, v. 29. The words of Jesus bring us still more assurance of salvation than all our feelings, John 5: 24.

As this woman had vainly sought healing from incapable physicians, thus many seek salvation by other means than the precious blood of Christ. They pay dearly for what makes them worse. No man cometh to the Father but by Him, John 14: 16, Acts 4: 12.

The Great Teacher and the Twelve.

FEBRUARY 24. A.D. 31. MARK 6: 1-13.

Golden Text, Mark 6: 12.

COMP. Matt. 13: 54-58, Luke 4: 16-30; 9: 1-16. It is uncertain whether this was the first visit that Jesus made to Nazareth, "His own country," for the purpose of preaching the Gospel. He had been rejected by the Gadarenes, and after healing the daughter of Jairus, he went to that city where the greater part of his youth had been spent. V. 2. *He began to teach*—In Luke 4: 16-30, we have a sketch of His teaching. He read a portion of Scripture (Is. 61: 1) showed his hearers how it applied to himself, and gave them to understand that their unbelief would cause God to withdraw his favours from them, and give them to the Gentiles. For this, they tried to kill him, Luke 4: 49. *Astonished*—Never man spake as He spoke, John 7: 46. His works, of which they must have heard added to their astonishment. *From whence*—Certainly not from earth, why then did they not answer: from Heaven? The cause is given in the next verse. V. 3. *The carpenter*—Their pride was wounded, they saw in Jesus only the lowly working man who had laboured among them for years, with Joseph his reputed father. They asked themselves, how could this mechanic know and be able to accomplish more than people of far higher social rank in their town? They might perhaps, have overlooked this, if he had flattered them. But his doctrines also offended them, Luke 4: 28. They were not willing to do the will of God, and all men, now as then, who are of the same mind, hate Jesus and his teachings, John 7: 17. *His brethren*—These were probably not the children of Joseph and Mary, but his cousins, or other near relatives, as many are inclined to think. V. 4. *A prophet, etc.*—Jewish proverb, still applicable to our own times. V. 5. *He could not*—Human unbelief always hinders the mighty power of the Gospel. V. 6. *He marvelled*—Twice we are told that Jesus marvelled, here, at his own people's unbelief, in Matt. 8: 10, at the great faith of a Gentile. *The villages*—The city rejected him, he now tries the country. V. 7. *Two and two*—So that they might help, sustain and encourage each other; they would be happier and more useful, Eccl. 4: 9. *Power*—See Luke 10: 19. V. 8. *Nothing*—They were to trust altogether to Providence for their supplies, go just as they were. They had a right to expect a proper support whilst preaching the Gospel, Luke 10: 7. V. 11. *Shake off the dust*—A significant action, showing that inhospitable people were unworthy of their instructions, Acts 13: 51. *More tolerable*—Because Sodom and Gomorrah had not the light and instructions that were now within their reach, 2 Pet. 2: 6. V. 12. *Should repent*—Because Christ had come to preach forgiveness to sinners.

Ecclesiastical News.

SCOTLAND: The Rev. John McNeill of Edinburgh has addressed Mr. Spurgeon's congregation: and has come out from the ordeal unscathed. His subject was the "Pharisee and Publican," and from his brawny arm, the Pharisee seems to have had a bad time of it. In Glasgow university, Professor Max Müller has finished his course of lectures for this season. The subject was "Natural Religion," viewed from its historic side, a phase of enquiry in which the aged lecturer, from long research, is thoroughly efficient. The lectures were in themselves a rare intellectual treat. There is a freshness and beauty of style, a thorough knowledge and command of the English language in its purity, and an easy but forcible utterance with him, that make the hour spent in the Bute Hall very enjoyable. Yet when one asks: what have been the actual results so far as they have gone—of this life-long enquiry, the sad thought forces itself upon us more and more convincingly, that the world by its wisdom seems never to have known GOD. Next November, the Professor will further discuss the subject in its *Physical*, *anthropological*, and *psychical* aspects. In Aberdeen, Prof. Robertson Smith is the Gifford Lecturer on the same subject. The Edinburgh and St. Andrew's courses are yet to come ... Dr. Paton Gloag, of Galashiels has been nominated as Moderator by the next General Assembly of the Church of Scotland; the Rev. Dr. Laird of Cupar, Fife, for the Free Church—and Rev. Dr. Alexander Macleod of Birkenhead for the Presbyterian Church of England—all excellent men. In the Church of Scotland it may be noted that thus two natives of Perth follow each other in the Moderator's chair. Dr. Andrew Bonar was presented with a purse of \$20,000, on the occasion of his Jubilee! and few men in Scotland have better earned it. The ter-jubilee of the Secession Church has been celebrated in Glasgow. The speakers were Principals Cairns and Rainy and the Rev. M. McEwan. The founders of the Secession were commemorated as having met in a little cottage in Gairney Bridge, 150 years ago, and there founded a religious movement which has since then done splendid service in Scotland and in the mission field. The mission now registers 97 congregations, with 13,500 members, and 14,000 children under training. The Free Tolbooth Church, Edinburgh, has raised, since 1843, \$450,000, of which \$150,000 were contributed to the General Sustentation Fund of the Church. In our obituary this month, we register with great regret the death of Mrs. Logan, the beloved wife of the Rev. John Logan, A.M. formerly of Kentville N.S. and daughter of the late Rev. James Parsons of York. There has passed away also the Rev. James McNair M.A.

of the Canongate, Edinburgh, son of the late Dr. McNair, Paisley, and elder brother of the Rev. Robert McNair, who was at one time the respected and beloved minister of St. James, Charlottetown P. E. I. Also died on the continent, the Duchess of Sutherland, a devoted Christian and most pronounced Total abstainer.
D.

IRELAND.—Two venerable fathers have lately been called to their rest. The Rev. James Whiteford had 46 years of an active ministry in Raloo, a country congregation near Larne, Co. Antrim. He was born in Ballyeaston in the same county, not more than a dozen miles from where he spent his whole ministry. He was ordained in 1840, and was in active work until about two years ago. He leaves a savoury memory behind him. The Rev. John Porter Dickey had reached the patriarchal age of being in his 83rd year. In 1834 he became assistant and successor to his father in the congregation of Carnone, near Raphoe, County Donegal, and there he ministered for more than half a century. He retired from active duty a few years ago. He leaves three sons in the ministry. One of them is in Maghera, and was considered not long ago to be a worthy candidate for the Chair of Hebrew in the Belfast College. The house in which Mr. Dickey lived was occupied by King James at the time of the siege of Derry two hundred years ago; a room in it is still known as "the King's room."—Quite a number of settlements have been made lately, at Keady, at Ballycairn, and Hillsborough. Buckna and Glenwherry have given calls.—The 200th anniversary of the siege of Derry was celebrated lately in a fitting manner. Professor Witherow and others gave historical addresses of great value. At a banquet, the Bishop of Derry (Alexander) in apologising for the absence of the Moderator of Assembly, uttered very hearty expressions of friendliness for the Church that the Moderator represents. A very important Conference was held in Belfast towards the close of the year. Not only the state of spiritual life at home, but the progress of missions abroad, was considered and hopeful views of both were expressed. The past year has been marked by the ordaining of native pastors over native congregations in India.—It is almost too late to notice the opening of the two colleges, Belfast and Derry. The opening address of the former was by the new Professor, Mr. Walker, and was a very scholarly contribution to Biblical study. The address in Derry was by Professor Leebody, one of the originally appointed professors, and it was a fine defence of the faith from the scientific point of view. He is Professor of Mathematics and Physics. Both Colleges look forward to a successful session's work.
H.

UNITED STATES.—The Presbyterians north and south are feeling each others pulse with

reference to organic re-union, but to all appearance their maladies are too deeply seated to permit hope of a speedy cure. The divisions caused by the late Civil war, especially as it affected the slavery question, are still unhealed. Special committees of the Churches met recently in New York to consult on the subject of co-operation in religious work. Their work overlaps, in that the northern Church has a mission to the Freedmen in the south which last year expended \$131,653 in the maintenance of 277 missionaries, of whom 202 are coloured. They have 235 organized Churches with a communion roll of 16,661, and they have 14,555 scholars in their Sunday-schools. Hence the very natural desire for "co-operation," at least. In regard to the larger question of organic union, both are agreed as to the extreme desirability of it, but in the meantime it is frankly confessed to be "hopeless." The southern Church will not listen to any proposal that would put coloured ministers on an equality with themselves in Church Courts. They might tolerate them in the General Assembly of a re-united Church where they would certainly be always a small minority, but not in Presbyteries and Synods where they might come to be a ruling majority. The northern Church on the other hand takes the high ground that colour is only skin-deep, and that the white minister and the black, being equal in the sight of God, must have equal privileges accorded them by their fellow-men.

Our readers will learn with pleasure that Mr. H. M. Stanley is reported to have reached the Aruwhimi in August, after having relieved Emin Pasha. It appears, from intelligence received last week from Zanzibar, that Mr. Stanley is in good health, and his expedition in want of nothing. There have been of late many apprehensions and evil rumours as to the fate of the intrepid explorer. Happily, these seem to be now dissipated. We sincerely hope that Mr. Stanley will accomplish his important mission without any further difficulty, and that his future course will add much to our knowledge of the Dark Continent, and greatly help forward the work of its evangelisation. *Belfast Witness, Dec.*

Our Own Church.

AGED AND INFIRM MINISTERS' FUND.

THE General Assembly has appointed the third Sabbath of this month as the time when the attention of congregations should be specially directed to this most deserving fund. It needs no argument to show that those who have spent their lives in the service of the church, should be cared for

in their declining years. There are very few of our ministers whose stipends are such as would enable them to make provision for their families when they are laid aside from active service, either through age or infirmity. There are a good many of the congregations who cannot afford to provide a sufficient retiring allowance to the minister who, having served them faithfully for many years, it may be, is obliged to make way for a younger man. But there are a great many of the congregations who are well able to do this, and the pity is that more of them do not come forward generously and do the handsome thing by their old minister, who has perhaps married most of the members of his church, who has baptized their children, buried their dead, counselled the living, and gathered the young people into the Christian fold. The man who has spent a life-time in a work of this kind has been a public benefactor, and deserves well at the hands of the community. A very considerable number of congregations could easily make arrangements for a suitable retiring allowance, and in that way relieve the over-burdened fund of a portion of its responsibility.

Another way that has been spoken of, is to raise an endowment fund of, say \$200,000. There should be no great difficulty in accomplishing that either, but in the meantime it is necessary to provide \$14,000 to meet the demands of the current financial year, for the payment of annuities to ministers now on the fund of the western section, and some \$3,000 for the eastern section. The number of annuitants in the former section is close upon *fifty*, and in the latter, not far from twenty. When it is stated that the highest annuity paid last year was the paltry sum of \$227.50, enough has been said to awaken the Church to a sense of its duty in this matter. It devolves upon the Presbyteries and ministers to lay this subject before the people, and to use their best endeavours to support the committees in their efforts to place the support of our Aged and Infirm Ministers on a satisfactory basis.

PERSONAL.—*Principal Grant* has returned from the ends of the earth, and having been duly *fêted*, has resumed his professional duties with renewed health and strength, and with his mind "freed for ever," as he hopes, and we hope too, "from

the distraction of financial responsibility." *Rev. Alexander Young* of Napanee, has been appointed Clerk of the Presbytery of Kingston, in room of *Rev. T. S. Chambers*, resigned. *Rev. George Porteous*, formerly of Toledo, has been appointed to missionary work in the Presbytery of Kingston. The Revs. A. F. Tully of Mitchell, John A. Townsend of Manitou, W. McR. Omand of Souris, *Brandon*, and the Rev. A. T. Colter of Meaford, Owen Sound, have all been laid aside for a time on account of severe illness. The Rev. Joseph Eakin, formerly of Dundalk, Ont., now residing at Markham, continues in a very poor state of health. *Rev. Joshua Fraser*, for some time minister of St. Matthew's Church, Montreal, and other places, died at Sharbot Lake, Ont., on 28th December, in the 48th year of his age. *Rev. H. W. Fraser* of Fort William, *Winnipeg*, has accepted an appointment as a Missionary to China. *Rev. C. B. Pitblado*, formerly of Halifax and *Winnipeg*, has been translated from Calvary Church, San Francisco, to Santa Rosa, California.

SERMONS ON SABBATH OBSERVANCE.—Permit me through the *Record* to remind the ministers of our Church of a recommendation passed at last Assembly in connection with Sabbath Observance:—"Ministers are enjoined to preach at least once in the year on the due observance of the Sabbath, and report to their respective Presbyteries."

The importance of this injunction will be at once recognised. We may agitate for stricter Sunday laws, and we may or may not get them. We may appeal to the authorities to enforce more strictly the laws we have, but unless there are in the community, clear views as to the nature and obligation of the Sabbath, our appeals will have, at best, but a transitory effect. It is for us to educate the people as to the meaning, value, and obligation of the Sabbath, then we can have some hope that enlightened public sentiment will compel the observance of the laws of the land in regard to it. If we consider for a moment the relation the Sabbath bears to Christian life and worship, we will not hesitate to perform to the best of our ability the duty enjoined upon us by the Assembly.—W. D. ARMSTRONG, *Convener*.

HANDSOME GIFT.—The late Mrs. Roderick MacGregor, New Glasgow, died without making a will, but her heirs understood it to be her intention to devote \$1000 to aid young men studying for the ministry of the Church. Her heirs accordingly placed this amount in the hands of the College Board, Halifax. The

Presbytery of Pictou makes the necessary regulations for the disposal of the interest for the object in view.

ORDINATIONS AND INDUCTIONS.

WROXETER, *Maitland*.—Rev. Thomas Davidson of Woodland and N. Luther was inducted on the 24th of December.

AUBURN, *Brandon*.—Rev. T. C. Coulter was inducted on the 3rd of January.

ROSEDALE, *Brandon*.—Rev. Isaac L. Hargrave was inducted on the 14th of January.

SHELBURNE, N. S.—Mr. D. Mackintosh, a licentiate of the Free Church of Scotland, was ordained and inducted on the 27th of December.

LITTLE NARROWS, *Cape Breton*.—Mr. Roderick MacLeod was ordained and inducted by the Presbytery of Victoria and Richmond on the 29th of January.

RUSSELL AND METCALFE, *Ottawa*.—Rev. J. Campbell, of Douglas, was inducted on the 8th of January.

OTTAWA, St. Mark's Church.—Rev. S. Rondeau was inducted as ordained missionary on the 20th of December.

L'ANGE GARDIEN, *Ottawa*.—Rev. P. Vernier was inducted on the 18th of December.

WILKSPORT, *Sarnia*.—Rev. J. McClung of Shakespeare was inducted on the 15th of January.

ALICE, *Lanark and Renfrew*.—Mr. Wm. Drummond, licentiate, was ordained as missionary at this place on December 11th.

CALLS.—Rev. E. D. MacLaren, of Brampton, Ontario, to St. Andrew's Church, Vancouver, *Columbia*; accepted. Rev. T. J. McLelland, of Shelburne, Ontario, to Streetsville, *Toronto*; declined. Rev. W. G. Mills, of Sunderland, *Lindsay*, to Markdale and Flesherton, *Orangeville*. Rev. Thomas Corbett, of Tyne Valley, P. E. I., to Merigomish, N. S. Rev. John Eadie, of Pinkerton, *Bruce*, to North Bruce and Saugeen, *Saugeen*. Rev. Malcolm Leitch, of Valleyfield, *Montreal*, to Knox Church, Elora, Ontario; accepted. Rev. Donald Stewart, of Newington, *Glengarry*, to Manotick and S. Gloucester, *Ottawa*.

DEMISSIONS.—Rev. A. T. Colter, of Meaford, *Owen Sound*. Rev. Charles Cameron, of Chalmers' Church, Kincardine Township, *Maitland*. Rev. H. W. Fraser, of Fort William, *Winnipeg*. Rev. Archibald Brown, of Richmond Bay, East, P. E. I.

CHURCHES.

NEW CHURCHES have been opened at the following places:—(1) At MILL BRANCH, N.B., by Rev. G. M. Robinson of Moncton, and Mr. Bell, the Methodist minister of Weldford, a new congregation under the charge of Rev. J.

H. Cameron of Bass River. The church cost \$1700. (2) At CLIFFORD, Ont, by Rev. Professor Maclaren and Rev. S. Jones of Brussels. The church is a very handsome one, and the whole cost provided for. (3) At POWASSAN in the Presbytery of Barrie, the opening services being conducted by Professor Maclaren; should have been sooner noticed. (4) A neat little mission church on CLAREMONT STREET, *Toronto*, erected by the West Presbyterian Church. In addition to Sabbath evening services and prayer meetings, there is a large Sabbath-school conducted in this chapel. It is hoped that at no distant day it will grow into a self-supporting congregation. (5) At DRAYTON, Ont., a branch of Rev. Henry Edmison's, Rothsay congregation, a very neat church, costing \$3000, was opened on the 16th of December by Rev. J. C. Smith of Guelph and Rev. D. McGillivray of London. (6) At SUMMERFIELD, P. E. I. on the 13th of January, when the pastor, Rev. William Tuffts, was assisted by several clergymen of other denominations. (7) CARDIGAN, P. E. I. A very neat and comfortable church was dedicated here on the 6th of January, Rev. J. Carruthers of Charlottetown officiating. (8) KEMPTOWN, *Truro Presbytery*. A neat church, the first erected in the place, was dedicated on the last Sunday of December. Rev. Edward Grant, Stewiacke, preached. The Lord's Supper was dispensed and ten were added to the roll. The church seats about 200. Total cost \$1500.

MANITOBA ITEMS.—The Thunder Bay district seems likely to be as strongly Presbyterian as Manitoba itself. Rev. John Pringle has done good service for the district. His attached people have lately erected a \$4000 manse. A mission has been begun at the east of the town. Fort William, the C. P. R., town has two great elevators, now holding $2\frac{1}{2}$ million bushels of grain. A new church has just been opened at Fort William, which, when finished, will cost \$5000. Rev. Dr. Bryce of Manitoba College came from Winnipeg to lecture in the district, and open the new church. Good congregations were present, a resident Methodist minister taking the afternoon, and Mr. Pringle of Port Arthur the evening. Dr. Bryce has been lecturing in the west on the "Mound Builders," and lectured to good audiences on the "Story of the Earth" in Port Arthur and Fort William west. Schreiber, Beaver Mine and the Railway Mission, are all points occupied by our missionaries in the district. Manitoba College students to the number of twenty-three, made an evangelistic raid on the country during the three sabbaths of the Christmas holidays. What would the church do without its western college! Brandon is talking of calling Mr. Pitblado of California. St. Andrews Church Winnipeg, is prospering under Rev. Mr. Hogg. Knox Church, Winnipeg, has just opened its new lecture hall, the contract price \$2,475 being all met by a fine collection on the day of opening. Rev. Dr. Duval has become a power

in Manitoba. Knox Church has already increased twenty per cent in attendance, and its finances are flourishing. The Icelandic mission is advancing. It has stirred up some opposition, and the Icelanders of Winnipeg are in a state of ferment. The Presbytery is organizing the mission, which begins with between thirty and forty members. Two Icelandic missionaries are now employed in the Northwest. Ordained missionaries are now needed greatly in the Northwest. Desirable vacancies are Stonewall, Springfield, Fort William, Treherne, Riverside, Dominion City, Rapid City, Strathelair and others. The Indian mission schools on the boarding school plan, are prospering. Birtle, the newest, is doing well; so is Muscowpetung's. So is Fort Pelly, and McKay's school at Round Lake. The boarding school idea is spreading like wildfire, and seems likely to revolutionize Indian education. Manitoba is rejoicing over winning her railway case. Free railways means development for the country. Population will flow in: the fertile acres will be tilled; and religion and education will be benefitted.

G. B.

SYSTEMATIC GIVING.

Rev. M. G. HENRY, Convener of the Committee of the Maritime Synod on this subject, has prepared a tract of five or six pages for circulation throughout the congregations. "How can Christians be induced to consecrate their substance to the Lord?" This is the question dealt with. Christians are urged to "devote a definite proportion of income for religious purposes, setting it apart as a sacred deposit, and giving it, in a worshipful spirit, as an offering to God."

Emphasis is laid upon God's ownership of all, and man being His steward. We acknowledge God's ownership by devoting to Him a definite portion of our substance, and this He requires from us. Our giving must be proportionate,—“as God hath prospered us.” We should lay by us in store on the Lord's Day what we thus give to the Lord. Giving should be practised as an act of worship. The offering should be brought to the House of God. Giving is profitable, and every one should give, be his income small or large. The schemes of the church have a claim on everyone,—The Methods most serviceable to congregations are then considered. The *ideal* system is to bring the offerings freely at the regular church services both for the support of the congregation and for the schemes of the church and other benevolent work. But most congregations require other aids. The Envelope System is recommended. Another plan is to allot certain schemes to certain months—collections for local support going on regularly every Sabbath. Another method

is the *Pledge System*. Every one promises in writing what he can give, and then gives it regularly in envelopes. Where no other plan is adopted, there are the collections on the days set apart for each scheme by the General Assembly. "Let weekly proportionate storing be joined with weekly worshipful giving, and we shall have the perfection of church finance." We commend this spirited tract to the churches.

Obituary.

REV. JOHN GIBSON, our Missionary to the East Indian Immigrants in Demerara, died on the 26th November, of acute dysentery. He was ill for a little over a week. All that could be done to save his life was done. His loss is a severe blow to the Mission. As our correspondent expresses it: "The Presbyterian Missionary Society deplores the loss which it has sustained. The Church feels deeply its loss. Indeed, from the Governor down to the poor Coolies among whom he laboured, all regret his untimely death."—Mr. Gibson had a single aim, the success of his mission. He laboured to the utmost of his power, and his work was becoming increasingly hopeful and prosperous. The sad tidings are communicated to us by Rev. George Stephen of Demerara, whose relations with Mr. Gibson were most intimate, and who expresses the profoundest sense of bereavement. Mr. Gibson has left a widow, and a babe born a few days after the father's death. Mr. GIBSON entered upon his work four years ago. He spent nearly a year in Trinidad among our Missionaries there, learning the language and methods of work, and accustoming himself to dealing with the coolies. Mr. Gibson usually enjoyed good health, and had no furlong; and never indeed showed any symptom of suffering from the climate. He was a graduate of Knox College and was a member of the Presbytery of Toronto. His death will be deeply regretted throughout our church; and much sympathy will be felt for his sorrowing widow.

REV. SAMUEL PORTER of Barrie, departed this life on 30th December last in his 78th year. Mr. Porter was a native of Ireland, educated for the ministry at Belfast College, and was ordained to the office of the ministry in 1836. Coming to Canada soon after, he was first settled at Trafalgar as a minister

of the United Synod of Upper Canada. He was received into the church in connection with the Church of Scotland in 1840, and was inducted to the Clarke and Port Hope in 1846, where he ministered with great faithfulness until 1861, when failing health compelled him to retire from active service. Mrs. Porter pre-deceased her husband many years ago. The surviving members of the family are four daughters, two of whom are married, one of them to the Rev. William McConnell of Craigvale, in the Presbytery of Barrie.

Mr. Porter's remains were conveyed to Port Hope, and laid to rest in the Cemetery there, among his parishioners of some thirty years ago. He was highly respected by all who knew him.

MR. GEO. JOHNSTON, of Mildmay, Ont., one of the most widely known and highly respected elders of our church in Western Ontario, passed away to his rest and reward on the 12th of November last, after an illness of four months. He was born in Roxborough-shire, in 1816. He removed to Edinburgh in 1843 and became beadle of the Free New North Church for ten years. He was eminently a man of prayer, mighty in the Scriptures, and ready for every good work.

MR. JAMES RENNIE, also of Mildmay, died on December 14th, aged 78 years. He was a native of Aberdeenshire, Scotland; came to Canada in 1835, settled in the Township of Guelph, and was ordained to the eldership in 1847. He was agent for the *Church Record* for 25 years. He walked with God, and his end was peace.

MR. ROBERT CALDER, an elder in Knox Church, Beaverton, Ont. died on November 20th at the age of 63 years. He was a native of Dornoch, Scotland. He was greatly beloved for his many excellent qualities. He has left a widow, two sons and two daughters, and a large circle of friends to mourn his loss.

MR. ISAIAH R. AULT, of Aultsville died on January 5th after a long and painful illness in the 65th year of his age. Mr. Ault had been for the last ten years representative elder in St. Matthews congregation, Osnabruck; and probably no other layman has ever rendered more valuable services to a congregation than Mr. Ault did to his. He was an admirable business man, and devoted much time and thought, ungrudgingly, to promote the interests of the church. He took an active part in Sunday-school work, and could even conduct the services of the sanctuary in the absence of the minister. He was a worthy descendent of the honoured U. E. Loyalists by whom that part of the country was first settled in 1784, and will be greatly missed.

MR. JAMES JOHNSTON, A member of Vernonville Pres. Church died on the 6th Jan., in the

91st year of his age. The deceased had been in connection with the Grafton charge for about 55 years, and was a brother of the late Dr. George Johnston, of Nicholson St. Church, Edinburgh, Scotland.

Our Foreign Missions.

A special meeting of the Western Section of the committee was held in Toronto on 27th December, to consider matters of importance connected with our missions in India and China. Awaiting replies to letters of enquiry addressed by the committee to Rev. Mr. Jamieson and Dr. Mackay of Formosa, it was remitted to the Executive committee to take such action as may seem best. Mr. Jamieson will probably retire from the mission for the reason honestly given by himself, that he has not been able to acquire a sufficient knowledge of the Chinese language to render such services to the mission as he wished, and as the church expected of him. Mr. Jamieson is to be respected for his honesty, and is entitled to our warmest sympathy in the trying circumstances in which he finds himself.

It was agreed that Miss Ross, belonging to the staff at Indore, Central India, who has been for some time in Canada, be appointed to return to India, as soon as the state of her health will permit of her resuming the work for which she appears to be exceptionally qualified. Information was received that the Mission Council at Indore had decided to close the mission college at Indore at the end of the present term, basing their action on a resolution of the committee, passed in September, to the effect that it seemed desirable to subordinate higher educational work to the more necessitous call for vernacular schools and distinctively evangelistic agency. The committee, however, delayed taking action in this direction until official information was received from the council.

It was announced that Mr. David Yuile of Erskine Church, Montreal, had offered to undertake the support of a missionary to China at his own expense for five years, and his willingness to provide for his support at the rate of \$1000 per annum for a single man, or \$1200 for a married man. The offer was gratefully accepted, and it was resolved to proceed to the appointment of the missionary as soon as the necessary fund for his outfit and travelling expenses are made available.

A statement was read by Dr. Reid, the treasurer, showing that although the receipts up to date were in advance of last year at the

same time, the expenditure had been \$12,000 in excess of that of last year at the same date, owing to the unusually heavy expenses incurred in sending out so many new missionaries this year to India and China.

FORMOSA.

A printed pamphlet recently received from Rev. Dr. Mackay, gives an encouraging account of his work in northern Formosa. He appears to be prosecuting his work with as much enthusiasm as ever, and with continued tokens of success. "This year I have given five months of solid teaching," he says, "without a break. At times, nearly all the preachers, including the two native pastors, were present, and studied often till past midnight. Besides, there were twenty students always on hand. Our subject was the Bible—our text-book the Bible. . . . It is the old Gospel that is taught here. A sweeter and more glorious time (revelling in God's Revelation during the past five months) I never enjoyed. When my subject was Jesus of Nazareth, for five days in succession, preachers and students had moist eyes. All in the college are professed believers in Christ. That is, indeed, the express purpose for which the college was established. . . . All the girls at present attending are the children of Christian parents. They are taught Bible truths; to read and write Romanized Colloquial; to make, mend, and wash their own clothes; to weigh, prepare, and cook their own food; to remember mothers and girls in Canada who deny themselves to help them. . . . The Hospital gives free medical treatment to any individual—heathen or Christian—who is suffering in body. 8,404 patients were treated by Dr. Rennie during 1887. . . . There are now fifty churches, so arranged that all north Formosa is in a sense occupied. . . . The fifty-one native preachers are the sharpest, brightest, most talented, and most learned class of men in northern Formosa to-day. . . . The population is increasing rapidly. A railway is being constructed from Bang-Kah to Kelung, but will be mainly used for government purposes, and will be of little use to the mission. There is no Post-office in north Formosa. Letters received come to the British Consul, who kindly delivers them. There is a telegraph line between this and the south of the island, and a cable to the mainland, so that a telegram can be sent to any part of the world from Tamsui."

HONAN.

In a letter to the *Presbyterian Review*, Rev. J. F. Smith has given a very interesting account of a tour of observation which he made along with some other missionaries into this 'land of promise.' From Chefoo, their present head-quarters, they went by boat to Tien-Tsin, a city of nearly half a million of inhabitants, and thence by cart into the interior. The country is described as being as level as

a prairie, with scarcely a tree or a shrub to be seen. The people, as in the east generally, live in towns and villages. Every available foot of ground is under cultivation, and the soil is fertile, yielding abundant crops of wheat, corn, beans, millet, and kaoliang. In some districts, vast fields of cotton were noticed, and hundreds of people gathering it in. The temples, which are very numerous, are always the best buildings, but in many cases they shew signs of ruin and decay. They are a source of public revenue. In Honan there are a large number of towns averaging from 40,000 to 50,000 inhabitants. In that corner of the province which our missionaries intend to occupy, there are about 3,000,000 inhabitants, and they will be a hundred miles from any other mission station. It will therefore require a considerable staff to make any impression upon such a mass of heathenism. Dr. McClure is pegging away at the language in Chefoo, and Mr. McGillivray's arrival anxiously looked for. Mr. Smith concludes his letter by saying:—

“We have great reason to thank God for His goodness to us the whole journey through. We had expected that a people who for years have shown such hostility to missionaries, would be anything but favourably disposed towards us. But our Heavenly Father opened up the way so that we received nothing but kindness from first to last. Our prayer is that this may be but an indication of what the Lord hath in store for us in Honan. In the district we explored, starting from Lin-Ching, there are over one hundred walled cities, thirty of which we passed through, and there is not a mission station within many miles of the district. We returned to Chefoo, November 1st, and found Dr. McClure and the ladies working hard at the language. We were absent seven weeks, and travelled over twelve hundred miles in Chinese carts. We now must have patience and work diligently at this most difficult language. Brethren, pray for us—pray for our mission in Honan.”

NEW HEBRIDES MISSION.

LETTER FROM REV. JOSEPH ANNAND.

We have to thank the Women's Foreign Missionary Society of Ship Harbour, N. S., for the privilege of publishing the following very interesting letter addressed to them by Mr. Annand, our missionary on Santo Espiritu:—

The box of useful mission clothing that you so kindly sent us, came safely to hand by the mission vessel “Dayspring.” We thank you heartily for your aid in our work here, of course everything that helps to give us favour in the eyes of our people is so much towards winning them to the Saviour. Just now we have almost a superabundance of clothes for

small children, while we are short of those suitable for adults. We supply clothing to three grown up people, to every one child, while our kind friends at home have sent us five dresses for children to every one, large enough for men and women. However, in time, every article sent will be very servicable to us—and we are just as much indebted to you for your thoughtful aid, as if we were without any goods for children. What I have now said, applies only to men: stations like ours in a pagan land, where both men and women go nearly naked; after the gospel gets a hold, and commerce comes in, both men and woman can provide clothing for themselves, so then the great want is for children only. Here also I am sorry to say that we have few children compared with adults. We cannot say positively that such is the case, but we are very strongly of the opinion that infanticide prevails here to a large degree. Three children were born here lately, but we were told that the “spirits” killed them; and their bodies were thrown into the sea. We believe that the “spirits” that killed them, were in possession of bodies.

There are only two unmarried girls in the nearest encampment to us out of a population of ninety-five. The boys are more numerous, there being a dozen or more in our nearest encampment. I don't know how many villages or settlements we have in our parish, but on this south side of Santo, there must be over thirty at the least. People from about twenty-five different places have visited us.

I am glad to say that our work here is hopeful. We are only just beginning our work. Some three months ago, I began addressing the people very briefly in their own language—but of course, my knowledge of their tongue is as yet very limited. There are three weeks yet to pass, before the great anniversary of our settlement here comes round. Two months of this time, here, I was laid up with sciatica—so of course we have no right to expect much change in our people yet. However they are very friendly to us, and some of them attend both church and morning school fairly well. Yesterday morning (Sunday) there were thirty of them in the church, and a number of women sitting outside. The women are afraid to come to the worship—still they are beginning to venture in. None of them will yet come to week-day morning school. Nearly all the people of the village, near our house, now remain home on the sabbath, not going to their plantations that day. This is so far hopeful. Yesterday afternoon we had a small company out to the service, many came too late, in fact some time after we had returned from the church. We learned that they did not get to the service in time, because of other employment. They had been catching two pigs and getting other things to give to a man, in order that he might make a westerly wind, so that they can get to “Aoho,” another island nearly sixty miles from here. The man who is supposed to have that wonderful power was

himself at church yesterday morning. So you see that my preaching has not done much towards overthrowing superstitions. They are exceedingly superstitious. Evil spirits are supposed to dwell in a great many places near us here, in which they fear to enter.

✓ We trust that the Lord's time to favour them has nearly come. Our health is now good, and we are very busy in our work—so you must excuse this horribly written letter. Mrs. Annand unites with me in kindest greetings to you all, and in praying that your society may be abundantly blessed. J. A.

REV. J. G. PATON writes from Victoria, Australia, under date, Nov. 8, 1888. He urges the Church to send out more missionaries now that the French grip upon the New Hebrides has been relinquished, and the natives are so eager to obtain missionaries. He expresses the hope that the Maritime Synod will reconsider its action, and also that the Free Church will increase her staff. Santo shows no trace of the labours of previous missionaries, and Mr. Annand enters on the work there as new ground. He needs *two* fellow-workers. There is not in the world, he thinks, a more needy or a more inviting field—"or a field more likely to yield a richer harvest of converted souls to the Master's glory and the Church's honour." Mr. Paton's four sons are studying for the ministry with a view to labour in the New Hebrides. "If I had a hundred sons, and was able, I would consecrate and educate them all for the heathen field, trying to fulfil Christ's command to preach the Gospel to every creature."

REV. JAMES H. LAWRIE, gives a good account of the work in Aneityum. "We have got the new school-house at Anamé nearly finished. The size is fifty by sixteen feet, with a five feet veranda in front. It is covered with corrugated iron, which will make it somewhat easier upon the natives, as there will be no thatch to prepare. The old institution which Dr. Inglis built has stood for thirty-two years. The same hearty assistance was shown in this case as when the new church was built in 1884. "The arrowroot contribution from our two congregations this year amounts to 3,520 lbs., and is being shipped now. It is astonishing to see such a good contribution from our reduced community, especially when we remember that considerably more arrowroot is contributed now than when the population of the whole island was three hundred and fifty more than it is at the present day."

"I am sorry to state that Lathella, the high chief at Anelcauhat, died on July 10, 1888, of heart disease, aged 52. This man was a boy when Dr. Geddie landed on the island. His strong common sense soon led him to see the folly of his father's heathen practices, and he quickly took to the missionary and imbibed his teaching. In 1859, on the death of Nohoat,

his father, Lathella was made chief, and from that time he continued to take a leading part in advancing the interests of the mission on Aneityum.

Islam and Islamism.

MOHAMMED was born at Mecca in A.D. 570. It is said of him, that when first he opened his eyes to the light, he was heard to exclaim, "God is great, and I am his prophet!" Dismissing the miraculous legends that go to make up his personal history, we may credit the very general belief that he possessed intellectual powers of a high order, that he acquired a considerable knowledge of Christianity and the Holy Scriptures, and that he was sincere in his belief that his special mission in the world was to restore the true religion which had fallen into decay. Until he reached forty years of age he was noted for the purity of his life and his zeal as a reformer. During eleven years after this time, he was subjected to persecution which he endured with heroic fortitude until 622, when he left Mecca for Medina, organized an army, and commenced a career of despotism unparalleled in the history of enthusiasm. The prophet died in A.D. 632, but the religion of *Islam* (resignation to the will of God,) spread rapidly over Arabia, Palestine and Syria. It swept over the whole of Northern Africa, took possession of Spain, and extended its conquest to Persia, India and China, and finally established itself at Constantinople. So firmly was it rooted, that there are at this day 175,000,000 of Mohammedans in the world. As the conversion of this vast, organized, fanatical mass, is the most difficult problem Christianity has undertaken to solve, it was the first subject for discussion at the recent Centenary Conference in London on Missions. From the report just published, we make these few extracts.—

SIR WILLIAM HUNTER, in opening the discussion, said:—Islam is progressing in India neither more quickly nor more slowly than the rest of the population. . . . But if you look at the native Christian population you will find that while both the general population and the Mohammedan population increased at the rate of 10½ per cent, during the last nine years for which we have comparative statistics, the Christian population among the natives has

increased, not at the rate of 10½ per cent, but at the rate of 64 per cent. . . . My acquaintance with the causes underlying increase of population, and with the science of gauging increase, would prevent me from accepting this enormous increase of 64 per cent., in nine years, as ground for believing a similar increase will take place during the next ten years. All I can say is this, that if the native Christians are increasing 64 per cent, during these ten years (and we shall know whether this has been the case in 1891), it will be one of the most wonderful triumphs which Christianity has ever had in the world.

REV. DR. BRUCE, from Persia, said that as it would be unfair to judge any religion by the lives of the majority of its professors in any given age, it is absolutely necessary to say a few words about the nature of Mohammedanism, the life of its founder, the book which Mohammedans profess to be a revelation of God to men, and of the means adopted, to show that it is impossible this system can exert any good effect upon the mental, moral, and spiritual nature of a people. Admitting that for fifty-two years, Mohammed was a man of exceptional sincerity, truthfulness, and purity of life, Dr. Bruce goes on to say that when we pass to his history in his matured age, and see him set up his standard in Medina as a prophet, and when we study the last eleven years of his life, we are struck at once with the most awful and the most terrible of contrasts. We find him becoming the husband of eleven wives, and when he failed to remedy the disorder that ensued, he took the resolution to extinguish woman altogether, to banish her from the society of mankind. He was the first to introduce the veil, which has had the most terrible and injurious effect upon the mental, moral, and spiritual history of all Mohammedan races, from that time, to the present. . . . The treatment of women ever since, has been simply brutal. . . . As for the Koran, it makes little difference what the nature of its teaching is, for it has never been translated into any tongue for the use of the common people; it is not read at all by them, so it would be impossible to talk of its having an elevating effect upon them.

THE KORAN is not quite as large as our New Testament. It is made up of visions, legends, plagiarized and distorted Bible-stories, apocryphal traditions, dogmas, moral maxims and civil laws—divided into one hundred and fourteen chapters. It is in poetic form. In the 100th chapter it is written in reference to the last judgment,—“In that day we shall be like moths scattered abroad, and the mountains shall become like carded wool of various colours driven by the wind. Moreover, he whose balance shall be heavy with good works shall lead a pleasing life, but as to him whose balance shall be light, his dwelling

shall be in the pit of hell. It is a burning fire.” The authority of the Koran is held to be final and absolute in questions pertaining not only to theology, but also to science, philosophy and civil government. The book must not be touched with unwashed hands, and the eyes of an unbeliever must never gaze upon it. The creed of Islam is summed up in one short sentence,—“There is no God but God, and Mohammed is his prophet.” On which Gibbon remarks,—“It asserts an eternal truth and an eternal lie.” Islamism is opposed to every form of idolatry. It is pronounced fatalism—making God an unreasoning and hateful autocrat, and man an impotent creature on his terrible grip. The sum total of a Mohammedan’s duty is strict observance of the ritual, and a pilgrimage to Mecca. The watchword is—“When ye encounter the unbelievers strike off their heads!” Gambling and drinking are forbidden. The universal vice of Moslems is sensuality. The green banner of Islam and its garments rolled in blood must presently be folded and laid away, for Shiloh comes; and the early twilight of His appearing already overspreads the earth.

David J. Burrell, D. D.

The Missionary Outlook.

PROGRESS OF MISSIONS.

It is affirmed on good authority that the foreign field for the past twenty years has yielded more converts in proportion to the work done than the home field. In more than fifty islands of the Pacific a great company has been reclaimed from idolatry and superstition. The largest congregation in the world, numbering 4,500 members, is on the island of Hawaii, recovered from a savage type of false religion within the memory of living men. Over 90,000 Feejeans gather regularly for Christian worship, who within the present generation, feasted on human flesh. Not twenty years ago, Madagascar had only a few scattered and persecuted converts. Now its Queen and 200,000 of her subjects are ranged on the side of the Cross. Fifty years ago there was not a native Christian in the Friendly Islands. Now there are 30,000, who contribute \$15,000 a year to religious objects. On the western coast of Africa are over one hundred organized congregations. In Sierra Leone, 50,000 civilized Africans worship the God of our fathers. Two thousand miles of sea-coast have been wrested from the slave trade, and the church and the school substituted for the slave pen. Asia, the citadel of cultivated and intellectual paganism, Persia and Hindostan, Japan and China, have their story to tell. In the last alone, missions have been established in 40 walled cities and 360 villages. And all of this, remember, has been

done in spite of serious drawbacks at home and most formidable difficulties abroad. There may be those who will undertake to belittle even the achievements of the past seventy years. But let them bear in mind that the first century of our Lord, and that the one of miraculous gifts, closed with less than 500,000 disciples of Christ, or less than the half of one per cent of the population of the Roman Empire. The positive achievements of modern missions are wonderful. People who were thought beyond the reach of divine grace have been brought under the sway of the gospel, and turned from a savage state into civilized and Christianized communities; and yet the promise of the near future, if the Church be true to her trust, is brighter than ever before. False faiths are decaying and losing their hold on the people, and whichever way we turn our eyes we see the signs of God's gracious working, beckoning us to "go forward." Best of all, Christians are hearing the call and beginning to realize the truth of the Word that with God nothing is impossible.—*Bishop Littlejohn.*

At a MISSIONARY MEETING held in BRECHIN to hear Mr. Scott, missionary to the Zulus, and Dr. Pierson of Philadelphia, Mr. CAMPBELL of Stracathro, M.P., presided, and gave a most interesting address. He referred to the historical associations of Brechin with Christian Missions. It had at one time been the great missionary centre of Scotland north of the Tay. The Round Tower was the remains of the settlement of the Culdees, who were the religious missionaries of Scotland after the time of the Columban evangelists. For Brechin not to be forward now in the missionary cause would be to prove itself unfaithful to its religious traditions and history. He had heard people complain sometimes that missions were not more successful. He was not sure that such objectors were always well acquainted with the facts of the case. Have we ever thought, he asked, what the result would be if, instead of sending a few missionaries to the heathen, we could send a whole community of ourselves, to leaven the heathen with our Christianity—or if the heathen could be brought amongst us here, to learn what Christianity was by living in a Christian country? Suppose people were brought from a heathen land—from India or Africa—to live here in Brechin, what impression would they receive of our religion? No doubt they would see a certain amount of church-going, but would they not discover that a good deal of it was not always prompted by devotional feeling or any real desire for spiritual instruction? And what would they think of the large numbers amongst us who do not even attend church? And what of the daily life of both church-goers and non-church-goers? What about the worldliness and selfishness amongst us, the self-indulgence, the impurity, the intemper-

ance, the irreligion? Would they not see much about us that was fitted to do the opposite of commending our religion to them? This suggests that if the progress of the Gospel in heathen lands is not so rapid as we think it ought to be, we must hesitate before laying the blame upon the missions or the missionaries. It suggests also that, for the conversion of the heathen, there is work to be done at home as well as abroad—that if, with the blessing of God, the Christian Church is to win over the world to Christianity, its whole membership must be such as will commend the truth by their own lives and character. He regretted people did not hear more frequently about missions from the pulpit. The progress of the kingdom of Christ in the world ought to be of transcendent interest to us all—of far greater interest than the progress of the particular Christian denomination to which we belong. We have been called by our Lord to do what we can for it—to work for it, and to pray for it. This must be a work salutary for our own souls—necessary for our own religious life—or He would not have called us to it.

The work in the Hebrew Christian church, New York, under the management of Rev. Jacob Freshman, continues with unabated success. Recently thirteen were received at one time. A number of the young converts have devoted themselves to the gospel ministry, with the view of labouring among their kinsmen according to the flesh.

The Presbyterian Record.

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Remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 415 Post Office, Montreal.

THE demand for the January number of the RECORD has again exceeded our modest calculations, involving the costly

process of going to press a second time. And the supplementary edition is going out rapidly. Those, therefore, who wish to secure copies should make no delay. We have been making some new arrangements respecting our "Correspondence" which we trust will result in benefit to our readers. And so far as lies in their power, the Editors will leave nothing undone to make the RECORD of 1889 worthy of the extensive patronage that is being bestowed upon it.

Literature.

FAMOUS WOMEN OF THE OLD TESTAMENT, by Rev. M. B. Wharton, D.D., Pastor of the First Baptist Church, Montgomery, Ala. E. B. TREAT, PUBLISHER, New York. Price \$1.75. A series of twelve admirable Lectures, in which the varied qualities, work and offices of the women of sacred history are delineated, and the lessons of their lives illustrated and inculcated with singular beauty of diction and pathos. The publisher wishes us to say that clergymen may secure a copy by forwarding six cents in stamps to cover the cost of mailing.

THE GREAT VALUE AND SUCCESS OF FOREIGN MISSIONS, by Rev. John Liggins. The BAKER AND TAYLOR Co., New York. Cloth, 75 cents. Dr. A. T. Pierson endorses this work by saying,—“It most timely, fits the need of the day, as ball fits socket, or tenon fits mortice. It is simply a grand massing and marshaling of testimony.” To keep up with the march of Christianity, we require a book of this kind every year. It is well up to date with facts and figures fitted to encourage and inspire. Get it.

OUTLINE LIST OF THE PROTESTANT FOREIGN MISSIONS OF GREAT BRITAIN AND IRELAND, compiled by Rev. John Mitchell, of Newgate Street Presbyterian Church, Chester, England (a graduate of the Presbyterian College, Montreal.) Mr. Mitchell has rendered good service to the cause of missions in preparing this very useful catalogue of societies with the names and addresses of the secretaries. The full list will appear in the *Missionary Review of the World*, FUNK & WAGNALLS, New York.

REPORT OF THE CENTENARY CONFERENCE ON THE PROTESTANT MISSIONS OF THE WORLD, HELD IN LONDON, 1888. London, James Nisbet & Co. Montreal, William Drysdale & Co.; Ottawa, John Durie & Son. EDITED BY REV. JAMES JOHNSON, F.S.S., Secretary of the Conference. In two volumes of 600 pages each. Price \$1.50, or \$1.75 when sent by post, for the two. If we were right in styling this meeting “the greatest Missionary Conference

in the history of the Christian Church,” we can have no hesitation in saying that these volumes are by far the most valuable literary contribution to missions of this age. We have taken time to examine them carefully, and we can say without any kind of reservation, that they surpass our most sanguine expectations. Mr. Johnson has done his editorial work admirably. So has the printer. We only wonder how it is possible to produce two such volumes at the price at which they are offered to the public. The sale must certainly be immense. There is not a minister in Canada or in the United States, no matter what denomination he belongs to, who can afford to do without it. It is good for the laity, too. In it they will find facts and arguments unanswerable, to demonstrate the efficacy and success of missions to the heathen—burning words, yet words of truth and soberness, and honest conviction, from every part of the world, proclaiming the unanimous verdict that, at this present time, “the Gospel is the power of God unto Salvation to everyone that believeth.” To say that the arrangement of the book is admirable, is simply to acknowledge the wisdom of those who planned the meetings. Nothing could have been more happily conceived or carried out more successfully. We fail to discover a flaw in all the twelve hundred pages. The report commences with addresses and discussions on the various forms of religion that exist in different countries, not with the design of wholesale denunciation of what we hold to be false systems, but rather to tell us just what they are and what effect they are producing. The survey of the mission fields of the world is comprehensive and minute. The discussions on MISSIONARY METHODS, conducted in a fine Catholic spirit, cannot fail to do good. The festering sores of sectarian rivalry are probed with unflinching faithfulness. The comparative merits of educational and evangelistic work in heathen countries are skillfully balanced. Medical missions, and women’s work for women have their rightful place assigned to them. Remarkable unanimity is apparent in regard to the importance of organizing native churches and training native missionaries. The MISSIONARY BIBLIOGRAPHY, in the Appendix of Vol. I, is in itself worth the price of both volumes to anyone who wishes to study the subject of missions—containing the fullest catalogue of missionary literature that has ever been published for the use of English-speaking people, while the copious, well-arranged, index attached to each volume is an important feature of the work.

The volume of Proceedings of the Presbyterian Alliance has not yet come to hand.

THE REPORT OF THE LATE MEETING OF THE EVANGELICAL ALLIANCE in Montreal is now ready—WILLIAM DRYSDALE & Co., Montreal. Price \$1.25.

Page for the Young.

NORSE HYMN.

Oh, little child ; lie still and sleep ;
Jesus is near.

Thou need'st not fear.

No one need fear whom God doth keep

By day or night ;

Then lay thee down in slumber deep

Till morning light.

Oh, little child ! be still and rest.

He sweetly sleeps

Whom Jesus keeps,

And in the morning wake so blest,

His child to be:

Love every one, but love Him best—

He first loved thee.

O little child ! if thou must die,

Fear nothing then,

But say " Amen "

To God's command, and quiet lie

In His kind hand,

Till He shall say, " Dear child, come, fly

To heaven's bright land."

Then, with thy angel wings quite grown,

Thou shalt ascend

To meet thy Friend.

Jesus the little child will own,

Safe at His side ;

And thou shalt live before the throne,

Because He died.

MIND THE DOOR.

Have you ever noticed how strong a street door is ? how thick the wood is ? how heavy the hinges ? what large bolts it has ? and what a grim lock ? If there was nothing of value in the house, or no thieves outside, this would not be wanted ; but as you know there are things of value within, and bad men without, there is need that the door be strong ; and we must mind the door, especially as to barring and bolting.

We have a house—our hearts may be called that house. Wicked things are forever trying to break in and go out of our heart. Let us see what some of these bad things are.

Who is at the door ? Ah, I know him ! It is Anger. What a frown there is on his face ! How his lips quiver ! How fierce his looks are ! We will bolt the door or he will do us harm.

What is that ? It is Pride. How haughty he seems ! He looks down on everything as though it was too mean for his notice. No, sir, we shall not let you in, so you may go.

Who is this ? It must be Vanity, with his flaunting strut and gay clothes. He is never so well pleased as when he has fine clothes to wear, and is admired. You will not come in, sir ; we have too much to do to attend to such fine folks as you.

Mind the door ! Here comes a stranger. By his sleepy look and slow pace we think we know him. It is Sloth. He likes nothing better than to live in my house, sleep, and yawn my life away, and bring me ruin. No, no, you idle fellow ! work is pleasure, and I have much to do. Go away, you shall not come in.

But who is this ? What a sweet smile ! What a kind face ! She looks like an angel ! It is Love. How happy she will make us if we ask her in ! Come in ! We must unbar the door for you.

Oh, if children kept the door of their hearts shut, bad words and wicked thoughts would not go in and out as they do. Open the door to all things good ; shut the door to all things bad ! We must mark well, who comes to the door before we open it, if we would grow to be good men and women. Keep guard—mind the door of your hearts!—*Selected.*

VANDERBILT AND HIS FATHER.

The son was then thirty-two years old, and himself a father. They were on board the steam yacht *Northern Star*, on their way to St. Petersburg. William, who was an habitual smoker, was puffing his favorite cigar. " Bill ", said the Commodore, " I wish you'd give up that smoking habit of yours. I'll give you ten thousand dollars if you will."

" You needn't give me anything ", was the son's answer as he flung the cigar overboard. " Your wish is sufficient." He never smoked afterward.

Would that more of our young men would follow his example !

THE MAN WHO SWALLOWED A BIBLE.

In the days of my boyhood, my father told me that he knew a man who had swallowed a Bible. This greatly excited my astonishment, and I wondered how it could be. My father having an object in view, never explained what it meant ; but went with me some time afterwards, to call upon the old man ; I remember that visit as well as though it happened but yesterday.

Oh how graciously did texts of Divine truth fall from the lips of that aged servant of Christ ! His Bible seemed to be a mine of illimitable value, and he drew forth liberally, like one who draws water from a well that he believes to be inexhaustible.

As we came away, my father said to me, " Well, and what do you think of this man having swallowed a Bible ?"

" Think, father !" said I, " why, I think that he has indeed swallowed a Bible ; for the Word of God seems like meat and drink to him."

Children ! it would be well if each one of your number would swallow a Bible. You would find it " sweeter than honey and the honey-comb."

Acknowledgments.

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Kemble	8.00
Essex Centre	10.00
Oak River Field	12.00
West Williams	4.00
North East Adelaide	5.00
Kingston, Chalmers ch	314.80
Winterbourne	20.00
Arthur	12.65
Beckwith	5.00
Palmerston	9.25
Cookstown	5.00
Prince Albert	20.00
Belmont	28.00
South Luther	3.25
Millbrook	24.00
Centreville	20.00
Egmondville	25.00
Kemptville	15.00
Oxford Mills	6.00
Bayfield	5.45
Alexandria	40.00
Scarboro', Knox ch	110.45
Winnipeg, St. Andrew's, SS	50.00
Niagara, St. Andrew's YPCU	15.00
Ernestown and Fredericks- burgh, SS	1.80
Hemmingford	31.00
Cote St Antoine, Melville ch	50.00
Mount Pleasant	10.20
A Friend, Madoc	5.00
Caledonia, SS	50.00
Osnabrock, St. Matthew's	40.00
Algoma, Com. Coll.	6.25
Spanish Mills	10.50
Callander	5.00
Eagle Lake	8.88
Eramosa, 1st ch SS	12.50
Corunna	5.00
Camden and Newburgh	15.00
Rat Portage	10.00
Collingwood	28.95
Perth, St. Andrew's	175.00
Guelph, St. Andrew's	50.00
Hills Green	5.00
Prescott	31.00
Walkerton, Knox ch	90.00
Carleton Place, Zion ch.	65.00
Meaford	10.38
Duart	4.00
Innerkip	29.00
Gore Bay	3.65
Burpee	5.40
E. Oxford, St. Andrew's	30.00
Inverness	20.00
Battleford	3.05
Balgone Field	5.00
Chatham, 1st ch	90.00
Elma Centre	47.51
A Friend, Layton	1.00
Gambridge	13.70
Winnipeg, St. Andrew's	150.00
Banff	25.00

\$9565.37

STIPEND AUGUMENTATION FUND.

Received to 5th Dec.,	\$1500.42
Lake Road	4.00
Londesborough	12.00
Wingham	18.00
Manitou	35.00
Prospect	10.00
Percy	2.50
Winnipeg, St. Andrew's ch SS	100.00
Carlyle	2.00

Doon	3.81
Kemble	6.00
Chatham, 1st ch	40.00
Essex Centre	12.00
Inverness	15.00
Hamilton, Central ch.	52.00
E. Oxford, St. Andrew's	15.00
Winterbourne	4.00
Duart	10.00
Osgoode	14.00
Meaford	3.19
R S McTavish	1.00
Arthur	1.85
Prince Albert's	60.00
Belmont	25.00
Beckwith	15.00
Alexandria	35.00
Dorchester	9.00
Lachine, St. Andrew's	42.30
Welland	6.85
Corunna	4.00
Sarawak	7.21
Camden and Newburgh	22.00
Collingwood	15.25
Perth, St. Andrew's	101.00
Carleton Place, Zion ch.	40.00
Elma Centre	16.92
Wick	26.00
Egmondville	10.00
Kemptville	10.00
Oxford Mills	6.00
Bayfield	10.00
	\$2323.30

FOREIGN MISSION FUND.

Received to 5th Dec	\$12773.15
Executors of late Samuel Patterson, Oxford	17.00
Harlock, SS	5.00
North Brant SS	8.00
Wroxeter	21.84
Hagersville	12.50
Mrs. Ross, Muskoka	2.00
Brockville, St. John's	54.00
William Brown, Caledonia	100.00
Friend—London	7.00
Amos, B C & S S	34.25
Camilla, SS	6.00
M'Killop	5.00
Winthrop	4.00
Burlington, W W M Band	20.00
Primrose SS	14.70
Percy	25.00
Exeter	7.00
Rothsay	18.00
St Ann's	2.00
Wm. Nelson, Quaker Hill	5.00
Snow Road	20.00
Maidstone St. Andrew's Miss	8.00
Toronto, St. James sq. ch., Rev D McGillivray's salary	232.75
Leith	27.38
A Friend, Kirkwall	5.00
Winnipeg, St. Andrews SS	50.00
Prospect	10.00
Andrew Johnstone	5.00
Samuel Hunter	5.00
Desboro	5.00
Smith's Hill	14.00
Mrs. Turner, and others, Auburn	4.50
Keady-Yes	5.00
The Ridge SS	5.00
Carlyle	4.00
Mimosa SS	5.00
Eramosa 1st ch	30.00
Doon	4.17
Kemble	3.00
Essex Centre	4.00
Glenarm	19.00
Manchester	13.50
Oak River Field	18.00
New Market Y P C A	10.00
West Williams	3.00
North East Adelaide	5.00
Winterbourne	5.00
St Andrews	50.00
Osgoode	11.00

A. M. McTavish	1.00
Forest	10.00
Arthur	24 95
Palmerston	15.00
Cookst. wn	5.00
Belmont	25.00
Kemptville	15.00
Oxford Mills	6.00
Longford Memorial ch FM Socy	40.00
Alexandria	20.00
Scarboro Knox ch add.	2.00
Dorchester	10.00
Campbellville S S	13.31
Niagara St. Andrews Y. P. C. U.	20.00
Ernestown and Fredricks- burgh S S	2.00
Lachute, Henry's ch.	48.10
Williamstown, Hephzibah ch.	22.30
Westmeath	7.35
Late Harriet A. Kinnear, Kinnear's mills	10.00
Montreal W M Society	20.00
Montreal W. M. Society. Mission Sch. N W taught by a lady	25.00
Caledonia	76 00
Caledonia S S	30.00
Eramosa 1st ch S S	6.47
Corunna	5.00
Madoc St. Paul's S S	11.00
Camden and Newburgh	15.00
Rat Portage	9.00
Collingwood	20.62
Perth St Andrew's	140.00
A Friend, Vandecar	10.00
Portage la Prairie	19.45
Meaford	12.19
Meaford S S	53.70
Duart	5.00
Innerkip	27.00
Inverness	15.00
Chatham 1st ch	60.00
Elma Centre	39.05
E. Oxford	15.00
Gamebridge	11.70
Chinguacousy 2nd ch	10.00
Banff	29.00

\$14719.41

KNOX COLLEGE FUND.

Melbourne	\$ 6.00
Teeswater Westminster ch ..	13.05
Lakefield	10.00
Scarboro St Andrew's	2.50
Harwich	12.00
Mono Centre	1.50
Woodville	17.00
Wingham	10.50
Embros	23 60
Aurora	4.75
McKillop	1.33
Winthrop	4.70
Percy	10.00
St. Ann's	1.70
Brucefield Union ch	20.00
Desboro	2.00
Eramosa 1st ch	10.00
Essex Centre	3.00
West Williams	5.00
Winterbourne	12.00
Wick	12.00
Egmondville	16.00
Kemptville	5.00
Oxford Mills	2.50
Bayfield Road	4.00
Bayfield	1.50
Belmont	12.50
Scarboro Knox ch	52.20
Dorchester	6.00
Mount Pleasant	5.40
Dunwich Duff ch	8.00
Collingwood	21.67
Meaford	2.39
Duart	4.00
Innerkip	15.00

E Oxford St Andrew's	4.00
Aberarder	2.50
Elma Centre	11.07
Greenbank	9.00
Gambridge	5.00

QUEEN'S COLLEGE FUND.

Lakefield	\$ 10.00
Rothsay	4 00
Belmont	12.00
Perth St Andrew's	16.00
Carlton Place Zion ch	8.00
Aberarder	2.50

MONTREAL COLLEGE FUND.

Brucefield Union ch	\$ 16.00
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KNOX COLLEGE BURSARY FUND.

Friend per Rev Dr Torrance	\$ 50.00
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MANITOBA COLLEGE FUND.

Received to 5th Dec.	\$ 332.89
Toronto, Old St Andrew's ..	70.00
Vaughan, Knox ch	8.00
St Ann's	1.00
Snow Road	10.00
Forest	6.00
East Seneca	3.00
Prospect	6.00
Port Colborne	5.00
Teeswater, Zion ch	5.00
Carlyle	2.00
Eramosa, 1st ch	5.00
Glenarm	4 50
Monkton	3.91
Abingdon	2.00
Apple Hill and Gravel Hill ..	6.00
West Williams	3 00
Greenbank	5.00
Thamesville	5.00
Duart	4.00
Arthur	1.75
Point Edward	9 58
Ayr, Knox ch	15.00
Belmont	7.35
Wick	7.00
Egmondville	7.00
Kemptville	5.00
Oxford Mills	2.00
Essa, Townline and Ivy	4.00
Martintown, Burns' ch	5 65
Moore, Burns' ch	5.00
Alexandria	10.00
Ernestown and Freder'ksb'g ..	3.50
Mono Centre	2 08
Dunwich, Chalmer's ch	4.14
Camilla	3.90
Collingwood	10.00
Perth, St Andrew's ch	15.00
Prescott	8.00
Dunwich, Duff ch	7.00
Chatham, 1st ch	22.00
Elma Centre	8.17
Grafton	8.30
Vernonville	4.45

\$662.57

MANITOBA COLLEGE DEBT.

Wick	\$7.00
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KNOX COLLEGE ENDOWMENT FUND.

Received to 5th Dec.	\$2604.82
John Bell, Belleville	45.00
Weston	12.00
Harwich	10.00
Rev J Baikie, Harriston	6 00
Richmond Hill	10 25
James Mitchell, Cayuga	30 00
Caledonia	12.50
W Ault, Barrie	17.00
Rev Wm Frizzell, Toronto ..	20 00
Rev W Martin	15.00
Uxbridge	88.00
Quaker Hill	30.00

Dickenson and Cranston	10.00
Wm McKeen, Leith	2 00
Beverly	15.00
Berne	9.00
Mosa	11.50
Kemble	23.25
East Puslinch	84.00
Hibbert	28.00
Churchill	19.00
Bond Head	20.00
Jas Inglis, Campbellville	4.00
Nissouri South	12.00
North Bruce	2.00
Waterdown	6.00
Nissouri North	5.00
Hensall	26.50
Walkerton	5.00
W H Dickson	4.00
Garafraxa, St John's ch	17.00

\$3204.82

WIDOWS' & ORPHANS' FUND.

Received to 5th Dec.	\$1045.17
Dunwich, Chalmer's ch	5.00
Melbourne	2.50
Scarboro', St Andrew's ch ..	12.50
Carlisle	5.00
Huntingdon, 2nd ch	6.00
Smithville	2 75
Bayfield Road	4.50
Manitou	2.00
Exeter	4.00
St Ann's	1.80
Snow Road	5.00
Forest	6.00
Annan	5.00
Carlyle	1.00
Eramosa, 1st ch	6.00
Doon	2.16
Essex Centre	6.00
Monkton	3.53
Aberarder	5.00
West Williams	6.00
Inverness	5.00
Winterbourne	6.00
Duart	4.00
St Andrew's	8.00
Meaford	3.14
Arthur	2.95
Walkerton, Knox ch	10.00
Belmont	10.00
Point Edward	4.92
Egmondville	5.00
Martintown, Burns' ch	4.69
West Guilimbury, 1st ch	4.65
Alexandria	10.00
Hamilton, Central ch	82.16
Ernestown and Fred'ksb'g ..	2.50
St Louis de Gonzague	5.00
Laguerre	3.11
Smith's Falls, Union ch	10.00
Mono Centre	1.50
Camilla	3.50
Teeswater, Westminster ch ..	5.66
Collingwood	10.75
Perth, St Andrew's ch	33.00
Prescott	12.00
Chatham, 1st ch	21.00
Elma Centre	13.52
Toronto, Old St Andrew's ch ..	150.00

\$1568.97

WIDOWS' & ORPHANS' FUND.

Ministers' Rates.

Received to 5th Dec.	\$1211.00
Rev W Coulthard	8.00
" S H Eastman	8.00
" A W McConechy	8.00
" T F Fotheringham, 2 yrs ..	16.00
" Joseph Alexander	8.00
" Jas Watson, D D	8.00
" Mungo Fraser, D D	8.00
" D H Fletcher	8.00
" John Porteous	8.00
" J Carswell	8.00
" D Sutherland	8.00
" Wm Forrest	8.00

" R Whillans	8.00
" Thos Fenwick	8.00
" J A Brown, 3 yrs.	24.00
" John Lees	8.00
" F W Farries	8.00
" J K Baillie	20.00
" E N B Millard	16.00
" J B Fraser	8.00
" John McLaren	8.00
" A H Scott	8.00
" N McPhee	12.00
" Geo Bremner	8.00
" A A Scott	8.00
" R Fowle	8.00
" Hector Currie	8.00
" S W Fisher	8.00
" A McDiarmid	8.00
" Chas Cameron	8.00
" J H Ratcliffe	8.00
" G Munro, 2 yrs.	16.00
" A B Baird	8.00

\$1531.00

AGED & INFIRM MINISTERS FUND.

Received to 5th Dec.	\$1388.93
Melbourne	8.00
Harvich	10.00
Sault Ste Marie	15.00
Huntingdon 2nd ch	6.00
Mount Pleasant	7.20
Cheltenham	6.40
William Brown, Caledonia ..	50.00
Bayfield Road	4.50
McKillop	2.00
Winthrop	2.55
Colborne Willing Worker ..	5.00
Exeter	4.00
Rothsay	4.00
Snow Road	5.00
Prospect	5.00
Desboro'	2.00
Rev Thos Fenwick, Elders Mills	2.00
Carlyle	1.00
Eramosa 1st ch	5.00
Doon	2.10
Essex Centre	6.00
West Williams	8.00
North East Adelaide	3.00
Winterbourne	5.00
St Andrew's	12.00
Turin	2.86
Arthur .....	.65
Belmont	10.00
Egmondville	15.00
Kemptville	7.00
Oxford Mills	2.50
Bayfield	2.20
Martintown Burns ch.	5.66
Beckwith	4.00
Alexandria	20.00
Scarboro Knox ch add	1.00
Dorchester	5.00
Hamilton Central ch.	61.40
Ernestown and Federicks- burgh	1.80
A member of Chalmer's ch, Guelph	100.00
Storrington, Pittsburg and Glenburnie	12.00
Camden and Newburg	6.03
Teeswater Westminster ch.	12.27
Collingwood	10.00
Perth St Andrew's	36.00
Guelph St Andrews	25.00
Prescott	12.00
Walkerton Knox ch	10.00
Meaford	2.84
Innerkip	10.00
Duart	10.00
E Oxford St Andrews	2.00
Inverness	5.00
Chatham 1st ch	40.00
Elma Centre	8.74
Sydenham St Paul's	10.00

\$2020.68

AGED & INFIRM MINISTERS FUND.

Ministers' Rates.

Received to 5th Dec.	\$ 6.50
Rev S H Eastman	5.00
" John Milloy, 2 yrs.	7.50
" James Carmichael	4.50
" Watson, D D	4.00
" Mungo Fraser, DD	11.50
" D H Fletcher	12.00
" W R Ross, 2 years	10.00
" P Musgrave	4.50
" J Carswell	4.00
" D Sutherland	3.75
" Wm Forrest	2.00
" Jas Herald	5.00
" Arch Currie	3.00
" R Whillans	3.09
" John Lees	3.00
" F W Farries	10.00
" D D McLeod	7.00
" Jas Ferguson	2.50
" J B Fraser	3.75
" J B Edmondson	45.00
" John Wells	5.50
" John McLaren	4.00
" D Strachan	5.00
" A H Scott	7.00
" Geo Bremner	4.00
" A A Scott	4.40
" R Fowle	4.00
" Hector Currie	4.00
" S W Fisher	4.00
" A McDiarmid	3.50
" Chas Cameron	3.50
" G Munro, 2 yrs.	11.00
" A B Baird	8.00

\$868.90

CHURCH AND MANSE BUILDING FUND.

Beith Family, Bowmanville ..	\$ 15.00
Mrs Gardiner,	25.00

NEW BRIDGES AND DAYSPRING.

Deseronto, Ch of Redeemer SS	10.00
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MISSION TO THE JEWS.

Mrs Campbell, Shelburne ..	\$ 5.00
Egmondville	1.00
Niagara St Andrews Y P C U	14.00

KNOX COLLEGE STUDENTS MISSION-
ARY SOCIETY.

Caledonia S S	\$ 10.00
Eramosa 1st ch S S	6.25

CHINESE SUFFERERS.

Kincardine Knox ch S S	\$ 10.00
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CONTRIBUTIONS UNAPPORTIONED.

Toronto Central ch	\$100.00
Columbus	140.00
Toronto Central ch	100.00
Bowmanville St Paul's	160.00
Toronto Central ch	100.00
Toronto Bloor St ch	250.00
Brantford Zion ch	300.00
Oshawa	131.78
Toronto Central ch	200.00
Tilbury East	91.39
West Flamboro	32.00
South Mountain	82.00

Received during December by Rev
P M Morrison, Agent at Halifax,
Office—Chalmers' Hall, Duke St.,
Post Office Box 338.

FOREIGN MISSIONS.

Previously acknowledged ..	\$ 5714.38
Blackville and Derby, ad'l ..	3.00
Whycocomah	32.00
Onslow	129.85
A Friend, Lower Onslow	5.00
Baddeck and Forks	22.50
Aunt Polly's 90th Birth-day Gift	5.00
Springside	28.00
P Mackintosh	5.00

Sale of Arrowroot, by A

Gervan .....	.63
Geddie Memorial F'd Coupon	30.00
L W Johnston	15.00
J J Hingley	25.00
Moncton	50.00
Dean Settlement	5.00
Lower Musquodoboit	12.00
Mrs Rhind, Little River .....	.75
Portaupique	6.16
Bass River, N S	8.90
J P Hogan, Dufferin Mills ..	18.00
Prudence H Moser .....	.71
W F M S Baddeck	20.00
W & D Fund for Mrs Geddie	75.00
St James and Union	10.00
Five Islands	6.00
D E Young, St And's, Truro	50.00
Orwell	40.00
Economy	5.00
Strath Lorne	40.00
Vale Colliery	94.00
Upper Musquodoboit	5.00
Union Centre and Lochaber ..	60.00
Ladies Mis Soc St And Truro	100.00
Mission Band St And, Truro	25.00
Bequest of late T M'Lean, West River, Pictou, last instalment	85.00
Brookfield Miss Society	10.00
Sir William Dawson	20.00
O P Q, Pictou	5.00
Mount Stewart and West St Peters	70.00
St George	6.00
Rev S Shore	2.90
St Peter's Road	55.00
Westville—Ladies Aid Soc ..	30.00
Acadia Mines	20.00
Noel	18.05
Shubenacadie	32.00
Lower Stewiacke	21.00
North Salem	8.00
Middle Stewiacke Mission Association	16.00
Middle Stewiacke, Halfway- brook Sewing Circle	11.00
Cow Bay	50.00
Mrs M Macaulay SS, R Dennis	1.00
Lower Caledonia	15.00
River John, W F M S	16.00
South Maitland	14.90
Dr. Reid for Mr Gibson's salary	486.67
A member of Lot 14, per Rev S Brown	20.00

\$7655.40

DAYSPRING AND MISSION SCHOOLS.

Previously acknowledged ..	\$1285.41
Upper Charlo SS	9.50
Onslow SS	26.23
St John's, Yarmouth	29.25
River Charlo SS	6.00
Springside SS	15.00
Harvey N B, SS	9.75
Valleyfield, P E I, SS	11.00
Oban S S	7.65
Middle Stewiacke	6.21
Sharon SS, Upper Musquo- doboit	4.00
Lower Musquodoboit	4.25
St Matthew's, Nth Sydney ..	14.15
Gay's River and Milford	36.40
St John's SS, Halifax	10.01
Sydney Mines	14.00
Woodside Sewing Circle, Up Musquodoboit	10.00
Union Centre & Lochaber SS ..	28.61
United Church SS, N G	36.24
St Stephen's SS, Amherst	18.00
St Luke's, Bathurst	7.00
St Paul's, Fredericton	12.00
St Peter's Road SS	19.73
Cow Bay	15.00
1st Church SS, Truro	29.01

\$1664.40

HOME MISSIONS.

Previously acknowledged	\$ 2420.12
Pisarinco	48.00
Mechanics Settlement and Londonderry	5.00
Mount Uniacke	1.00
St Stephen's Amherst	51.61
J Keir Fraser (returned)	2.00
Blackville and Derby adl.	2.00
Onslow	40.00
Students Missionary Associa	312.64
Spring Hill	30.00
Goodwood	10.15
Springside	33.00
P Mackintosh	.50
Fisher's Grant	6.00
St John's, Moncton	40.00
Middle Stewiacke	30.00
Dean Settlement	4.34
Portaupique	3.81
Lower Musquodoboit	5.00
Bass River, N S	5.68
Scotsburn	18.00
Gray's River and Milford	5.66
Rev A Simpson—Collections	
Missionary meetings	7.59
Canard	7.00
Five Islands for Labrador	2.00
Economy	7.00
Strath Lorne	18.00
Union Centre and Lochaber	40.00
Ladies Mis and Ben So, St Andrew's, Truro	20.00
Ladies M and BS for N West	30.00
Brookfield Missionary Soc'y	8.30
Mount Stewart and West St Peter's	18.00
St. George	20.00
Grove Richmond, Halifax	10.00
Rev G. Shore	2.50
Mission Band St And's, Truro	5.00
St Peter's Road	17.62
Westville Ladies Aid Soc'y	20.00
Acadia Mines	30.00
St James, Newcastle	10.00
Kennetcook	3.50
Middle Stewiacke Miss Asso	17.00
Cow Bay	10.00
Cape North	6.00
Lower Caledonia	6.50
Nine Mile River	3.00
South Maitland	21.06
Maitland, add'l	17.96
Lower Selma	3.18
Noel	3.40

\$3489.06

AUGMENTATION FUND.

Previously acknowledged	\$1079.89
Blackville and Derby	23.50
Onslow	50.00
Westville and Middle River	55.00
St John's, Moncton	80.00
Middle Stewiacke	45.00
Portaupique	7.09
Bass River, N S	11.57
Sheet Harbour	18.65
St Andrew's, Truro	92.00
Union Centre and Lochaber	48.00
Brookfield Thanksgiving Col	15.00
Mount Stewart and West St Peters	10.00
Rev G Shore	1.55
St Peter's Road	3.00
Acadia Mines	30.00
St James, Newcastle	25.00
Little Harbor	7.50
Cow Bay	45.00
Lower Caledonia	7.50
Gore and Kennetcook add'l	6.00

\$1661.25

COLLEGE FUND.

Previously acknowledged	\$4991.25
Whycocomah	6.50
Onslow	25.00
Div Can Bank of Commerce	24.50
" Bank of Montreal	130.00

Big Intervale Cape North	5.00
Interest J H Marks	78.00
" P G Heine	33.00
West River and Green Hill	25.00
St John's, Moncton	35.00
Int on "a delayed subscription to the Endowment Fund by one unable to pay at the time specified"	65.00
Middle Stewiacke	30.00
Lower Musquodoboit	5.60
Portaupique	7.18
Bass River, N S	12.01
Canard	8.00
Five Islands	5.00
Int St John's, Halifax	50.00
Strath Lorne	8.00
Div Union Bank of Nfld	547.50
Union Centre and Lochaber	25.00
Lake Ainslie	3.00
United Church, N G	139.00
Brookfield Thanksgiving Col	10.00
Mount Stewart & West St Peters	12.00
St George	6.00
Rev G Shore	.20
St Peter's Road	3.50
Acadia Mines	15.00
St James, Newcastle	15.00
Cow Bay	30.00
Clifton	22.62

\$6372.26

BURSARY FUND.

Previously acknowledged	\$ 149.04
Rev James T Blair	7.50
Onslow	5.00
Springside	10.00
St John Coupon	30.00
West River and Green Hill	5.00
St John's, Moncton	5.00
Middle Stewiacke	6.10
Lower Musquodoboit	4.00
St Andrew's, Truro	10.00
Union Centre and Lochaber	5.00
Mount Stewart and West St Peters	3.00
Grove Richmond, Halifax	5.00
Acadia Mines	5.00
Cow Bay	7.55

\$257.19

FRENCH EVANGELIZATION.

Received by Rev. Dr. Warden, Treasurer of the Board of French Evangelization, 198 St. James Street, Montreal, to 7th January, 1889.

Already acknowledged	\$7995.05
East Williams	8.00
East Williams S S	7.00
Chatsworth	6.00
Proof Line	12.57
Lake Road	17.00
Wolseley Group	7.30
Wolseley S S	0.95
Medicine Hat	5.25
Chiselhurst	3.02
Bayfield Road	14.00
Lancaster, Knox S S	19.13
Proton, St Andrew's ch	4.00
Snow Road	20.00
Uxbridge Willing Workers	3.82
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A Johnstone, W Flamboro'	5.00
St Andrew's	24.00
Madoc, St Colomba S S	20.00
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A D Ferrier, Fergus	20.00
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Eramosa, 1st ch	22.00
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Rev G Shore.....	0.20
St Peter's Road.....	13.25
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Campbellville.....	15.00
Fergus, Melville SS.....	50.00
Caledonia S S.....	15.00
Campbellford S S.....	25.00
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Per Miss A Ferguson, Mal- vern.....	17.00
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Chatham, Ont, 1st SS.....	26.00
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Winnipeg, St Andrew's S S.....	50.00
Oshawa S S.....	12.50

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St Ann's.....	4.50
Kingston, Cook's S S.....	25.00
New Glasgow, United Ch SS.....	50.00
Truro, St Andrew's ch S S.....	50.00
Watford S S.....	12.50
Brockville, St John's ch S S.....	25.00
Sarnia S S.....	60.00

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Mrs Geo McDonald, Toronto.....	10.00
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Mrs Ford, Toronto.....	5.00
Holstein.....	8.00
Cote St Antoine, Melville SS.....	25.00
Rev P S Vernier, Angers.....	2.50
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A member of St Andrew's, Smith's Falls.....	20.00
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Mrs Thos McCosh, Paris.....	15.00
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Montreal, Crescent st S S.....	15.00
Winnipeg, St Andrew's S S.....	15.00
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Miss M M McGruer.....	1.00
Truro, St Andrew's SS.....	10.00
Watford S S.....	15.00

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Olslow.....	5.00
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Elmsdale and Nine Mile R.....	3.63
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" Jas McLean, ".....	4.00
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St George.....	3.00
Rev Hector McQuarrie, Rate.....	3.00
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Rev G Shore.....	.20
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Lake Ainslie.....	3.00
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United church New Glasgow.....	10.00
Cow Bay.....	5.55

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Temporalities Board for 96 ministers.....	576.00
King, Rev J. Carmichael....	12.00

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Rev R Y Thompson, B D.....	10.00
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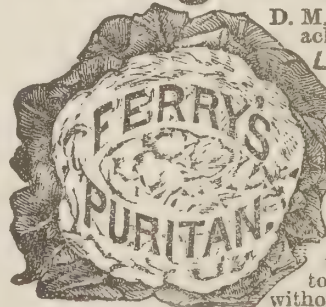
\$258.35

PRESBYTERY MEETINGS.

Calgary, Medicine Hat, 5th March, 2 p.m.
 Rock Lake, Manitou, 6th March, 2 p.m.
 Lindsay, Sunderland, 26th Feb., 10.30 a.m.
 Maitland, Wingham, 12th March, 12.30 p.m.
 Lan & Renfrew, Renfrew, 25th Feb., 7 p.m.,
 Ottawa, Bank Street Church, 5th Feb., 10 a.m.
 Bruce, Paisley, 12th March, 2 p.m.
 Saugeen, Palmerston 12th March, 10 a.m.
 Owen Sound, Division St., 18th March, 7.30 p.m.
 Kingston, Cooke's Church, 18th March, 3 p.m.
 London, 1st Pres. Church, 12th March, 11 a.m.
 Brandon, Portage La Prairie, 11th Mar., 19.30
 Glengarry, Cornwall, Knox Ch., 19 Mar., 1 p.m.
 Winnipeg, Knox Church, 7th March, 7.30 p.m.
 Sarnia, St. Andrew's Ch., 12th Mar., 10.30 a.m.
 Montreal, Convocation Hall, 8th March.
 P. E. I. Charlottetown, 5th Feb., 11 a.m.
 St. John, Chatham, 19th March, 11 a.m.

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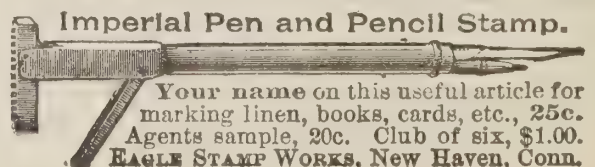
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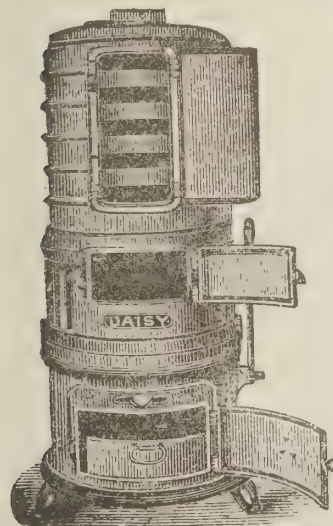
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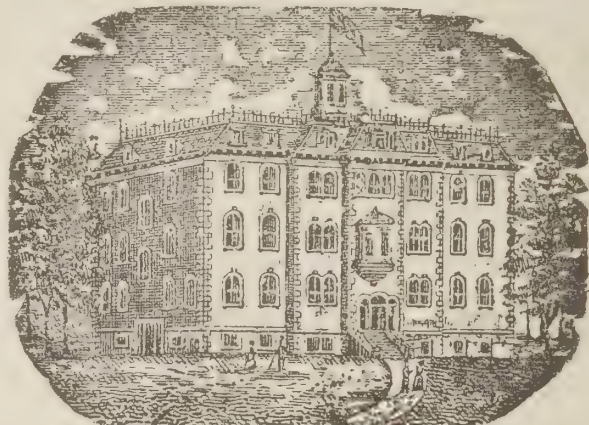
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Presbyterian Record

FOR THE

DOMINION OF CANADA.



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THE PRESBYTERIAN RECORD

FOR THE DOMINION OF CANADA.

VOL. XIV.

MARCH, 1889.

No. 3.

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Annual Meetings and Reports.

IT is a sign of progress in our church that nearly all the congregations hold annual meetings and carefully review the work of the year. "Stock" is taken, statistics are given, and the leading items are sent to the press for general circulation. We read with renewed pleasure these congregational reports in our contemporaries, and we note that, as a rule, there is progress—in many cases very marked progress; new churches are erected, or old churches are repaired; comfortable manses are provided for pastors; the stipend is increased; contributions to the schemes of the church are more liberal than ever; the Sabbath-school is larger and better equipped; attendance at the prayer-meeting, in many quarters, is better than ever; more names have been added to the roll of communicants—the Sabbath-school yielding a large percentage of the additions; evidence is not lacking that the people's interest in religious affairs is deepening and broadening.

Nearly all the congregations publish an annual report, or rather a series of reports, more or less elaborate, from Kirk sessions, trustees, missionary committees, Sunday-schools, young men's and young women's associations, &c., in which the transactions of the year are set forth and commented

upon. Some of these reports are beautifully got up. They are all interesting as affording an insight into the different ways in which the practical work of the church is carried on. Many of them contain an alphabetical list of the names and addresses of the members and adherents of the congregations—a congregational directory, especially useful to the minister and the members of the session. In some of the larger congregations, along with the full list of names, there is given a detailed statement of the amounts contributed by each individual for the missionary and benevolent funds of the church under the care of the General Assembly—"The schemes of the church," as they are rather inaptly called. Opinion is divided as to the advisability of doing this. To some it savours of ostentation, and it is objected to on the strength of an oft-quoted text,—“When thou doest thine alms let not thy left hand know what thy right hand doeth.” There are plenty of instances in which if the left hand *did* know what the right gave, it would know very little. But, seriously, it is wrong to classify gifts for missionary purposes with alms-giving. They ought rather to be regarded as, *pro tanto*, the account of a man's "stewardship." On the other hand it is contended, upon scriptural authority also,—“Let your light so shine before men that they may see your good

works and glorify your Father which is in heaven." Example is unquestionably more powerful than precept, and leads some to give for the work of the church who cannot be influenced by higher motives. Without pronouncing upon the merits of either system, it may be supposed that a congregation usually adopts the plan which seems best adapted to its constituency. No system is perfect. This, however, should be regarded as vital, that the amount contributed for church purposes, whether great or small, should represent the free-will offerings of the whole body of the people—rich and poor alike giving according to their respective abilities. The ordinary expenses connected with the management of the congregations of our church range all the way from \$1,000 or less, to \$15,000 per annum. The contributions for the Assembly's "schemes" appear to be, on the average, less than one third the amount raised for strictly congregational purposes—the largest contribution being \$7,236 for a congregation that reports 980 communicants, and whose total expenditure is \$23,104.

N B.—Though we have not room to notice these reports particularly in the RECORD, the editor is always very glad to receive copies of them.

Missionary Outlook.

THE SAMOAN ISLANDS, which are attracting attention at present in diplomatic circles, consist of a group of small islands formerly known as the Navigators', for the most part rocky and barren, and hence of little value commercially. Their chief importance is derived from their being in the direct line of steamship navigation and their adaptability as coaling stations, &c. Samoa has an independent government, with a native King, and is quite able to take care of itself if let alone. But Germany, it seems, in her desire to 'colonize,' has been endeavoring to acquire a controlling influence in the government of this little Kingdom, at the same time that England offers her 'protectorate.' The United States government, claiming to have, at least, an equal interest in Samoa with the others, takes the position of asserting the independence of Samoa, and protecting her from all

foreign interference, and has backed up her contention by sending some of her warships to the scene of disturbance, in order to "keep the peace." Samoa lies about 700 miles east from the New Hebrides and a little to the north of that group. Upwards of sixty years ago it was visited by John Williams, the "apostle of Polynesia." The people were found to be more open for the reception of the Gospel than any of the islands that had, up to that time, been visited. Williams' progress among them was like that of a great conqueror. In a short time, the whole population, numbering sixty thousand, were under religious instruction, "Christianity triumphed by its own inherent power, and the benevolent spirit in which it was presented. The degraded savages yielded to the benign influence of the Gospel of Peace." The tidings of Williams' death, in 1839, was the means of infusing new life into the missionary work in the South Seas. Especially was this the case in the Samoan Islands, where a great religious revival was awakened, and which spread to the neighbouring islands. Two years later, through the instrumentality of Dr. Turner and Dr. Nisbet, a Theological Institution was established at Upolo, and the Scriptures were translated into the native language. The population, which was at that time about 35,000, has since decreased to less than 30,000, but Christianity has transformed them into an intelligent, industrious and virtuous people. In fact, the Samoans are regarded as the finest race among the Polynesian islands. On Sundays, no work is permitted on shore, nor are the natives allowed to labour on board ships in port on that day. The sale of liquors is positively prohibited. The business with the outside world is chiefly in the hands of Americans, English, French and German, 150 in all, of whom one half are English.

EAST AFRICA.—The massacre of some German missionaries on the coast below Zanzibar has been followed by the massacre of an English missionary named Brooks, with sixteen of his followers in the same neighbourhood. German intrigue is said to have been the provoking cause of these outrages, but in regard to the details we are not informed. Missions have taken a strong hold in East Africa, and have chang-

ed the entire aspect of the country and the character of the people. The Church Missionary Society, the Universities Mission, the London Missionary Society, the Established and the Free Church of Scotland, the Methodists, the Berlin Missionary Society, and other German and French Societies are all well represented, and are doing good work. The Scottish churches have established their missions on Lake Nyassa and on the Shiré River. The London Society has penetrated into the interior further than any of them, having two stations on Lake Tanganyika and one at Urambo, south of the Victoria Nyanza, and near the stations of the Church Missionary Society. In all, there are on the East Coast, thirteen missions—six British, four German and three French. The Church Missionary Society alone has spent \$500,000 in the last thirty years in East Africa. A very interesting revival of missionary activity is said by latest accounts to be going on at present among the Zulus of Natal. Even the Boers, themselves rescued from the lowest depths of degradation, are coming out as native evangelists. "There are now fifteen stations or preaching places," says a missionary in the January number of the *Missionary Review of the World*, "Where the heathen are gathered together to hear of Jesus and His love; and these stations are just the Boer's farm houses!"

Brieflet No. 3.

IN ROME—THE CORSO.

THE CORSO runs in a straight line through the heart of the city. It is the principal business street of Rome, a mile long, rather narrow, but lined throughout with very handsome buildings—palaces of the nobility, churches, of course, and fine shops. We have already noticed where it begins, in the *Piazza del Popolo*; it ends abruptly in a narrow lane called the '*Represa dei Barberi*'—the place of stopping the horses. The Corso used to be the race-course during the carnival season. Half a dozen horses, without riders, but adorned with ribbons and having little wooden balls, armed with sharp spikes fastened on their backs, were let loose at the further end of

the street and galloped madly along, urged on by the shouts of the people who closed up behind them, until they reached the *Represa*, where they were stopped by a maze of drapery stretched over the street. It is only of late, in consequence of some fatal accidents, that this exciting game has been discontinued. An allegorical procession has taken its place. To shew how the wind blows in Rome, the most popular emblems in the procession two years ago were, (1) a truck drawn by six horses, on which was a very large, dilapidated old house, filled with *rats*. That represented the Vatican! And it was greeted with loud groans and other uncomplimentary epithets. (2) Immediately following it, on a magnificent car, was a tall and elegant *Lighthouse*, indicating the popular estimate of the boon of civil and religious liberty which the new government has given to Italy, and to Rome in particular. It was cheered to the echo! The vast improvements which have taken place can only be appreciated by those who knew Rome twenty-five years ago. It is a different city now. Then, not to speak of the religious restrictions, rigidly enforced, it was unsafe to walk the streets after dark. Even in daylight, assassinations were so frequent they were scarcely taken any notice of. Now, life and property are as fully guarded as in any other city in the world, and only the other day it was announced that the twenty-first Protestant place of worship was opened within the walls. If I were asked to mention the most remarkable instance of progress in Rome that came under my own notice, I would point to the inscriptions on the outside of the fine new Waldensian church, in letters large enough that 'he may run that readeth,'—" *Luctor et emergo*," I shine and appear; "The true light shines in the darkness;" and, most conspicuous of all, the quotation, in Italian, from 1 Tim. 2:5,— "There is one Mediator between God and man—the man Christ Jesus." That, in a city that has for centuries been taught to invoke the intercession of Mary, to believe in the Pope, as the Vicar of Christ, and to purchase absolution and "indulgences" from the hands of unscrupulous priests, surely indicates a change of vast importance. The days of repression are ended.

We cannot go into all the churches, for

there are four hundred of them, but by-and-by we will name some of the principal ones. Meantime, here is the church of *S. Lorenzo in Lucina*, founded in the fifth century, a very fine building; its chief attraction to visitors is the grand picture of Christ on the cross, by *Guido Reni*, accounted one of the most remarkable works of the kind in existence. The church of the *Gesu* is also very large and very splendid. Beneath the high altar lies the body of *Ignatius Loyola*, the founder of the order of Jesuits, which, under him, became a gigantic missionary society, and, after his time, degenerated into a hotbed of sedition. The place where this church stands is exposed to every wind that blows, which has given rise to the story current in Rome, that the devil and the wind were one day taking a walk together, when they came to this square, the devil, feigning to be very devout, said to the wind, "Just wait a minute, my friend, while I go into this church." So he went in, and has never come out again to this day! And the wind is still blowing."

The Missionary Cabinet.

STEPHEN HISLOP.*

MANY of our readers may never have heard this name before, but it is a name worthy of a place in the roll of illustrious missionaries. He was a man of science and literature, given to the study of archæology and natural history, yet a missionary of the truest type and most practical kind. Believing that the investigations of science had an important bearing on the elevation of the people by whom he was surrounded, he did not think it necessary to abandon them, but used them with marked success as a means of forwarding the great object of his life—the furtherance of the Gospel in the heart of Central India. He was the founder of the Free Church mission and the College at Nagpoor, which still bears his name. "He was the first to explore the geology, to describe the natural history, and to reveal the mineral wealth of that region," and it was chiefly through his wisdom, perseverance and tact, that this

fine tract of country became missionary ground, for he had to contend with the same intolerance of native rule, which so long hindered the work of our own missionaries at Indore. Nagpoor is between five and six hundred miles east from Bombay, and some 350 miles south-east of Indore, and is now the capital of a British province containing a population of thirteen millions. When Mr. Hislop first arrived, in 1845, there was not a single herald of the Cross within 400 miles of it; now, the mission which he planted includes four stations and five churches, a handsome missionary college, a large girls' school and an orphanage. The number of youths under instruction is not much short of 1000. Besides these, the outcome of Mr. Hislop's missionary tours, a mission has been established among the Gonds, 150 miles to the north, which is yielding good fruit.

Stephen Hislop was born in Duns, Berwickshire, in 1817. In the language of that part of the country, "Steephie, frae a bairn, was unco auld-farrand and aye sae guid." In childhood he looked wiser than his years, and grew up to be a man of bright intellect and deep piety. In his seventeenth year he entered the University of Edinburgh, where he carried off some of the highest honours in mathematics, philosophy and Hebrew. He finished his theological course under Chalmers and Welsh, and came out of college "inspired with the love of truth, and a willingness to sacrifice every thing for it." Hislop traced his conversion, under God, to the preaching of the Rev. William C. Burns (afterwards of China), during the time of the Kilyth revivals. His earliest missionary aspirations came to him through reading Dr. Duff's little work, "Missions the chief end of the Church," and these were confirmed by the acquaintance formed with Dr. John Wilson of Bombay, then on a visit to Scotland. He offered himself to the Foreign Mission Committee of the Free Church of Scotland, and was ordained by the Presbytery of Edinburgh, in January, 1844, receiving his "charge" from Dr. Wilson, who had already a brilliant reputation as a missionary of sixteen years standing in India. He arrived in Bombay in December. After spending a short time with Dr. Wilson, studying the people and their languages, as well as Dr. Wilson's missionary methods,

* Life of STEPHEN HISLOP, by Dr. George Smith, Edin. 1888.

he set out for his appointed field, *Nagpoor*, accompanied by his wife and by one of the most accomplished missionaries and linguists of his time, Dr. Murray Mitchell, who is still doing good service to the church at Nice. They relieved the tedium of the long overland journey by preaching the glad tidings of the kingdom in towns and villages where it was heard for the first time—travelling on horseback, with a numerous retinue of servants and camels. Arrived at Nagpoor, Mr. Hislop met with a warm welcome from Sir William Hill, an accomplished resident government official, who, in terms of the dying request of his wife had handed over to Dr. Wilson a sum of \$13,000 for founding a Christian institute at Nagpoor. Commencing with a school of 30 boys, the work grew in his hands. In 1848, he was joined by Rev. Robert Hunter—a true yoke-fellow. In 1856, he was visited by Dr. Duff, then on his way to Scotland, who made such an effective appeal in behalf of the mission as secured means for erecting suitable educational buildings. Soon after the founding of the mission there arose one of the “cases” peculiar to India, connected with the conversion of a native named Baba Pandurang, who was imprisoned for three months as “the victim of Brahminical intolerance and British indifference.” But eventually Hislop proved himself equal to the situation, securing liberty of conscience for the captive and permanent relief from this species of tyranny in all that part of India. In September, 1863, his presence and counsel were sought by the Chief Commissioner of the district, Sir Richard Temple, residing at Bori, some 40 miles south of Nagpoor. After some days of delightful Christian intercourse there, Mr. Hislop set out on horseback to a neighbouring village where he examined the schools and taught Christ for the last time. On his way back to Bori he was drowned while crossing a swollen stream. No one was with him to render assistance, and the first news of the sad calamity was the return of the riderless horse to the government bungalow. The mission was plunged into the deepest grief, and the natives of all classes lamented the loss of a tried and trusted friend.

Household Words.

THINE EYES SHALL SEE THE KING IN HIS BEAUTY.

Isaiah XXIII: 17.

“A little while” for winning souls to Jesus,
Ere yet we see His beauty face to face;
“A little while” for healing soul diseases,
By telling others of a Saviour’s grace.

“A little while” to tell the joyful story
Of Him who made our guilt and curse his own;
“A little while” ere we behold the glory.
To gain fresh jewels for our heavenly crown.

’Tis but “a little while”—the way is dreary,
The night is dark, but we are nearing land:
Oh for the rest of heaven, for we are weary,
And long to mingle with the deathless band.
Frances Ridley Havergal.

MYRRH, ALOES, AND CASSIA.

“All Thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces.”—PSALM XLV, 8.

In my text the King steps forth. His robes rustle and blaze as He advances. His garments not worn out, not dust-bedraggled; but radiant, and jewelled, and redolent. It seems as if they must have been pressed a hundred years amid the flowers of heaven. Do you not inhale the odours? Ay, ay! They smell of myrrh, and aloes, and cassia, out of the ivory palaces.

MYRRH.

Your first curiosity is to know why the robes of Christ are odorous with myrrh. This was a bright-leaved Abyssinian plant. It was trifoliated. The Greeks Egyptians, Romans, and Jews bought and sold it at a high price. The first present that was ever given to Christ was a sprig of myrrh, thrown on his infantile bed in Bethlehem, and the last gift that Christ ever had was myrrh pressed into the cup of His crucifixion. The natives would take a stone and bruise the tree, and then it would exude a gum that would saturate all the ground beneath. This gum was used for purposes of merchandise. One piece of it, no larger than a chestnut, would whelm a whole room with odours. It was put in closets, in chests, in drawers, in rooms, and its perfume adhered almost interminably to anything that was anywhere near it. So when in my text I read that Christ’s garments smell of myrrh, I immediately conclude the exquisite sweetness of Jesus. I know that to many He is only a grand subject for a painting; a heroic theme for a poem; a beautiful form for a statue; but to those who have heard His voice, and felt his pardon, and received His benediction, He is music, and light, and warmth, and thrill, and eternal fragrance. Sweet as a

friend sticking to you when all else betray. Lifting you up while others try to push you down. Not so much like morning glories, that bloom only when the sun is coming up, nor like "four o'clock's," that bloom only when the sun is going down, but like myrrh, perpetually aromatic—the same morning, noon, and night—yesterday, to-day, forever. It seems as if we cannot wear Him out. We put on Him all our burdens, and afflict Him with all our griefs, and set him foremost in all our battles, and yet He is ready to lift, and to sympathise, and to help. We have so imposed upon Him that one would think in eternal affront He would quit our soul; and yet to-day he addresses us with the same tenderness, dawns upon us with the same smile, pities us with the same compassion.

There is no name like His for us. It throbs with all life. It weeps with all pathos. It groans with all pain. It stoops with all condescension. It breathes with all perfume. Who like Jesus to pity a homeless orphan, to nurse a sick man, to take a prodigal back, to illumine a cemetery all ploughed with graves, to make a queen unto God out of the lost woman of the street, to catch the tears of human sorrow in a lachrymatory that shall never be broken? Who has such an eye to see our need, such a lip to kiss away our sorrow, such a hand to snatch us out of the fire, such a foot to trample our enemies, such a heart to embrace all our necessities? I struggle for some metaphor with which to express Him.

Oh, that you knew His sweetness. Naked, storm-lashed soul, let Jesus this hour throw around thee the "garments that smell of myrrh, and aloes, and cassia, out of the ivory palaces."

JESUS ONLY.

Among those who visited Dr. Carey in his last illness was Dr. Alexander Duff, the Scotch missionary. On the occasion he spent some time talking chiefly about Carey's missionary life, until the dying man whispered, "Pray." Duff then knelt down and prayed, and then said, "Good-by." As he passed from the room he thought he heard a feeble voice pronouncing his name, and, turning, found that he was recalled. He stepped back accordingly, and this is what he heard, spoken with gracious solemnity: "Mr. Duff, you have been speaking about Dr. Carey, Dr. Carey. When I am gone, say nothing about Dr. Carey—speak about Dr. Carey's Saviour." Duff went away rebuked and awed, with a lesson in his heart that he never forgot.

CHRISTIAN CHARACTER AN AID TO SUCCESS.

That true Christian character, in the case of any individual, increases the probability of

success in the legitimate pursuits of life, appears in the fact that it tends effectually to secure the best possible condition of all the active powers of the body and mind alike. A man who fears God must be a temperate man—a man who puts a check on all his passions; one who continually strives to subject his natural impulses to the wholesome rules of virtuous life. This self-control, of course, conduces to the health and vigor both of the body and the mind. In want of self-restraint which a religious life demands, what vast numbers become wholly disqualified to act with energy in any occupation. How many in all conditions of human life, so enervate and impair their physical and mental energies by giving the reins to appetite, that they are made incapable even of attempting that which, with due self-government, they might easily have accomplished. Who cannot think of many a noble youth, gifted by the Creator with capacities equal to the very best achievements in any sphere of effort, who has disappointed all the hopes of those who loved him, and suffered himself the pangs of perpetual failure, just for the lack of that holy fear of God which, as a moral balance-wheel, would have saved his admirable powers from the haste of irregular and excessive action. Of course, no pity can give exemption from disease; but just so far as a man is under the sense of a religious obligation, will he be held back from foolishly bringing it on himself; just so far will he be led to the sober, prudent, healthful habits which are most likely to preserve the soundness of his faculties and give him power of application and endurance. A heart at rest because at peace with itself and with God; cheerful habitually, because warmed with the noblest hopes; unanxious, because sure that its dearest interests are secure: courageous, because relying on divine assistance, has it not within itself the elements of true and abiding strength?—*Ray Palmer.*

VISIONS OF JESUS.

The glory of Heaven will be in seeing Jesus. "A little while and ye shall see me, because I go unto my Father. Where I am ye shall be also." When we return home after a long absence, it is not the house, or the furniture, or fireside that awaken our joy. It is meeting the loved ones. If they have gone, every forsaken room or empty chair is an agony. So in our Father's house, it will not be the pearl gate or the streets of gold that will make us happy. But O! how transcendently glad will we be when we see our *Lord!* If we ever weep in Heaven it will be tears of joy at meeting Jesus. Perhaps in that "upper room" also, he may show unto us his hands and his side, and we may then cry out, as did happy Thomas: "My Lord, and my God?"—*Dr. T. L. Cuyler.*

Honan, China.

LETTER FROM REV. J. F. SMITH, M. D.

I have not much in a personal line to relate, except that we are all well and busy with the language. The study of the language is our first duty and is likely to engage our strict attention for some time to come. We had the good fortune to cross the ocean with Mr. Hillier, Secretary of the British Legation, Pekin, who is considered one of the best Chinese scholars in China. From him we received many valuable suggestions regarding the study of the language. The first requisite is patience coupled with determined application. Mr. Hillier, and the missionaries to whom I have spoken, agree with him, has very little faith in the statement, "that a person may be able to speak, and to put the main facts of the Gospel with intelligibility at the end of six months." He said, as well might a Frenchman, who never heard a word of English, stand before a London audience to preach after having studied the language three weeks, notwithstanding he gave the advice once given by an old missionary, "preach whenever you feel like it, it will do you more good than the people." I mention this fact so that the people at home may also practice patience, and not expect too much while their missionaries are studying the language. Next in importance comes the study of Chinese character, which every missionary must have a good knowledge of if efficient work is to be done. This is acquired by coming in daily contact with the people, and from the experience of older missionaries. We have been most fortunate in the latter respect, having had the privilege of conversing with upwards of thirty missionaries, a number of whom have been from fifteen to thirty-five years in China. It is a difficult matter to give people in Canada even a general idea of things in China, because of the different surroundings. The missionary after being a certain time in China gets behind the scenes and views all from an Oriental standpoint, while the people at home read and interpret as Occidentals. Mr Goforth and I were absent seven weeks exploring Honan. We had two experienced missionaries of the American Board with us, and thus the journey was rendered doubly interesting and profitable. We received a more friendly reception than we had anticipated from the Honanese. In the district passed through, and we travelled twelve hundred miles by cart, we found the crops much below the average. In many places the people reported not more than a fifth or a third of a crop. This means great suffering and destitution this winter, and next spring. The failure of the crops resulted from the unusually heavy rains in the month of August, amounting almost to a deluge of rain on the 18th August. Whole districts in some

provinces were flooded, and as the houses are largely built of mud and unburnt brick, a large proportion of them fell to the ground. Every day we met refugees wandering hither and thither in search of subsistence. We saw whole families travelling with all their belongings in the farm wheel-barrow. The eldest son pulled while the father pushed; seated on the top were the younger children, and the mother-in-law, wife, and elder children trudged on behind. In some places the people live principally on the seeds or a low grass or shrub which grows on alkaline lands, and which resembles the sage plant. The people gather this grass and thresh it and dry the seed. The seed with the husk is ground into powder and mixed with chaff and made into a kind of cake. It is almost tasteless and contains scarcely any nutriment. The people try to get a little ready money by pawning or selling whatever they possess. Dr. Nevius tells an incident which recently came under his notice. While distributing relief in Shangtung, he overtook returning to his home a fine looking able-bodied man, who said he would be delighted if he could get work. His wife and little boy had died, leaving him only his mother. He had gone to a city thirty miles distant to pawn a garment worth over a dollar, but as he could get for it only one hundred cash—about ten cents—he was taking it back again. This incident illustrates a very common experience in many distressed districts. The refugees have come to Chefoo in great numbers, and whole families are living in small, straw mat coops. A hole similar to a potato pit is dug in the ground, about twelve feet long, five feet wide and two feet deep and arched over with straw mats. In such a hole a family of from six to ten will eat, live, and sleep, and they have very little clothing to keep out the cold piercing winds, and very little fire to keep them warm. We hope before the winter is over to distribute the money given us by the kind friends in Canada for the Honan sufferers. We were pleased to welcome Mr. McGillivray. There is room for many more. Time is short—eternity is at hand. Pray earnestly that God may open the way for us in Honan. It cannot be done hurriedly, but we know it will be done.

J. Frazer Smith.

Chefoo, December 16th, 1888.

Twenty-five years ago there were no professing Christians in the Chinese province of Shantung; now there are 300 places where Christians meet regularly on the Sabbath.

In Salonica, the city which, in Paul's day was called Thessalonica, a church of ten members was formed last June by the missionaries of the Presbyterian Church (South.) From this, as a centre, they go through Macedonia and Epirus on evangelistic tours.

Jesus the Messiah.

MARCH. 3. A.D. 32. MARK, 8: 27-38; 9: 1.
Golden Text. Mark 8: 34.

COMP. Matt. 16: 13-28, Luke 9: 18-27. Although Jesus worked great miracles almost daily, the Pharisees and Sadducees, now his open enemies, would not believe in him. With consummate hypocrisy, they ask him for a sign from Heaven, to prove his Messiahship, Matt. 16: 1. Jesus knew them too well to gratify them. He had told them earthly things and they believed not, how could they believe if he told them of heavenly things, John 3: 12. He left them and crossed the sea of Galilee to the W. Side, and from there went near Cesarea Philippi by the headwaters of Jordan. There, free from interruption, he taught his disciples more fully the great things of his kingdom. V. 27. *Whom do men say*—If their views were wrong, he would correct them, if right, confirm them. V. 28. *John the Baptist*—like Herod, Matt. 14: 2. *Elias*—or Elijah, on account of Malachi's prophecy, Mal. 4: 5. *Jeremias, etc.* Matt. 16: 14, an honourable opinion, but far short of the truth. V. 29. *the Christ*—the Anointed One or Messiah. Mark the courage of this noble confession, at such a time, also its clearness, especially in connection with the second part of it, reported by Matthew 16: 16. *The Son of the Living God* Christ's approval as recorded in Matt. 16: 16-18, shows the importance to be attached to it. V. 30. *Tell no man*—1st because it might rouse the malice of the Jews, as his time had not yet come, and 2nd, because when the world would have the opportunity to know him, it must be as Christ crucified, 1 Cor. 2: 2, risen again, and as such the world's Saviour. V. 31. *must suffer*—The disciples had to learn this before it happened to be prepared for the event and preserved from doubts. It would also correct their erroneous ideas of a temporal kingdom of the Messiah. V. 32. *to rebuke him*—to entreat him earnestly that it might not be. V. 33. *Satan*—in the sense of "opponent" or "adversary" *an offence*—his advice, if followed, would have defeated the very object of Christ's coming, men's salvation. Evil counsels from our friends are more dangerous than those of our enemies. Like Christ we must be on our guard against them. V. 34. *Whosoever*—Jesus gives here the conditions of discipleship, viz: *Self-denial*, our rule to be: God's will, not ours—*bear the cross* patiently, our own cross, any affliction or difficulty that he chooses to impose upon us. Every one has his cross.—*follow*—whithersoever he leadeth, through easy or hard paths, Rev. 14: 4. By doing so we may lose many worldly advantages, but what is the world compared to the soul's salvation, v. 36, 37. He also demands that we confess him before men, v. 38., Luke 12: 8, 9. Ch. 9, v. 1. *Kingdom of God*—the establishment of the Church of Christ on earth.

The Child-like Spirit.

MARCH. 10. A.D. 32. MARK 9: 33-42.
Golden Text Mark. 10: 15.

COMP. Matt. 18: 1-6, Luke 9: 46-50. Jesus was passing through Galilee for the last time. He knew that the Cross awaited him at the end of this journey, and although his purpose was unshaken, his human nature shrank from the ordeal. He often spoke of his Passion, to prepare his disciples for that trial of their faith, Mark 9: 9; 12: 31. Luke 9: 31. The Apostles were still so confident of the temporal nature of His Kingdom, that they understood him not. They loved their dreams of greatness so much that they were afraid to ask for explanations that might dispel them, v. 32. V. 33. *The house*—Simon's. ch. 1: 29. *disputed*—argued, not noisily, for Jesus did not hear them, Luke 9: 47. Yet he asked them about it. At first, they were too much ashamed to answer, v. 34, but seeing that he knew, they asked Him to decide the question, Matt. 18: 1. V. 35. *last*—The most eminent Christian is he who is the most humble *Servant*—Like Christ, Phil. 2: 6-9, who washed his disciples feet, John 13: 13-17. V. 36. *a child*—who hung his head and felt more like crying, than rejoicing at his distinction, until Jesus took him up in his arms and allowed him to hide his face on his bosom. V. 37. *receive*—love, treat kindly. *One such*—humble and meek as this child, *in my name*—because he is my follower and loves me. *Receiveth me*—The love given to humble disciples for Christ's sake, is given to Him. The good we do to them, is done to Him. Matt. 25: 40. V. 38. *we forbid him*—John's conscience was awakened. He feared that he had not received this "little one," who followed not with him. He submits the case to Christ. V. 39. *Forbid him not*—God had approved his work by enabling him to cast out devils in Christ's name, why should he be hindered? Mark the breadth of a true Christian Spirit. It takes no account of the "Shibboleths" of sects. It concerns itself only to advance Christ's kingdom, by casting out devils. There are enough of these around to keep Christians busy, devils of lust, intemperance, slander and hypocrisy. The fasting and prayer that such work requires would effectually kill sectarianism, Mark 9: 29. V. 40. *on our part*—for us. V. 41. *a cup of water*—The feeblest service rendered to a disciple, for the love of Christ shall be rewarded, 1 Kings 4: 8, 36. V. 42. *offend*—cause to doubt or fall into sin, by evil example or advice. It is bad enough for a man to lose himself, it is a thousand times worse to labour for the eternal ruin of others, Heb. 2: 15, Matt. 23: 13. Even actions, otherwise lawful, should be abstained from, if our doing them causes weak brethern to stumble. See Paul's rule on this subject. Rom. 14: 13-18, 21.

Christ's Love to the Young.

MARCH 17. A.D. 33. MARK 10 : 13-22.

Golden Text. Mark 10 : 14.

COMP. Matt. 19 : 13-15, Luke 18 : 15-17. Jesus had now reached Judea. Although on the "farther side of Jordan," v. 1, his foot-steps were dogged by his enemies, the Pharisees, who by captious questions sought to involve him in serious difficulties. In answer to their inquiries about the lawfulness of divorce, he had defended the permanency and holiness of the marriage relation. Therefore it seems a fitting sequel to see fathers and mothers, who had listened to him, bringing their children to him for a blessing. V. 13. *little children*—Luke calls them "infants," Luke 18 : 15. The greater number of them may have been from three to nine years of age, but it seems clear that there were babes among them from v. 16. *touch them*—lay his hands upon them and bless them as Jacob did in Gen. 48 : 14-15, Matt. 19 : 13. *Rebuked them*—fearing they might prove troublesome to the Master. It may be also, that they thought them too young to come to Christ, a mistake that some Christian parents still make occasionally. V. 14. *Much displeased*—Mark how the great fatherly heart of God flames up in anger when an injury is done to his little ones, Ezek. 16 : 20-21. The Son and the Father are one in this as in many other things, John 5 : 19. *Of such*—trusting humble and willing children, *the kingdom*—the Church of Christ, in the next verse, the Gospel. V. 15. *as a child*—with the meek and teachable spirit of a child, *not enter*—cannot be a Christian nor enter Heaven. V. 16. *blessed them*—by praying for them and assuring them of his favour. V. 17. *Running*—Eager to know the way of Life. *What shall I do*—the most important of all questions to a thoughtful mind. He had done much, yet felt dissatisfied, as shown by his also asking; What lack I yet? Matt. 19 : 20. V. 18. *none good*—This was a blow at his fancied righteousness. If only God is good, he was not, Ps. 14 : 3; 119 : 68. V. 19. *defraud not*—Either a condensation of the 9th and 10th Comm. or an allusion to Lev. 19 : 13. V. 20. *All these*—He had been an upright, moral young man. For this, partly, Jesus loved him, v. 21, but that love must have been strongly mixed with pity. Pity for the great mistake he made in "going about to establish his own righteousness, not submitting himself to the righteousness of God, Rom. 10 : 3. *One thing*—he lacked many, but this one would be enough to test him. *Sell—and give*—To follow Jesus, bearing the cross of poverty had not entered his thoughts. He valued his riches more than heavenly treasures. V. 22, *went away*—So long as we are unwilling to give up every idol at the bidding of Christ we are not ready to enter His Kingdom.

Blind Bartimeus.

MARCH 24. A.D. 33. MARK 10 : 46-52.

Golden Text. Mark 10 : 48.

COMP. Matt. 20 : 29-34, Luke 18 : 35-43. There are two discrepancies in the three accounts we have in the Gospels of the miraculous cure of Bartimeus. It may be well to notice them here. Matthew mentions two blind men, Mark and Luke, one only. But these two last do not say that there was no more than one. Bartimeus was probably the best known of the two, and the one who made himself more conspicuous on this occasion. Then Matthew and Mark say this happened when Jesus was leaving Jericho. Luke writes "as he drew nigh to Jericho." Both accounts are doubtlessly true. Bartimeus may have cried after Jesus as he was entering the city, followed him through it, and stopped him as he went out, getting cured as a reward of his faith and persistence. If the Evangelists had been impostors, they would easily have avoided these apparent contradictions. That they are there shows that they did not conspire to deceive. V. 46. *Jericho*—a celebrated and ancient city, about eight miles W. of Jordan. It was destroyed at the conquest of Canaan by Joshua and rebuilt during Ahab's reign, I Kings 16 : 34. Jesus was now on his way to Jerusalem. V. 47, *that it was Jesus*—He had heard of him, he was passing by, he might perhaps never come that way again. Hence his loud and earnest cries. *Son of David*—This was the title by which the Jews at that time designated the Messiah, Ps. 132 : 11. When Salvation is near, let us embrace it, if we feel the need of a Saviour, and like Bartimeus, long for light, Is. 55 : 6. V. 48. *charged him*—Many did this, rebuking him sharply for his persistency,—unhappily, there are yet some who try to dissuade sinners from calling on Jesus for healing; *he cried the more*—what was there opposition, that he should allow it to come between him and the recovery of his sight. He knew the misery of blindness if they did not. V. 49. *Stood still*—He heard him. Jesus always hears the prayer of faith. *Commanded*—Jesus not only allows sinners to have free access to him, but he sends his servants, to help them to come. V. 50. *his garment*—his cloak, caring nothing for its loss. A sinner does no longer care for his cloak of self-righteousness, when he believes in Christ's power and good-will. V. 51. *What wilt thou*—A lesson to him and to us, to specify in prayer, the blessing wished for. Jas. 4 : 2. V. 52. *Thy faith*—It led him to Jesus, who cured him. Faith cannot save us from our sins, only Jesus can do this, but it is the means by which salvation is obtained, the hand that lays hold of Christ. *He followed Jesus*—full of gratitude and love. When Christ has forgiven our sins, our evident duty is to follow him. John 10 : 27.

Ecclesiastical News.

SCOTLAND: In Edinburgh, Dr. Hutchison Stirling, has just commenced his Gifford Lectures, on "Natural Religion." The Lecturer is a Scotchman and a recognized authority in Philosophy. Mr. Tyler, an expert in the region of Primitive Culture, takes up the subject in Aberdeen: While Mr. Andrew Lang, an accomplished man of letters, addresses the St. Andrew's Students. These, with Prof. Max Müller in Glasgow, form the series of Lecturers for the year, under the Gifford Trust. . . . Once more, we are glad to see the subject of union between the churches, coming fairly to the front. There is a somewhat general expectation that the important topic will find a place for consideration, at least, in the Free Church Assembly and in the U. P. Synod, this year. Already, Principals Rainy and Douglas, and Professor Candlish of the Free, with Dr. Andrew Thomson, U. P. Edinburgh, have spoken out. While Dr. Walter C. Smith has publicly stated his opinion, that the church must be prepared to face all difficulties as well as to make every necessary sacrifice in carrying out the will of their Master, the moment it appears to them in this light. Mr. Balfour, the leader of the party formerly led by Dr. Begg and Mr. Kennedy, takes, it is said, the old position of pressing a claim upon the F. C. property, in the event of union with a voluntary church being accomplished. . . . In all the churches, the case of the non-church going population, comes up for consideration. In Glasgow alone, it is reported that 117,000 professedly attend no place of worship, notwithstanding all the agencies, both inside and outside the church, which are striving to cope with the evil. Drunkenness is put down as the fruitful source of much of this, as it is of many other evil things in this world. . . . Dr. Pentecost is still in Glasgow, reviving the churches by God's blessing, and calling upon sinners to seek their loving Saviour. The Rev. John McNeill of Edinburgh, now known as the Scottish Spurgeon, goes to Regent Square Church London, the church of Irving and Hamilton, and latterly of Oswald Dykes: Such different men, and so different from each other! In Edinburgh, it seems he felt hampered, and has resolved, in consequence, to try the more open ecclesiastical atmosphere of London. We wish our eloquent countryman every success in the Lord's service. . . . Dr. F. L. Robertson has been appointed Secretary, to wind up the affairs of the Glasgow Exhibition. No salary. Obit, the Rev. J. S. McNab of Cumbræ, suddenly. . . . Our winter, so far, has been unusually mild, with abundance of rain; but so far, there has been neither frost nor snow. D.

IRELAND.—There has been issued lately, another volume, from the pen of the Rev. Dr.

Witherow of Magee College, Londonderry. The topic discussed, is that of Church Government. Many in Canada, as well as in the old land, know that, many years ago, the author gave to the world a small volume on the same subject. It made a capital handbook for Bible Classes, and was extensively used in that way. It was thought worthy of being reprinted by the Philadelphia Board of Publication. Now, after a lengthened period, the writer returns to the subject and goes over it, more at length. His article in the January number of the Theological Monthly, will show somewhat the nature of the book and the importance he puts on the subject. Dr. Hall of New York, speaks very highly of the work. After many years consideration, it looks as if the project of an Assembly Hall in Belfast, will ere long be an accomplished fact. A meeting was held in the house of Sir David Taylor, lately, when were assembled, at the invitation of the host, many of the leading ministers and influential laymen, to talk over the matter. With such an assemblage to give it countenance, there can be no going back. A Committee of Assembly, with the Moderator and Dr. Irwin of Castlerock, as Conveners, have the matter in hand.—In Belfast at the present time, there are several new congregations in process of being formed. The Cooke Memorial Church will be on the Ormeau Road, on the way to Newtonbreda. A bequest of £2000 is available for the building, and as much more is already subscribed beside. Services with a view to another congregation, have been begun on the road to Newtonards. Both these are on the county Down side of the river. That part of the city has been filling up rapidly, of late. As the city grows so fast, there is need to form new charges, to meet the wants of an increasing population.—The last paper to hand, records the death of Mr. Henry Campbell of Craigavad. He was well known, as one of the most liberal givers to church objects. He was a very warm friend of Dr. Cooke, and though living five or six miles down the Bay, continued a member of May St. congregation while he lived. Not many of the older contemporaries of Dr. Cooke now survive. The name of Mr. Thomas Sinclair, a well-known Elder of the Church in Belfast, has been mentioned in connection with the Moderatorship of the next General Assembly, H.

UNITED STATES:—As the 30th of April next will be the centenary of the inauguration of George Washington, as first President of the United States, arrangements are being made to celebrate the day in a becoming manner, by holding services of Prayer and Thanksgiving, in the churches of the various religious denominations throughout the whole country, of every name, race, and creed. In the address which General Washington made at his inauguration, after speaking of his conflict of emotions in accepting the office, he said:

"It would be peculiarly improper to omit, in the first official act, my fervent supplication to that Almighty Being who rules over the Universe, who presides in the councils of nations, and whose providential aids can supply every human defect, that His benediction may consecrate to the liberties and happiness of the people of the United States, a government instituted by themselves for these essential purposes, and may enable every instrument employed in its administration to execute with success the functions allotted to his charge."

That a proposal so reverently conceived, may be carried into effect throughout the whole of that vast country, and that Heaven's best blessing may continue to rest upon its People and Government, is, we feel sure, the universal prayer of Christendom.

Rev. Dr. Duryea has gone from Boston to Omaha, and *Dr. George P. Hays* from Cincinnati to Kansas City. *Dr. T. L. Cuyler* the eminent Theologian, and ready writer, has attained his sixtieth year. *Dr. Alexander T. McGill*, Emeritus Professor of Ecclesiastical, Homiletic and Pastoral Theology in Princeton Seminary, has been taken away, in a good old age. He was for twenty-five years connected with that Institution, and one of its most distinguished professors.

ITALY:—*Signor Alessandro Gavazzi*—ex-priest, patriot, soldier, evangelist, and "master of rhetoric," died in Rome on the 9th of January, is the 80th year of his age. We shall have a biographical notice by and by. *Dr. Murray Mitchell* of Nice, and *Dr. Gray* of Rome, wish us to call attention to the fact that the Presbytery of Italy has stations at many of the places frequented by English and American tourists, and they are very desirous that travellers should avail themselves of the means of grace thus provided for them. The regular stations of the Presbytery are at Cannes, Florence, Genoa, Gibraltar, Lisbon, Lausanne, Leghorn, Malta, Naples, Nice, Pau, and Rome. The Church of Scotland is represented at Paris, Dresden, and Geneva, and the United Presbyterian Church at San Remo. Supply is also provided during the travelling season at Interlaken, Mentone, Montreux, Lucerne, Pontresina, St. Moritz Bad, Aix Les Bains, Biarritz, Homburg, Vienna, and Constantinople.

Our Own Church.

OUR FOREIGN MISSIONS.

IN all the congregations in which there is no Missionary Association, the annual collection in aid of Foreign Missions is, by appointment of the General Assembly, to be taken up on THE THIRD SABBATH OF THIS MONTH.

The interest in Foreign mission work at the present time throughout Christendom is, we believe, unprecedented. This interest is shown by the Presbyterian Church in Canada from the Atlantic to the Pacific. From quarters nearer and more remote, substantial proofs of this interest are being ever and anon received. Many of our congregations are contributing with liberality heretofore unknown. The Woman's Foreign missionary Associations throughout the land are prosecuting their work with a love to the Lord which is bringing the members of them, even in their daily lives, into a fuller communion with Him. No one with eyes to see and a heart to understand, can fail to observe that, in those congregations and communities in which this interest has been specially felt, there has been a quickening of life in every department of the church's work. The readiness of one and another from congregations, and even of individual members of the church, to undertake the support of a missionary, without lessening their gifts to the general fund, is phenomenal, and must be regarded as a "sign of the times." For it is the Lord who is putting it into their hearts, to "devise liberal things." But, on the other hand, there are many congregations that have as yet failed to realize the obligation resting on them, or rather the privilege to which many are called, of being "workers together with God" in this advancement of His cause. If all our congregations were, in any fair degree, to respond to the call of the church, or of the church's living Head, the Foreign Mission Committee would be in a position to meet all the claims upon them; although, even in that case, new and inviting fields would still have to be left unoccupied. Some think that, because of the exceptionally numerous gifts of congregations and individuals, already referred to, they may relax their own efforts. This is poor reasoning,—poor indeed, in regard to their own spiritual life and growth. And it is poor reasoning in view of facts. For, strange as it may appear to many, the committee are sometimes at a loss what they should do as to offers made, with large-hearted beneficence, to sustain additional missionaries. The acceptance of every such offer, implies additional outlay; because, while the salary of the missionary is thus secured, his outfit, at least in part, and his

instruction in the language of the country to which he goes, together with other necessary expenses connected with his occupation of the field, must be provided for, by the committee. And for this they have to look into a depleted treasury.

There may also be an idea on the part of some, that the Foreign Mission Committee has been too hasty in occupying new fields. But this idea too, is unfounded. We have not been able, and we have all along recognized our inability, to respond to all the calls addressed to us,—to enter into all the “open doors” set before us. The various fields which have been occupied, and in which the missionaries of the church are faithfully labouring, may be all successfully cultivated, if the congregations which have been doing little will come up, in some measure, to the standard of those that have more seriously pondered the command of of the King,—“Go ye into all the world, and preach the Gospel to every creature.” In the collections that are to be taken up, and in the appropriation of funds otherwise raised, we earnestly ask that due regard may be had to the case of the millions that are in darkness and in the shadow of death. We write in no feeling of despondency, in regard to this great work. It is the Lord’s. We rejoice that He honours us to take part with Him in it. We thank God and take courage. We are full of heart and hope, as to the grand result. If we have ourselves received of this grace, “still there is more to follow.” And in the case of those whose hearts the Lord has filled with desire for the coming of His Kingdom, there is “more to follow” in the way of generous gifts from them and of self-denying effort. We never fear that those who have done and given most, are now going to say, ‘We have done and given too much.’ They look to Him whose they are and whom they serve, and say, “All things come of Thee, and of Thine own have we given Thee.”

THOMAS WARDROPE.

Convener F. M. Committee Western Division.

PERSONAL. — The Presbytery of Truro met on the 14th of February, to join with the Presbyterians of Truro, and many other friends, in celebrating the jubilee of the *Rev. William McCulloch, D. D.*, whose ordination took place on the 14th February, 1839. A tablet in memory of *Rev. Wm.*

Donald, D.D., has been erected in St. Andrew’s church, St. John, N.B. Dr. Donald was, for about twenty years, pastor of that church and his influence and popularity were co-extensive with the province. The death is announced of *Rev. D. Mac-Millan* of London, Ont., in his 84th year. He had been not far from sixty years in Canada, having been ordained and settled at Caledon in 1831. We also notice in our exchanges the death of *Rev. A. W. McConechy* of Port Stanley, *London*, in his 36th year. *Rev. Henry Crawford* has been re-appointed missionary at Riversdale, N.S. *Mr. Sandford Fleming* has been re-elected Chancellor of Queen’s University, Kingston.

ANOTHER CONGREGATION has come to the front, offering to support a missionary in the foreign field. This time it is the CRESCENT STREET congregation, Montreal. A few months ago the proposal was mentioned from the pulpit, coupled with an intimation that the same gentleman in London who has undertaken the support of the medical missionary, Dr. McClure, a member of this congregation, had also offered a contribution for the support of a “teaching missionary,” if the congregations decided to send one. The amount aimed at was \$1500, but although no personal application was made to any one, the amount subscribed has reached \$3000, which enables the church to make liberal provision for outfit and travelling expenses. It is an open secret that Mr. John H. MacVicar—son of Rev. Principal MacVicar—will receive the appointment, and that he will go to China. This same congregation has, during the present winter, subscribed \$34,000 to extinguish its debt, build a manse, and procure an organ. We mention this merely to shew what some congregations can do when they have a mind to do it.

LOCAL SUPPLEMENTS.—The number of congregations which have now entered the field of journalism is increasing rapidly. Some are content with an outside cover for the *Record*, on which are printed congregational news and notices; others supply several pages of original matter, and, in a few cases, there is a regular congregational monthly magazine. A good specimen of the last named is before us in the “Life and Work” of Erskine church, Montreal, edited by Mr. W. M. Rochester, the pastor’s assistant. It is distributed in the congregation free of charge.

TRINIDAD MISSION.—The Caroni buildings, St. Joseph’s station, lately occupied by the U. P. Church of Scotland mission, and now handed over to our mission, were valued at

£55 sterling. This sum the committee, eastern section, ordered to be paid. The Student's Missionary Association, Presbyterian college, asked the committee's leave to undertake the support of the missionary at Couva—that is, to pay the balance of salary required to supplement the contributions of the English-speaking congregation there. The request was cordially granted; and it is hoped that one of the students will be ready to occupy Couva this year. Miss Susan M. Dickson, Truro, was accepted as a teacher for Couva station, to go out probably when a missionary is secured. Our missionaries in Trinidad were all well when last heard from.

SUNDAY TRAFFIC.—The Presbytery of Hamilton has sent a petition to the government against Sabbath-traffic on the Welland Canal. Mr. C. Rykert, M.P., and Senator Turner have taken charge of it.

Rev. Dr. Cochrane has received £200 stg. from the Free Church of Scotland, in aid of our Home Missions, and Principal King, Winnipeg, £100 from the same source, for the Manitoba College. Such generous gifts demand our warmest thanks.

All the congregations within the bounds of the Ottawa Presbytery are to be visited Presbyterially within the next four years. A committee has been appointed to ascertain to what extent Temperance text-books are authorized to be used in schools, and whether they are introduced as authorized.

ORDINATIONS AND INDUCTIONS.

MONTROSE, Brandon.—Rev. T. Collins Court was inducted on the 3rd of January.

ELORA, Guelph.—Rev. Malcolm L. Leitch of Valleyfield, Montreal, was inducted on the 21st of February.

VANCOUVER, Columbia.—Rev. E. D. Maclaren of Brampton, Toronto, was inducted to St. Andrew's Church, on February 13th.

SCOTT AND UXBRIDGE, Lindsay.—Rev. A. U. Campbell of Queensville, Toronto, was inducted on January 29th.

RIVERSIDE, St. John, N.B.—Mr. John Valentine has been ordained and appointed as missionary at this place.

BASS RIVER, Truro.—Rev. W. H. Ness was inducted on the 15th of January.

L'ORIGNAL AND HAWKESBURY, Ottawa. Rev. James Bennett, late of Cote des Neiges, Montreal, was inducted on the 19th of February.

CORRECTION.—The announcement of Mr. McClung's translation to Wilkesport in last issue was incorrect. Mr. McClung declined the call.

CALLS.—Rev. J. Carmichael of Whitby Presbytery has declined a call to Knox Church, Portage la Prairie. Rev. R. J. M. Glassford of Waubaushene, is called to Tottenham and

Beeton, Barrie. Rev. John Mathieson of Martintown and Williamstown, Glengarry, to Lake Megantic, Quebec. Rev. Joseph Lamont of Snizort, Scotland, to Lingwick, Quebec. Rev. J. Myles Crombie of Cumberland, Ottawa, to Cote des Neiges, Montreal—accepted. Rev. E. Cockburn of Uxbridge, Lindsay, to Dumfries Street Church, Paris. Rev. George Fisher of Tignish, P. E. I., to Dalhousie, Miramichi. Rev. L. Perrin of Kirkfield, Lindsay, to Pickering, Whitby. Rev. W. G. Mills of Sunderland, Lindsay, to Markdale, &c.—declined. Rev. A. M. McLelland of Ashburn, Whitby, to East River, Pictou. Rev. James Ross to Shediac, N.B. Rev. John Graham of Bristol, Quebec, to Watford and Main Road, Sarnia. Rev. W. C. Tolmie to Whitechurch and Calvin Church, East Wawanosh, Maitland.

DEMISSIONS.—Rev. John L. Simpson of Binscarth and Silver Creek, Brandon. Rev. Geo. MacKay of Cartwright, Peterboro. Rev. J. W. Cathcart of Strabane, Hamilton. Rev. D. B. Blair of Barney's River and Blue Mountain, Pictou. Rev. J. Perry of Bridgewater, Lunenburg, &c. Rev. R. M. Craig of Dunbarton, &c., Whitby. Rev. W. C. Armstrong of Hillsburgh, &c., Orangeville.

LICENSURE.—Mr. Richard Pyke, by the Presbytery of Hamilton.

NEW CHURCHES AND CONGREGATIONS.—At Summerfield, P. E. Island, a church has been finished, costing \$2100, capable of seating 300. It was dedicated on the 13th January. Summerfield is a section of Rev. W. M. Tufft's charge. New St. Andrew's church, New Glasgow, is engaged in building a church to cost \$9000. This church is to be erected at Paspebiac section of New Carlisle congregation. On the 30th December a new church was opened in West St. Peters, P.E.I. At Port Elmsley—Lanark and Renfrew—a new church has been opened by Rev. D. McDonald of Carleton Place, and Rev. Thomas Nixon of Smith's Falls. A new congregation has been formed in the Presbytery of Truro, by the erection of the Brookfield section of Rev. E. Smith's congregation into a separate charge. 190 members have been added to the communion roll of Woodville and Caledonia congregation, P. E. Island, within the current year,—40 have been added to the West Bay congregation, Cape Breton. Over 200 have been added to the Bass River (Miramichi) communion roll during the year.

KENT COUNTY, N.B.—Presbyterianism in Kent county is rapidly advancing. The two congregations of Bass River and Kingston, occupy the country on both sides of the Richibucto River for thirty miles. The country is fertile and the settlements along the confluents as well as on the main river are rapidly extending. Messrs. Hamilton and Cameron, the devoted pastors of these congregations,

have done a heroic work in following the settlers, organizing them for church work and ministering to their spiritual wants. For the last two summer seasons, a catechist has laboured in the field conjointly with the two pastors. The Presbytery has now been able to reconstruct the field, extensively changing the grouping of stations, and forming a new congregation, which bids fair at no distant day to be self-supporting. In order to accomplish this result there has been increased liberality in every section of the field—and some sections *have more than doubled* their contributions. N. McK.

MANITOBA ITEMS.

Knox and St. Andrew's churches, Winnipeg, held their annual meetings early in January. They are both in a flourishing condition. Knox raised some \$15,000 last year. St. Andrew's above \$8,000. Augustine and North church, Winnipeg, both contributed creditable amounts, and receive no aid from the Home Mission Fund. The fifth Winnipeg church is the Icelandic church which was lately organized, with 58 Icelandic converts. The evangelistic movement among these people of the Island of the Sagas still continues. There are some 5000 or 6000 Icelanders in Manitoba, 2000 being in Winnipeg. One of the Icelandic missionaries has gone west on the C.P.R. to Glenboro, where there is a neglected Icelandic settlement of 600 people. Brandon united congregation has decided to call Rev. A. Urquhart of Regina. A better choice could not have been made. Portage la Prairie is inclined to call Rev. W. H. Spence of Kildonan. Mr. Spence has taken a front place in Manitoba as a pulpit orator. A number of young ministers from Ontario and the eastern provinces are willing to settle in the Northwest. British Columbia is more unfortunate in losing laborers than Manitoba. Five have left, or are leaving, the genial coast where "roses bloom at Christmas." But the work goes on. Our work in Columbia, in the last two years, has been most successful. They now know in that "Lotus-eater's land," that Canadian Presbyterianism is an aggressive movement. Rev. W. R. Ross, for many years in Carman, Manitoba, has gone to Chilliwack, B.C. His Manitoba brethren are sorry to lose him. A new church is going on at Glenboro; another, helped by the Church and Manse Fund, at Chilliwack, B.C.; another at Sunnyside village, near Winnipeg; and still another at McGregor. Rev. Mr. Moore and Miss Wright, missionary and teacher at Muscowpetung's Reserve have agreed to a permanent alliance. A good arrangement! Congratulations are in order!! Another Indian teacher, Miss Best, formerly in Portage la Prairie Sioux school, has been married to Rev. A. Maclaren, formerly of Springfield, and has accompanied him to Kansas. Some jealous whites near

Okanase Indian mission have been interfering, without cause, and the Brandon Presbytery has very properly put its foot on the intrusion. Manitoba College is overflowing with students. Its students are invaluable to the mission work. The college societies are flourishing. The literary society is a real power in the college. The missionary society is so successful in raising funds this winter that they expect to send out three or four missionaries this year. The college Y.M.C.A. was never so vigorous before. The Athletic societies, also, lively, are helping to lay a good basis of material for higher development. The Manitoba winter this year is simply superb!

Obituary.

MR. JOHN MCSWEEEN, an elder in the congregation of Glamis, Ont., died in December last, at the advanced age of eighty-two years. He was a native of Lewis, Scotland, and came to settle in the township of Bruce about 37 years ago. He was one of the first elders in the congregation, and took special charge of the Gaelic prayer-meeting for many years. He was widely known and beloved as one of "the men"—accustomed to attend the "Question Day" meetings, and whose words were always to edification.

MR. JAMES JOHNSTON ANDERSON, second son of the late Rev. Joseph Anderson, minister of South Gower and Mountain, Ont., died on Dec. 9th, 1888, aged 50 years. Mr. Anderson was, for a number of years, a faithful and active elder of the congregation of Heckston, in the township of South Gower. He was distinguished for the warmth of his friendship, and his death will be mourned by many friends.

Our Home Missions.

MISSIONARY WORK IN THE NORTH-WEST;
By REV. DR. JAMES ROBERTSON.

Instead of giving, this month, jottings of North-west mission work, let me say, that the state of the H. M. Fund is causing some anxiety. This fund is the mainspring of our work. The maintenance of present position and future expansion depend on this fund being in a healthy state. Hitherto, no church has done so much for the new settlement in the west as our own. In a large number of settlements we have been pioneers, and in several districts our church is the only church caring for the religious welfare of the people. Never was the work more promising, and never were the people more hearty in its support. Should the H. M. Fund however, become embarrassed, church extension must cease, and outposts now occupied must be abandoned. Last season, 17,000 immigrants are said to have settled in the west, and 20,000 at least are expected the coming season. The

state of the H. M. Fund prevented extension last season, and this winter, 1,700 families of the church are without pastors. The hindrances of the past are passing away. Reserved lands are being sold, and settlement is thickening. Times have improved and the financial outlook is brighter. We are much encouraged. The increase in membership by last report was over 40 per cent. in one year, and last season swelled our communion rolls largely. The average reported contribution per communicant last year, (and it is not up to the true figures) was \$17.60, as against \$11.25 for the whole church. In six years the Church and Manse Board helped to erect 121 churches and Manses, and many congregations built without asking any aid. Within a year, High Bluff, Burnside, Pilot Mound, Neepawa, Regina, became self-sustaining congregations. The contributions to the Schemes last year amounted to \$8,469; \$2,450 being for H. Missions, and \$1,583 for augmentation, exclusive of special contributions. In 17 years the families increased 31 fold, the communicants 40 fold, and the contributors 52 fold. The population is largely Presbyterian, and only neglect can alienate the people from our church. Already letters are coming in from old and new settlements, asking about the prospects for next summer. The state of the H. M. Fund must give the answer. The importance and urgency of this work will appear when the extent of the country is considered. Hundreds of millions of acres are waiting occupation, and they will be occupied. The experience of the last seventeen years shows that although the climate is severe, it is healthy. Settlers are satisfied with progress made, and are making the country their home. To attend to their wants is to share in their future wealth for foreign mission work. To neglect the people, is to make the prairie the grave of their religion. One cent per week per communicant, from the Western Section would furnish funds for present maintenance and future expansion. Will this be given? This work cannot be postponed. This is our opportunity, shall we embrace it? Our success in the past, love of church and country, love of man and God, say *forward*; shall we obey? To make known the facts is our duty: the responsibility for the work must rest with the church. We believe the facts will bring the funds—judging from the interest taken in the work by congregations visited in Ontario.

British Columbia.

LETTER FROM REV. D. MACRAE.

THE year recently closed has been one of steady and substantial progress in all the settled charges and mission fields in the Presbytery of Columbia. The "First Presbyterian church of Vancouver Island, Victoria," the Rev. D. Fraser, M.A., pastor, has shown,

by the various reports presented to its annual congregational meeting, recently held, to have enjoyed the most prosperous year of its somewhat long history. The financial statement showed a small balance on hand after meeting current expenses, liberal contributions to the schemes and the payment of \$2000 on a mortgage debt of \$3,500, with the balance provided for by subscriptions due in a year. Sixty-five additions were made to the membership, which now stands at 190. The Sabbath-school is one of the largest and best organized in the city, and the Young People's Association is proving a most helpful auxiliary in the general work of the congregation. The first church begins a new year with a very bright outlook indeed. St. Andrew's, Victoria, Rev. P. McF. McLeod, pastor, is now thoroughly organized in every department, and fully equipped for energetic and aggressive work. During the past year—in addition to undertaking the payment of one of the largest stipends of any congregation in the church, it purchased manse property to the value of upwards of \$8,000, and took initial steps towards the erection of a church edifice at an estimated cost of \$40,000. This old and influential congregation will always be able to make its influence felt, not only in Victoria, but throughout the province. St. Andrew's will be able to contribute liberally to the various schemes of the church.

The First Church, Vancouver, Rev. T. G. Thomson, pastor—in addition to meeting current expenses, with liberal contributions to the schemes, organized and hived off the new congregation of St. Andrew's, over which the Rev. E. D. McLaren, B.D., of Brampton, Ont., was settled on the 13th February. This new, but vigorous and hopeful charge, undertakes to pay a stipend of \$2500, together with expenses of removal. A comfortable hall, to serve as a temporary place of worship, was erected during the year. The outlook of Presbyterianism at the Terminal City, is a very bright one. St. Andrew's, New Westminster, the Rev. Thos. Scouler, pastor, the oldest in the province, so far as Canadian Presbyterianism is concerned, has had a year of prosperity by onward progress—the city having grown considerably, the congregation shared largely in the general prosperity. The accommodation in the old church, in its day the best in the city, proving unequal to the demands upon it, steps were taken in the early part of the year towards the erection of a beautiful and commodious brick church, on a fine site adjoining the old one. The new church was expected to be open for divine service on Sabbath the 10th of February. This is the best church edifice on the mainland, if not the best in the province. St. Andrew's, New Westminster, has always contributed liberally to the schemes of the church. Rev. R. Jamieson, its first pastor, and the pioneer missionary of the Presbyterian Church of Canada in this part

of the Dominion, is still doing valuable service as chaplain to the Provincial Penitentiary at New Westminster.

The mission fields on the mainland, including Spillamacheen, *Rev. A. J. Jaffray, B.A.*, missionary in charge; Kamloops, *John Chisholm, B.A.*, both in the interior; Chilliwack, *G. C. Paterson, M.A.*; Langley, *Alex. Tait*; Richmond, *J. Cormack, M.A.*; and Agassiz, *H. R. Fraser, B.A.*; have all, except the two last named, had continuous service during the past year. Towards the end of last summer, Messrs. Cormack and Fraser were under the necessity, owing to failing health, of returning to the east. For a similar reason, affecting a member of his family, Mr. Paterson also returned to Ontario a short time since. His place at Chilliwack was immediately supplied by the *Rev. W. R. Ross, M.A.* of Carman, Manitoba, Richmond and Agassiz are yet without regular supply—but appointments are confidently expected to be made to both by the Home Mission Committee at its meeting in March.

The mission fields on Vancouver Island are Victoria District, of which the writer is missionary in charge; Alberni, *Rev. Alex. Dunn*, and Comox, *Rev. Alex. Fraser*. The two first named had continuous services for the year, and the last for nine months. Handsome and comfortable churches were erected and paid for by the people, with some little aid from outside and small loans from the Church and Manse Building Fund at Kamloops, Chilliwack, also a comfortable manse at Port Haney. Earnest, and in many instances self-denying work has been done in all these extensive districts with gratifying results in the organization of congregations, erection of churches and manses and in large additions to the membership of the church, fully justifying the liberal things devised by the H. M. Committee for B. C. for at least the past five years. The Presbytery, although organized only a little more than two and a half years ago, with other unfavorable conditions, such as the newness of the country, sparseness of settlement, limited means of the people, especially in the newer districts, &c., has already attained a very high standard of giving, not only for local objects, but also for the general work of the church. The rate per family for all purposes being equalled by few, and excelled by no other Presbytery. This should be one of the best tests of the people's appreciation of the value of gospel ordinances and unwillingness to be unduly burdensome. Contributors to the Home Mission Fund may be assured that every dollar expended in church extension in B. C. is judiciously and profitably invested, and shall return manifold to the treasury of the church in a very short time.

So far as Home Mission work is concerned, we can now claim to be, at least, abreast of any other Christian church in the province, but not so, it must be admitted with regret, so far as the evangelization of the heathen,

both native and foreign, is concerned. Unlike the Roman Catholic, Anglican, and Methodist churches, we have yet done nothing for the thousands of Chinese and Indians scattered all over the province. Is this, might I ask, wise, or right, in view especially of larger expenditure of men and money among the heathen in foreign lands? Surely the heathen—literally at our very doors, have at least an equal, if not a prior claim upon us.

There are yet three charges in B. C. in connection with the church of Scotland; Nanaimo, *Rev. J. Miller*, missionary in charge, and Wellington, *Rev. J. Christie*—both on Vancouver Island,—and Nicola, *Rev. Mr. Murray*—on the mainland, carrying on energetic and successful work in these districts, under the supervision of the Colonial Committee, from whose funds considerable aid is received. A new and comfortable church was recently opened for divine service at Nanaimo—costing about \$4,000, only a small part of which remains unpaid. It is confidently hoped that these three charges, with their ministers, will, before long, like the three already received, see their way clear to coming under the supervision of the Presbytery—with the cordial concurrence, as in the previous instances, of the mother church, to whose liberal assistance in men and money the present position of the church here is largely due. The eastern part of the province, extending as far west as Revelstoke on the C.P.R., and south to the International Boundary, including the Kootenay district, forms part of the Presbytery of Calgary. Valuable exploratory and initial work has been done in that extensive mountainous region by the Presbytery since its organization, and previously, under the direction of *Rev. Dr. Robertson*, superintendent of missions. Services have been held, ordinances dispensed, congregations and mission stations organized at a number of points, and at Donald, one of the most important of these, a comfortable church erected.

D. MACRAE

Victoria, B.C.

The New Hebrides.

THE LATEST NEWS from these islands comes to us in the form of a general letter, from *Rev. William Watt*, missionary of the Presbyterian Church of New Zealand, who is settled on Tanna, one of the most fertile islands of the group, situated about half-way between Aneityum and Eromanga, and conspicuous by its great volcano which sheds a lurid light over the sea for many miles. The *Rev. J. G. Paton* and *Rev. J. Copeland* were the first missionaries settled here in 1858, and were followed by the late *Rev. J. Matheson* and *Rev. S. F. Johnston* from Nova Scotia, and in 1868 by *Rev. Thomas Neilson*. Mr. Watt commenced his labours there in 1869. In 1878, the island

was visited by a severe earthquake, which caused a great deal of damage, and interrupted the work of the missionaries for a time, but since then the work has been going on very satisfactorily in the hands of Mr. Watt and his fellow-labourer Mr. Gray, under the auspices of the Australasian churches. No where else that we know of is the 'comity of missions' better illustrated than in this interesting mission field where the Free Church of Scotland, and the churches of Australia and New Zealand have for years been working with missionaries of our own church with unbroken harmony.

"The annual meeting of the New Hebrides Mission Synod, was held last year on the small islet of *Tangoa*, which is separated from SANTO ESPIRITU, the largest and most northerly island of the group, by a narrow sound. It was on this picturesque little island, as our readers know, that Rev. Joseph Annand took up his abode a short time ago, with a view to establishing a mission for Santo. Already the place has quite a settled appearance. "A nice avenue has been cut through the bush from the beach up to the house. The mission grounds are enclosed with a neat stone wall, the work of months; a little church has been erected, and the mission house itself completed. A great amount of labour has been expended on these buildings, with weatherboarding outside and lining inside; once they are painted they will do for years. Although the first cost is higher than that of the old style, the work is much more substantial, and the missionary is more free to attend to other duties. We were pleased to see how cool the place was, for as Mr. Annand had not been stinted for money, he had put tarred paper under the iron and another layer over the lining of the ceiling. Although not a large house, Mr. and Mrs. Annand accommodated the whole synod party. The Synod Meetings extended over five days. In that time we got over a good deal of business—hearing reports from the different stations, getting the opinions of the missionaries and their wives on various subjects, and preparing matters for settlement. The time was most profitably spent.

"The progress reported during the past year was not so marked as in some previous years, and in more than one case decided opposition had been encountered. Zarry's death on Malekula, is the first case for many years, of anyone being killed by the heathen. On Ambrym, a teacher's wife was reported to have been poisoned. The soil on each of the three islands occupied last year, has already been taken possession of for Christ,—Zarry lies on Malekula, an Efatese teacher's wife sleeps on Malo, and Narupoig, an Aneityumese, rests on Tongoa. Although only one fell a prey to savage cruelty, all three died far from their native lands, and in the work of spreading the everlasting gospel.

"We are making a renewed appeal to the churches to come to our help. The French troops have been withdrawn, and our path is again clear. Will not the friends of the mission rise up to the occasion and enable us to take possession speedily of the whole group? We have also re-affirmed our desire to have a mission vessel with steam-power. As steamers are now calling at two islands of the group, we think that an inter-island steamer would suit us best, indeed, without it, the steamers calling at one or two islands would be of very little service to the mission. The *Dayspring* has served her day, but she is no longer equal to the work. One item is worthy of notice as showing the growth of the work. No less than £186 (\$930) were granted to missionaries last year, out of the "Native Teacher's Fund." And even that sum, large as it is, does not represent all that is received for this department of our work; Mr. Milne, Mr. Macdonald, Mr. Robertson, Mr. Gray and myself receive money from other sources, and the ordinary teachers on Aneityum are not included. Some idea may thus be conveyed of the extent to which native help is employed in the working of the mission, especially when it is borne in mind that each teacher only receives £6 (\$30) per annum."

On the voyage to and from the Synod, several of the islands were visited. A Sabbath was spent at Eromanga, when a congregation of about 100 were present at worship. At Erakor, the Mackenzies, on returning from a four month's furlough, had received a hearty welcome. At Havannah Harbour, it was noticed that the natives had taken to building lime houses for themselves. On Epi, the usual Sabbath afternoon service was being conducted. At Ambrym, the attendance on Sabbath and week day's services was reported to be very low—this being the time when heathenism is specially rampant, and the chief was not only holding aloof himself, but was keeping others from attending. At Malekula it was found that the brethren there had done a vast amount of manual labour. At Malo, also, the missionary premises were very complete.

Our Trinidad Mission.

FINANCES, AND ESTIMATE.

The Mission Council met at San Fernando, on the 20th Dec. last. The reports from the several districts were read and approved, and ordered to be sent to the Foreign Mission Board. It was found that Tunapuna has a balance in hand at date, of \$1.44; Couva \$16.42; Princetown \$4.30. San Fernando however, shows a deficiency of \$211.20. Add to this the previous year's deficit of \$186.56, and we have a total debit of \$397.76. Rev. K. J. Grant, Secretary of the Council, intimated his expectation to reduce if not wholly remove this debt.

The following is the estimate for 1889:— (Omitting fractions and counting the pound sterling as five dollars.)

1. ORAPOUCHE: A supplement of \$450 to Rev. C. Ragbir, the congregation to raise \$200. This to cover house rent, horse &c. But the congregation will not be erected into a separate charge till the Board sanction such action.

2. TUNAPUNA: Missionary's salary \$1000; Catechist \$250; Schools \$1000; Insurance \$90; Building and incidental \$285. Total, \$2625.

PRINCESTOWN: Missionary's salary \$1500; Catechist \$735; Schools \$450; Insurance, and buildings \$250. Total, \$3000. A school-house is urgently needed;

SAN FERNANDO DISTRICT: Missionaries, Rev. K. J. Grant \$750; Lal Bihari, \$500; Schools \$415; Insurance \$90; Fees for two schools \$125; Catechists \$740. Total, \$2625. There being no missionary at Couva, the finances of that station were entrusted to Mr. Morton, who will correspond with the Board on the subject.—The total required, apart from Couva, amounts to \$8,900. Considering the work accomplished, and the extent of the operations of the mission, the cost must be deemed exceedingly moderate.

The account for 1888 shows a total income from the Presbyterian Church in Canada of..... \$9,775
 Contributed by Proprietors of Estates. 3435
 Contributed by the native Church.... 1980
 Donations..... 660
 Government grants to schools..... 4880
 Sundries..... 635

Total Income \$21,365

The total expenditure is as follows:—Missionaries' salaries \$6,100; Catechists \$2,330; Schools \$9,545; Insurance \$295; incidental \$415; Buildings \$2,245. The increase in expenditure in 1888 was but \$245. Debt has been reduced \$390, during the year.

It will be seen that more than half the expenditure connected with our work in Trinidad has been met by contributions from local sources. This is a gratifying feature of the Mission.

COUVA: The accounts for Couva are forwarded by Mr. Morton. Expenditure for missionary, \$1,100; Catechists \$225; Schools \$1,250. Insurance &c., bring the total to \$2,750.

INCOME: From Canada, \$625; Proprietors \$1,410; Native Church \$45; Government grant to schools \$650; Sundries \$30. Total, \$3,318.

The report of Couva District, is forwarded by Rev. Mr. Grant. The station has been without a Missionary ever since April; but English service has been provided by the presbytery, and Mr. Ragbir has given much attention to the mission work among the Coolies. Baptisms 45, of whom 28 were adults, and 17 children. Schools show pupils on the roll 241; average attendance 145. The speedy filling up of the vacancies at Couva, caused by the retiring of Mr. Wright, is earnestly urged by the missionaries.

MR. MORTON'S TWENTY-FIRST ANNUAL REPORT.

Mr. Morton briefly reviews the 21 years life and work in the Trinidad Mission. "As a family we came here, three in number. Three have since been added, and all are still spared. For three years we laboured alone, when Rev. K. J. Grant joined the mission, and he, too, has been spared for 18 years of hard and successful work. The hopelessness with which our efforts were at first regarded has largely passed away. The three children with whom we opened our first school have grown to two thousand pupils, either in our own or in the government schools. Thirty-four schools, some of them held in large and comfortable school-houses which serve as local chapels, five respectable churches, and four organized congregations cover the ground that was undertaken 21 years ago. For all these things we gratefully thank God."

RESPONSIBILITY.—Mr. Morton shows that the work of the mission is "only beginning." The 25,000 East Indians of 21 years ago, have increased to over 60,000, and they have become a more important factor in the population of Trinidad than was dreamed of in 1867. A yearly increase of about 2000 is expected. "Since the mission began, Indian school-boys have grown up and are quitting themselves like Christian men in Trinidad and other islands, and multitudes of boys and girls in Canada have become men and women; gradually this responsibility must be transferred from us who are growing old and feeble to the young and strong."

THE WORK EXTENDING.—There is a regular inflow of coolies from India to work on the estates, and the old hands crowd out into country districts now opening up. The infant church cannot therefore be thrown on her own resources. Mr. Morton's work has extended this year five miles inland, and the extension is demanded from five to ten miles further on three different roads. Extension would have been more rapid were financial resources less limited. "Our estimates are drawn up from year to year with the adverse balance of the F. M. Board before us, and we ask not so much what the work really requires as what we think obtainable. This was especially true of my district this year, but help has come in from old friends and new. We wish to note with special gratitude \$300 from the Women's F. M. S., Western Section; \$429.08 from other donors, and a special donation of \$300 from a "Friend," (not in Canada) to enlarge the Tacarigua school-house and secure a reading room for our young people. Only \$207.22 of this donation has been expended. The balance will likely be available for painting the Tacarigua buildings."

A NEW SCHOOL was opened at Mausica, a settlement chiefly of East Indians who had petitioned for a school. Mr. Morton started a school in a cow-shed. The grant from the W. F. M. S. enabled him later to build a neat

school-house on a piece of land given by the government. The Governor has placed the school on the assisted list.

ST. JOSEPH'S, &C.—A site was purchased near the railway station, and a building erected, to be available from the beginning of 1889. The school and services used to be in rented premises. Tacarigua feels the absence of Miss Blackadder. The other schools have gone on as usual. Boys on the roll 295; girls 143; total 438. Average attendance at day schools, 306; sabbath-schools, 218.

Three Indian monitors are engaged in the government schools of the district, and Mr. Morton oversees their work. It will be remembered that Mr. Hendrie's district has been added to Mr. Morton's, and that the extent of the field has greatly increased. Mr. Morton feels the need of more native laborers. "The burden of debt and the necessity of building at St. Joseph's made it desirable to keep down catechists' expenditure as much as possible. We close the year clear of debt. A teacher's house must be built at St. Joseph's, and some painting must be done to save the buildings; but the expenditure on catechists in 1889 must be considerably increased if the district is to be efficiently cultivated."

With regard to his health, Mr. Morton says: Though for months far from well, I have not been wholly laid aside at any time. Five places have had service every Sabbath, and two every alternate Sabbath, and all the work has been prosecuted on the usual lines. 17 adults and 16 children were baptized during the year. Six marriages were celebrated. There are 36 communicants in good standing.

HELPERS.—Miss Morton was wont to teach the school at Orange Grove. She is now in Scotland, completing her education, and is missed in connection with the mission. Her place is occupied at Orange Grove by a paid teacher. Paul Bhakban assists Mr. Morton as principal catechist. Francis Mewa, one of the pupils of Mr. Morton at Princetown station, has risen to the position of clerk and interpreter in the Immigration office. He now lives at Tunapuna, he helps by reading the Scriptures at the public services, and he visits the Hospitals every Sunday afternoon. Other old pupils are doing admirably in various spheres.—Mr. Morton concludes his report: "With enough of trials to keep us humble, we have enjoyed abounding mercy during the year. God's promises have not failed us. With hope and confidence, we sow the good seed of the Kingdom, assured that God will give the harvest to the sower's sickle or to that of another."

Mr Morton estimates that for 1889 there will be required at Tunapuna \$4,275. Of this, Trinidad will give \$1,650. The amount asked from the church in Canada is \$2625.

WHAT HATH GOD WROUGHT!

I was ordained to the missionary office this month, almost this day, 50 years ago. What a change since then! Then the missionaries seemed like sailors in Arctic latitudes, breaking their way through overwhelming obstacles, through whole fields and mountains of ice, with axes, and hammers, and saws. And oh, how slow, how painful was it all; how hopeless, save to simple, childlike faith! Now all this is changed. The soft breath of spring plays over us; it smiles on those stupendous barriers, and they are visibly dissolved; aye, and the blessed breezes that melt the ice, waft the good ship rejoicing on her way. In plainer words, wherever gospel truth comes into contact with heathenism, there heathenism changes. The old name remains, but not the thing itself; and the Hinduism, and Mohammedanism, and Zoroastrianism which I knew in 1838, have been largely pierced through and through with the arrows of gospel light. Give light—more light. Preach Christ, and live Christ. Now what is to be done? We are twenty millions of Presbyterians—a mighty host! Oh that its heart were stirred as the heart of Paul was stirred when he beheld the whole city given to idolatry. Oh men, let a voice go forth from this great gathering which shall be re-echoed from every General Assembly, and Synod, and Presbytery, and Kirk-session, and pulpit, over the wide Presbyterian Church, and which shall go on reverberating from shore to shore, till the heart of every member and adherent of our communion is aroused, and zeal for the glory of God and the salvation of men rises to the height of a holy passion. Then a new day will indeed have dawned both on the churches and on the world; and those 'scenes surpassing fable,' the bright visions of the prophetic word, shall be 'scenes of accomplished bliss.' Oh the rapture of seeing that sevenfold radiance break upon the way! Oh the double rapture of feeling when it comes, that we have looked, and longed, and prayed, and laboured for its coming.—*Dr. Murray Mitchell.*

CONSECRATION.

How may I consecrate all to the Lord, and yet retain the control over all? How for instance can I surrender all my property to God and still retain some of it for life's uses? The question is pertinent. No man can live without appropriating something to his own personality. Property is one of the greatest natural rights with which we have been invested by our Creator. We could not exist without it. What are we to do when we consecrate possessions to the Lord? Not to shovel our money into the streets, or to pour it indiscriminately into the treasuries of the nearest eleemosynary institutions, but to become Christ's stewards for the faithful custody and

expenditure of this property, making it accomplish the greatest possible good in the well being of men and the glory of Christ. So much as we can spare from our business and the proper maintenance of our families, we must make immediately productive for good in some department of Christ's service, for the Lord at all times condescends to use consecrated substance. But so much as is requisite for the conduct of our business and decent support of those dependent on us may be retained and administered solely for the glory of Him who gave Himself for us. Here we must depend each on his own judgment under the illumination of the Word and the Spirit of God.—*Love Enthroned.*

PROF. SMITH, of the Free church college in Edinburgh, criticises Canon Isaac Taylor's paper in the *Fortnightly Review*. While the Canon states that the Church Missionary society is doing only a third or a fourth part of the mission work of the British churches, he entirely ignores that fact in his conclusions which are founded upon the work of the Church Society alone. The Canon's argument involves that the number of conversions is to be a constant quantity; whereas both the nature of the case and experience show reason for expecting that the increase will be on geometrical progression. At the rate of conversion which has been going on among the natives of India, the Christian population would be equal to the present population in 160, not in 330,000, years as Canon Taylor tries to make out.

"The Church of Jesus ought not to be like the phantom ship of Coleridge, with a dead man at the helm, dead men on deck, and dead men in the rigging; but like the English fleet at Trafalgar, every man doing his best for God and humanity."

An appeal for fifteen missionaries made to the students in a training institution in Fiji, to hazard health and life among the dangerous people and unhealthy climate of New Guinea, was answered by forty volunteers.

In Salonica, the city which, in Paul's day was called Thessalonica, a church of ten members was formed last June by the missionaries of the Presbyterian Church (South). From this, as a centre, they go through Macedonia and Epirus on Evangelistic tours.

Twenty-five years ago there were no professing Christians in the Chinese province of Shantung; now there are 300 places where Christians meet regularly on the Sabbath.

The Presbyterian Record.

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PAYMENT IN ADVANCE.

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OUR supply of JANUARY and FEBRUARY is EXHAUSTED. New Subscribers must begin with March—only 20 cents each to the end of the year! We have no room for the letters of commendation that have reached us during the last month. To relieve the pressure on our columns, by reason of the large lists of acknowledgements, we are adding four pages this month.

DR. TORRANCE, of Guelph, the Convener of the Assembly's Committee on Statistics, requests us to say that he has sent out to Presbyterian clerks blank forms for the Statistical and Financial Returns of congregations, and that he will be obliged to be informed if in any case they have not reached the parties to whom they were addressed, or if the number sent is not sufficient.

STATE OF THE FUNDS.—Rev. P. M. Morrison, Agent of the Church, Eastern Section, states that the whole amount required from congregations in the Maritime Synod during the year, for the schemes of the church, is \$41,969. In course of the first nine month of the year the contributions amounted to \$25,261. This leaves the amount of \$16,708 to be raised in the months of February, March and April. The balances required are as follows:—

Foreign Missions.....	\$4,932
Dayspring and Mission Schools	1,304
Home Missions.....	3,262
Augmentation	4,738
College Fund	1,274
Bursary Fund	591
Aged Ministers' Fund.....	607

Sessions and congregations cannot be too prompt in their contributions. There is in the above figures nothing to discourage; but there is much to stimulate our people to prompt and liberal giving.

Literature.

VITAL QUESTIONS.—The discussions of the General Christian Conference held in Montreal, 22nd—25th October, 1888, under the auspices and direction of the Montreal Branch of the Evangelical Alliance. *Montreal*, WM. DRYSDALE & Co., pp. 293; price \$1.25. This handsome volume, beautifully printed on fine paper, is a credit to the publishers, and a valuable contribution to christian literature. The discussions, which are here given almost verbatim, have reference to living questions and are seen to have been conducted in a very able manner.—Current Unbelief, Capital and Labour, National Perils, Roman Catholicism in Canada, Romanism in relation to Education, Romish Dogma a source of Religious, Social and National Peril, Co-operation in Christian work, The Church in its Relation to the Evangelization of the World. Such are the topics discussed. Among the speakers not to mention some of the leading lights of our own church, there were representative men from the Episcopalian, Methodist, Baptist and Congregational churches of Canada, and a weighty contingent from the United States. Many of the speeches and papers read are specimens of the highest style of platform eloquence, and, taken as a whole, they form a valuable book of reference which will be interesting and useful to such as consult it with a desire to reach sound conclusions on the matters of which it treats. It does not necessarily follow that the reader shall coincide with every thing he finds therein stated. The Alliance is careful to preface the volume with the *caveat* that "It does not hold itself responsible for the opinions expressed in the papers or addresses in this volume." For our own part, we should have preferred that the Conference had been less of a controversial tone, and that greater prominence had been given to the consideration of distinctively missionary and evangelistic work, which we hold to be the chief functions of every branch of the Christian Church.

THE PRESBYTERIAN YEAR-BOOK for the Dominion of Canada and Newfoundland, edited by Rev. George Simpson; *Toronto*, THE PRESBYTERIAN PRINTING AND PUBLISHING Co. price 25 cents. The present issue of the Year-Book is fully equal to any of its predecessors and in saying that we pay it a high compliment. We find it invaluable, and so must other office-bearers in the church. It has a good likeness of our respected Moderator, Rev. W. T. MacMullen of Woodstock, and a number of instructive essays by other venerable Fathers of the church.

THE MISSIONARY ECHO is the title of a bright monthly magazine, published at Parkdale, Toronto, price 50 cents per annum, and which will, we trust, gain a good circulation. It is undenominational and devoted exclusively to the dissemination of missionary intelligence.

WHAT JESUS SAYS, by Rev. Frank Russell, D.D. The Baker & Taylor Co., New York; Montreal, C. ASHFORD; \$1.25. In this volume the utterances of our Saviour are classified in alphabetical order, making it easy to refer to any of the subjects on which He who spake as never man spake, enunciated the wonderful words of Life.

SONGS IN THE NIGHT WATCHES, compiled by Helen H. Strong Thompson; the same publishers, \$1.25. A choice collection of sacred songs, adapted to the varied circumstances of mourners in Zion, and such as are in darkness, temptation, poverty and sickness.

CORRECTION—FAMOUS WOMEN OF THE OLD TESTAMENT.—By a clerical error, it was stated last month that six cents in postage stamps would secure a copy to ministers. We regret the mistake and will refund any parties who have been led astray by it on notice to that effect.

STEPHEN HISLOP—Pioneer Missionary and Naturalist in Central India 1844–1863. By George Smith, C.I.E., LL.D. *London*, John Murray, Albemarle Street; 1888, pp. 386. Price \$3.00. For review of this work see page 60.

PRESBYTERY MEETINGS.

Lan & Renfrew, Renfrew, 25th Feb., 7 p.m.,
 Calgary, Medicine Hat, 5th March, 2 p.m.
 Rock Lake, Manitou, 6th March, 2 p.m.
 Winnipeg, Knox Church, 7th March, 7.30 p.m.
 Montreal, Convocation Hall, 19th March, 10 a.m.
 Bruce, Paisley, 12th March, 2 p.m.
 Saugeen, Palmerston 12th March, 10 a.m.
 Owen Sound, Division St., 18th March, 7.30 p.m.
 Kingston, Cooke's Church, 18th March, 3 p.m.
 London, 1st Pres. Church, 12th March, 11 a.m.
 Brandon, Portage La Prairie, 11th Mar., 19.30
 Glengarry, Cornwall, Knox Ch., 19 Mar., 1 p.m.
 Sarnia, St. Andrew's Ch., 12th Mar., 10.30 a.m.
 Maitland, Wingham, 12th March, 12.30 p.m.
 Guelph, Chalmers' Ch., 19th March, 10.30 a.m.
 Quebec, Sherbrooke, 12th March, 8 p.m.
 Stratford, Knox Church, 12th Mar., 10.30 a.m.
 Chatham, 1st Pres. Church, 12th Mar., 10 a.m.
 Paris, Woodstock, 12th Mar.
 Orangeville, Orangeville, 12th Mar., 10.30 a.m.
 Lindsay, Sunderland, 26th Feb., 10.30 a.m.
 Miramichi, Chatham, N.B., 19 Mar., 10.30 a.m.
 Whitby, Whitby, 16th April, 10.30 a.m.
 Peterboro', Port Hope, 19th Mar., 3 p.m.
 Barrie, Barrie, 19th March, 11 a.m.
 Halifax, Halifax, 12th Mar., 10 a.m.
 Huron, Clinton, 12th Mar., 10.30 a.m.
 Pictou, 5th Mar., 1 p.m.
 Toronto, St. And. Ch., 5th Mar., 10 a.m.
 Brockville, 1st Pres. Church, 12th Mar., 3 p.m.
 Victoria and Baddeck, 12th March, 7 p.m.

Page for the Young.

DAILY PRAYER.

Dear Lord direct my steps to-day,
And keep me in Thy fear;
Lest in my weakness I should stray.
Be Thou each moment near.

Dear Lord direct my thoughts to-day,
Control my erring mind;
Be Thou in all the words I say,
And make them pure and kind.

Dear Lord direct my tasks to-day,
Inspire whate'er I do;
Help me to honor Thee I pray;
By deeds and actions true.

Dear Lord direct my heart to-day,
And with Thy spirit fill;
Then shall my feet keep in the way,
Of Thy most blessed will.

O Saviour grant my feeble prayer,
A suppliant at Thy feet;
Send down the answer while I wait,
Before Thy mercy seat.

F. C. BURROUGHS.

CHARLEY'S VICTORY.

That's just splendid! "What a grand thing it must be to be a conqueror, like Napoleon!" exclaimed ten-year-old Charley, as he shut, with a snap, the volume of "British Biographies," in which he had been reading an account of the battle of Austerlitz. "That was a glorious victory wasn't it, mamma?" he presently repeated.

"There have been greater," said mamma, with one of her puzzling smiles.

"Greater victories!" echoed Charley; then, after a brief, reflective pause, "Oh! well, yes; I suppose that of Waterloo, where Napoleon himself was conquered by the Duke of Wellington, was a great one. There's an account of that, too, in Brief Biographies."

"I am thinking of a greater and more difficult victory than that of Waterloo," persisted mamma.

"What can it be?" speculated Charley, screwing up his eyes, and twisting all his features into puzzled lines.

"It is the victory of a young boy over a very large and strong enemy," said mamma.

"I have it, then!" exclaimed Charley. "You mean the victory of David over Goliath. David was a young boy, and Goliath was a great, strong giant. Isn't that right, mamma?"

"No, Charley; you haven't reached my meaning yet," said mamma. "The enemy I am thinking of is stronger than Goliath, and

the victory has yet to be won. I am looking on and anxiously watching the combatants day by day."

"What!" exclaimed Charley, in great surprise (for mamma was not given to hoaxing). "You don't mean to say there's a war going on any where near here—near enough for you to see the fighting?"

"Yes, I do, Charley," said mamma, very gravely; "and you are one of the persons engaged in it. Your adversary is your hasty, ungovernable temper; and I am sorry to say, dear, that on several occasions lately you have been defeated by him. Yesterday, for instance, when you came in from school, and found that the baby had broken your magic lantern, you became so angry you made one think of a tiger in the jungles of India."

A BOY'S RELIGION.

If a boy is a lover of the Lord Jesus Christ, though he can't lead a prayer meeting or be a church officer or a preacher, he can be a godly boy, in a boy's way and a boy's place. He ought not to be too solemn or too quiet for a boy. He need not cease to be a boy because he is a Christian. He ought to run, jump, play, climb, and yell like a real boy. But in it all he ought to be free from vulgarity and profanity. He ought to eschew tobacco in every form, and have a horror of intoxicating drinks. He ought to be peaceable, gentle, merciful, generous. He ought to take the part of small boys against larger ones. He ought to discourage fighting. He ought to refuse to be a party to mischief, to persecution, to deceit. And, above all things, he ought now and then to show his colors. He need not always be interrupting a game to say that he is a Christian, but he ought not to be ashamed to say that he refuses to do something because it is wrong and wicked, or because he fears God, or is a Christian. He ought to take no part in ridicule of sacred things, but meet the ridicule of others with a bold statement that for the things of God he feels the deepest reverence.

WHOM THE BIBLE CALLS BLESSED.

Blessed is the man who puts his trust in the Son of God.—Ps. ii. 12; Jno. xx. 29.

Blessed is the forgiven man.—Ps. xxxii. 1.

Blessed is the God-fearing man.—Ps. cxii. 1.

Blessed is the trustful man.—Ps. xl. 4.

Blessed is the man who does right.—Ps. cvi. 3.

Blessed is the watchful man.—Rev. xvi. 15.

Blessed is the man who shuns bad company.—Ps. i. 1.

Blessed is the pure man.—Ps. cxix. 1. Matt. v. 8.

Blessed is the prayerful man.—Ps. cxix. 2.

Blessed is the Bible-reading man.—Ps. i. 3. Rev. i. 3.

A POINT IN MANLINESS.

Learn to be a man of your word. One of the most disheartening of all things is to be associated in an understanding with a person whose promise is not to be depended upon—and there are plenty of them in this wide world, people whose promise is as slender a tie as a spider's web. Let your given word be as a hempen cord, a chain of wrought steel, that will bear the heaviest sort of strain. It will go far to making a man out of you; and a real man is the noblest work of God; not a lump of moist putty, moulded and shaped by the last influence met with that was calculated to make an impression; but a man of forceful, energized, self-reliant, and reliable character, a positive quantity that can be calculated upon.—*Exchange.*

THE NEVER-FAILING SPRING.

Spurgeon says: "From the hidden springs within, let sweetly flowing rivulets of testimony flow forth, giving drink to every passer-by." Wha a beautiful thought! It suggests to me that I must improve every opportunity offered, wherein I can give drink to a passer-by; for that passer-by may never pass my way again, and I shall have lost an opportunity which might have resulted in a great good. A greater than Spurgeon says, that "whosoever shall drink of this water shall never thirst again," and that "it shall be in him a well of water, springing up into everlasting life." We may reasonably conclude from this that all who are athirst may drink of this water, and drink of it freely, without money and without price. Whether rich or poor, learned or unlearned, great or small—"Whosoever will, let him take of the water of life freely."

What satisfying water to quench the thirst of the soul! Shall those who have in them this well of water refuse to let rivulets of testimony flow forth, that others may taste and see that it is good? How inspiring the thought that this well is never dry, but "ever springing," and the more freely the rivulets flow, the greater the supply!

"Well of water, ever springing,
Bread of life, so rich and free,
Untold wealth that never faileth,
My Redeemer is to me."

—*V. May Dorman.*

Thank God! Salvation is free! Rev. 22:17,
The word of God is truth, and men can be
sanctified by that truth, John 17:17.

GROWING OLD.

Now it is quite true that the great majority of men, and even many good Christians, cannot attain to the thought of a happy old age without a hard struggle. We have a natural reluctance to the feeling that we are growing old; we put it away; and when something at

last forces it upon us, it is like the rush of an armed man from an ambush, or the flake of the first snow to tell us that the long summer days are gone, and that winter is at hand. And yet, as you may have seen, it is the transition which is the most painful. When the first days of brown October show us the fresh green leaves of summer, now sere and yellow, dropping from the boughs under the wind that wails through the thin woods, we cannot help a feeling of sadness creeping over the heart. But when winter has come, it has its own enjoyments; there is the long, quiet evening, the cheerful gleam of the hearth, the closer bosom of the family and of friendship, the pleasant memories of summer, and the hopes of its return—these give to winter its gladness, and even its glow. If we are in this transition, or nearing it, we should seek to realize it, and to rise above it, by looking forward. Every time of life to a true man is only a transition to something better. "I am growing old; yes, I am growing old; Lord, teach me to count my days, and to look not so much wistfully back as hopefully forward, forward to the quiet peace and happy thoughts which God can give in winter, and, still further, to the day when winter shall be past, and the rains over and gone, and the time of birds shall again have come."—*Rev. John Ker.*

Every day passed, away from Jesus, leaves us in a worse condition.

THE MONTREAL WOMAN'S BOARD OF MISSIONS—undenominational—held its annual meeting last month. Rev. Edgar Hill acting as chairman. The report of the work for the past year was very satisfactory. The membership comprises 130 active, and 62 life members—ladies connected with the various churches in the city. The receipts for the year were \$958.42. Miss MacMaster spoke for the Presbyterians, and, like those who preceded her, in cheering terms. The Board is in direct communication with missionaries in Turkey, India, Africa, and other countries.

ALL IN A HALF CENTURY.

The unification of Italy.
The annexation of Texas.
The French revolution of 1848.
The discovery of photography.
The laying of the ocean cable.
The discovery of the telephone.
The emancipation of Russian serfs.
The discovery of the electric telegraph.
The overthrow of the Pope's temporal power.
The establishment of ocean steam navigation.
The extension of Russian power into Central Asia.
The great Franco-German war and the unification of Germany.
The great Civil War and the abolition of slavery in the United States.
The rise and fall of Napoleon III., and establishment of the French Republic.
The discovery of the sources of the Nile and Niger and the exploration of interior Africa.

Acknowledgments.

Received by Rev Dr. Reid, Agent of
the Church at Toronto. Office 15
Toronto Street, Post Office Drawer
2607.

ASSEMBLY FUND.

Received to 5th Jan., 1889.	\$ 721.11
Bishop's Mills	2.00
E. Oxford	2.00
Whycocomah	6.00
Onslow	4.00
Lower Musquodoboit	3.00
Union Centre and Lochaber	3.27
Brookfield	4.00
Mount Stewart &c.	3.00
St. George	2.00
St Peter's Road	1.25
Newcastle, St. James	8.01
Moose Jaw	1.00
Huron	9.00
Bowmanville, St Paul's	8.00
Pine River	2.00
Main Road	2.00
South Mountain	6.00
Heckston	1.00
Watford	4.00
Mitchell	0.75
Allenford	2.25
Glenmorris	5.00
Dunbarton	2.00
St Vincent, Knox ch.	2.00
Port Stanley	2.00
Goderich, Knox ch.	15.00
Sunderland	4.00
Vroomanton	1.00
Avonmore	4.00
Lunenburg	4.00
Millbank	7.00
Toronto, Old St Andrew's	19.00
West Brant	3.00
Hillsburg	5.00
North Mornington	4.00
Montreal, St Paul's	32.50
Chesley	3.84
Deseronto	5.00
Finch	2.00
Thedford	2.90
Chatsworth	10.00
Port Elgin	5.35
Dunblane	1.00
Toronto, West ch.	20.05
Thamesville	5.63
Wakefield & Masham	4.00
Sherbrooke	2.00
Kingsbury & Brompton Gore	1.00
Sydenham, Knox ch.	2.00
Chalmers ch.	1.55
Winslow	3.00
North Easthope	5.00
Zorra, Burns' ch.	3.00
Oshawa	10.00
Streetsville	7.00
Rylstone	2.00
Toronto, Cooke's ch.	10.00
Blenheim, St Andrew's	2.00
Perth, Knox ch.	15.00
Claremont	4.00
Lanark	4.00
Acton	5.40
Lucknow	4.00
Newcastle	3.00
Bethesda	3.00
Winnipeg, Augustine ch.	2.10
Cranbrook	2.00
West Bay	3.00
Lynedoch	2.00
Beachburg	6.00
Windham	2.00
Brooksedale	2.00
Port Hope Mill St ch.	5.55
Dover	2.64
Teeswater, Westminster ch.	4.80
Camlachie	2.00
Seymour	5.00
Port Hope 1st ch.	9.05
Paris, Dumfries St ch.	15.00
Victoria 1st ch.	9.00

Orono	5.00
Hamilton, St Paul's	20.00
Glamis	1.60
Guelph, Chalmers ch.	11.52
Elora, Knox ch.	7.32
Brussels, Melville ch.	5.00
Chatham, St Andrew's	7.00
Castleford, Stewartville &c	3.00
Wingham	4.79
Clifford	1.50
Pembroke	5.00
Montreal, Crescent St ch.	30.00
Montreal, Knox ch.	20.00
N. Georgetown	4.00
Elmsley	2.00
Williamstown, Hephzibah ch.	4.75
St Louis de Gonzague	3.00
Beauharnois	3.00
Hensall	10.00
Midland	2.00
Georgetown	3.00
Limehouse	3.00
Toronto, Charles St ch.	12.00
Harrington	2.00
E Williams, St Andrew's	6.00
South Westminster	3.00
Brantford Zion ch.	20.00
Charleston	4.00

\$1327.42

HOME MISSION FUND.

Received to 5th January.	\$9565.37
Tara	18.60
Glenmorris	19.50
Portage la Prairie	20.00
James Campbell, Miami	5.00
Moose Jaw	50.00
Milford and Gay's River	13.49
St John's St Andrew's (Nfid)	40.00
Middle Stewiacke	10.00
Truro, St And's L M B Soc	30.00
Truro, St And's Mission Band	25.00
Nine Mile River	3.00
Kippen	20.21
Galt, Knox ch.	26.00
Lancaster	30.00
Equesing, Union ch.	50.55
Vernonville SS.	5.00
Moore, Knox ch.	10.00
Carp Kinburn & Lowries	25.00
Dunbarton	30.85
Scarboro', Melville ch.	30.00
Port Stanley	20.00
Markham, St John's	30.25
Bowmanville, St Paul's	147.00
Pine River	18.00
Fullarton	14.00
Avonbank	12.00
Kopoka	5.50
Main Road	20.00
South Mountain	10.00
Heckston	3.00
Watford	25.00
Mitchell	5.95
Brantford, Zion ch SS.	77.82
Glenarm (No. 9 SS, Fenelon)	6.00
Montreal, Nazareth St SS.	40.00
Elsinore	5.10
Allenford	27.55
Columbus	100.75
Brooklyn	45.60
Beverley	72.00
Chater	21.00
Norval	25.75
Metz	7.50
Isaac Pizer, Dunbarton	.75
Newtonville	10.00
Chinguacousy 2nd ch.	5.00
Sunderland	25.00
Vroomanton	4.00
Kintyre	15.00
Avonmore	29.00
Avonmore SS.	8.00
Lunenburg	13.00
Lunenburg, W M S.	20.00
Ayr, Stanley St ch.	70.00
Ayr, Stanley St ch SS.	40.00
West Toronto Junction	10.00

Dixie	10.00
Teeswater, Zion ch.	5.00
Guelph, St Andrew's Y L B C	21.00
Oneida Y. People	5.00
Oakville SS.	17.00
Thos. & Agnes Kirkpatrick,	
Thedford	30.00
Toronto, Old St Andrew's	502.00
West Brant	19.00
Kilsyth	10.00
John Leask, Greenbank	5.00
Medonte	12.00
Hillsburg	10.00
Vasey	6.00
Victoria Harbour	6.00
North Mornington	30.00
Kendal	10.00
Percy	2.10
Warkworth SS.	7.40
Qu' Appelle	30.00
Montreal, St Paul's	1000.00
Chesley	110.37
Chesley SS.	4.45
Friend	1.00
Deseronto	50.00
Finch South	3.00
Finch	4.00
Chatsworth	25.00
Port Elgin	54.00
Port Elgin SS.	8.00
Toronto West ch.	65.00
Wakefield & Masham	15.00
Sherbrooke	15.00
Caledon, St Andrew's	10.00
Port Dalhousie	20.00
Louth	2.84
Louth SS.	3.78
Kincardine, Knox ch.	66.95
Sydenham, Knox ch.	7.00
Chalmers ch.	9.00
Brucefield Union ch.	40.00
Winslow	12.00
Oak Lake	12.40
Ryerson	2.00
Rockwood SS.	8.00
Mooretown	10.00
North Caradoc	9.00
Galt Central ch.	100.00
Galt Central ch SS.	50.00
Morden	21.00
Zorra, Burns ch.	28.00
Hollin	21.77
Toronto, St Andrew's SS.	14.00
Oshawa	75.00
Winnipeg, Knox ch.	200.00
Paisley, Knox ch.	1.00
Streetsville	.75
Wm. Little, Millbank	1.00
Paris, Dumfries St ch SS.	25.00
Chalk River	2.00
Rylston	17.00
Member of Melville church,	
Brussels	2.00
Toronto, Cooke's ch.	120.00
Peterborough, St Paul's SS.	85.00
Proof Line	29.35
Blenheim, St Andrew's	25.55
Perth, Knox ch.	90.00
Claremont	25.00
Teeswater, Zion ch SS.	10.00
Proof Line SS.	14.00
St Catherines, Knox ch SS.	43.15
Acton	18.50
Durham	51.15
Carp Kinburn & Lowries	2.00
Lucknow	39.35
Sarnia SS.	60.00
Toronto, Coll. St ch B. class	7.60
Newcastle	2.25
Bethesda	25.00
Winnipeg, Augustine ch.	35.00
Winnipeg, Augustine ch SS.	10.00
Toronto West ch S S.	80.00
Strathroy	65.00
Toronto Central ch.	260.00
Cranbrook	14.00
Guelph Knox ch.	30.50
Guelph Knox ch S S.	84.50
Lynedoch	47.75

Beachburg.....	8.50
Beachburg S S.....	9.35
Scarboro Knox ch S S.....	30.00
Windham.....	25.00
Winchester Springs.....	7.50
Rockwood.....	14.00
Brooksedale.....	14.00
Sonya S S.....	5.00
Richm'd & Melbourne M A.....	5.00
Campbellville.....	40.00
Port Hope, Mill St ch.....	40.00
Dover.....	18.00
Botany.....	39.21
Selkirk and Little Britain.....	10.00
Ingersoll, St Andrews.....	55.40
Seymour.....	30.00
Toronto, Charles St S S.....	123.45
Chater.....	22.00
Whitby.....	56.00
Whitby S S.....	10.00
Moorefield.....	15.50
Teeswater Westmin'r ch S S.....	5.35
Allandale S S.....	11.37
Port Hope 1st ch.....	100.00
La Riviere.....	25.00
Londesborough.....	18.00
Brigden.....	5.00
Fergus, Melville ch.....	100.00
Paris, Dumfries st ch.....	139.00
Victoria 1st ch.....	115.00
Silver Hill.....	5.00
Niagara Falls, St Andrew's.....	10.00
Orono.....	13.05
Peterborough, St Paul's.....	300.00
Mount Forest S S.....	30.00
Hamilton, St. Paul's S S.....	120.00
Hamilton, St. Paul's.....	267.00
Minnedosa.....	20.00
Alton.....	5.00
Glamis.....	15.00
Caradoc, Cooke's ch.....	5.00
Osgoode Line.....	10.00
Manchester.....	13.50
West Flamboro.....	30.00
N Williamsburgh.....	3.00
Huntingdon 2nd ch.....	5.75
Elora Knox ch.....	23.00
Ayr, aux Home Mis. Soc.....	25.00
Quebec Chalmers ch.....	200.00
Ottawa Erskine ch S S.....	4.00
Ottawa Erskine ch.....	6.00
Petrolia.....	10.00
Brussels Melville ch.....	50.00
Chatham, St Andrew's.....	20.00
Culloden.....	10.00
Bolsover.....	3.25
Wroxeter S S.....	24.65
Castleford, Stewartville &c.....	30.00
Smith's Falls Union ch.....	120.00
East Lancaster.....	4.00
Hensall.....	5.00
Alvena.....	10.00
Pembroke.....	72.00
Member Lot 14 ch P E I.....	40.00
Kinnear's Mills.....	55.35
Richmond and Stittsville.....	20.00
Montreal Crescent st ch.....	300.00
Montreal Crescent st ch S S.....	50.00
Montreal Knox ch.....	20.00
Montreal St. Mathew's ch.....	16.67
Montreal St. Mathew's ch S S.....	50.00
N Georgetown.....	46.00
Hyndman.....	10.00
Cote St Antoine Melville ch.....	30.00
Beauharnois.....	75.00
Chateauguay.....	15.00
Petrolia S S.....	11.41
St Andrew's (Que).....	20.00
Walkerton Knox ch S S.....	15.00
Rat Portage.....	10.00
Balgownie Field.....	5.00
Free Ch of Scotland £200 stg.....	973.33
Toronto St Andrew's.....	836.00
King St Andrew's.....	50.00
Midland.....	30.00
Midland S S.....	4.00
Toronto College st ch S S.....	45.00
Georgetown.....	25.00
Limehouse.....	20.00

Toronto Charles st ch.....	141.00
Harrington.....	21.43
Caledon, Melville ch.....	13.00
Hamilton Wentworth ch.....	30.00
E Williams St Andrew's.....	22.65
Brantford Zion ch.....	30.00
Toronto Knox ch.....	885.00
Toronto Knox ch S S.....	40.00
Toronto Knox ch Bible class.....	25.00
Toronto Knox ch Duchess st S S.....	50.00
Charleston.....	15.00

\$22,162.67

STIPEND AUGMENTATION FUND.

Received to 5th January.....	\$2358.30
Tara.....	6.00
Glenmorris.....	2.75
Waddington.....	29.98
Moose Jaw.....	10.00
Lancaster.....	30.00
Queensville and Ravenshoe.....	8.70
Bowmanville St Pauls.....	200.00
Moore Knox ch.....	10.00
Beaverton.....	10.21
Pine River.....	12.00
Main Road.....	3.00
South Mountain.....	4.00
Heckston.....	2.00
Watford.....	14.50
Mitchell.....	1.25
Columbus.....	75.00
Brooklyn.....	2.75
Sunderland.....	39.00
Vroomanton.....	7.00
Kintyre.....	10.00
Avenmore.....	2.00
Lunenburg.....	2.75
West Toronto Junction.....	23.00
Dixie.....	7.00
Toronto Old St Andrew's.....	349.00
West Brant.....	2.00
Hillsburg.....	5.00
North Morningson.....	20.00
Monkton.....	3.77
Montreal St Pauls.....	1000.00
Chesley.....	14.94
Deseronto.....	19.00
Thedford.....	5.49
Finch south.....	10.00
Port Elgin.....	34.00
Toronto West ch.....	92.00
Thamesville.....	15.00
Wakefield and Masham.....	10.00
Sherbrooke.....	30.00
Chalmer's ch.....	2.50
Winslow.....	3.00
Mooretown.....	10.00
North Caradoc.....	2.00
Zorra Burns' ch.....	6.00
A D Ferrier, Fergus.....	50.00
Hollin.....	10.05
Oshawa.....	45.00
Winnipeg Knox ch.....	175.00
Paisley Knox ch.....	13.40
Carp, Kinburn and Lowries.....	16.00
Newbury.....	10.00
Rylstone.....	10.00
Toronto Cooke's ch.....	75.00
Peterborough St Pauls S S.....	20.00
Perth Knox ch.....	50.00
McIntosh.....	9.69
Claremont.....	20.00
St Catharines Knox ch S S.....	11.49
Acton.....	45.00
Durham.....	29.65
Lucknow.....	3.00
Toronto College st ch B C.....	8.00
Bethesda.....	8.00
Winnipeg Augustine ch.....	30.00
Toronto Central ch.....	250.00
Cranbrook.....	10.00
Guelph Knox ch.....	78.00
Lynedoch.....	8.50
Gamebridge.....	4.91
Toronto Old St Andrew's.....	160.00
Brooksedale.....	3.00
Richmond & Melville M A.....	15.00
Dover.....	13.12

Whitby.....	50.00
Teeswater Westminster ch.....	18.00
Camlachie.....	3.00
Seymour.....	20.00
La Riviere.....	10.00
A—C—.....	7.50
Fergus Melville ch.....	146.00
Paris Dumfries st ch.....	50.00
Hamilton Menab st ch.....	131.00
Victoria 1st ch.....	25.00
Niagara Falls St Andrew's.....	5.00
Millbank.....	5.00
Peterborough St Paul's.....	172.00
Hamilton St Paul's.....	208.73
Minnedosa.....	30.00
Glamis.....	15.00
Mosa Burns ch.....	14.00
West Flamboro.....	20.00
Quebec Chalmers ch.....	150.00
Ottawa Erskine ch.....	10.00
Ottawa Erskine ch S S.....	8.00
Petrolia.....	20.00
Toronto Old St Andrew's.....	41.00
Brussels Melville ch.....	30.00
Chatham St Andrew's.....	15.00
Bolsover.....	2.00
Markham, St Johns.....	6.50
Chatsworth.....	8.00
Smith's Falls Union ch.....	100.00
Hensall.....	35.00
Pembroke.....	75.00
Kinnear's Mills.....	12.51
Richmond and Stittsville.....	25.00
Montreal Crescent st ch.....	300.00
Montreal St Matthew's ch.....	50.00
N Georgetown.....	34.00
Cote St Antoine Melville ch.....	25.00
Lachute 1st ch.....	17.00
Elmsley.....	3.00
La Guerre.....	25.00
Beauharnois.....	10.00
Chateauguay.....	5.00
Walkerton Knox ch S S.....	10.00
Rat Portage.....	10.00
Winnipeg St Andrew's.....	150.00
Toronto St Andrew's.....	1552.50
King St Andrews.....	45.00
Midland.....	15.00
Georgetown.....	20.00
Limehouse.....	10.00
Toronto Charles st ch.....	250.00
Scarboro St Andrew's.....	33.00
Osnabruk.....	10.00
Eden Mills.....	3.00
Hamilton Wentworth st.....	16.00
E Williams St Andrew's.....	19.75
South Westminster.....	18.00
Brantford Zion ch.....	150.00
Toronto Knox ch.....	1000.00

\$10,806.34

FOREIGN MISSION FUND.

Received to 5th January.....	\$14,714.41
Tara.....	20.00
Alexandria.....	15.00
Glenmorris.....	22.25
Waddington.....	55.52
Decem Falls U S S.....	5.00
Miss Henderson's cl's USS.....	6.00
A Friend, Debec.....	4.00
Moose Jaw.....	6.00
Chatham St Andre's (Mir).....	24.65
Baddeck W F M S.....	20.00
River John W F M S spe'l.....	16.00
Lancaster.....	21.00
Perth Knox ch S S.....	15.00
Moore Knox ch.....	4.00
Markham, St John's.....	28.50
Bowmanville St Paul's.....	20.00
Embro.....	106.90
Pine River.....	5.00
Fullarton.....	5.00
Main Road.....	22.00
South Mountain.....	10.00
Heckston.....	4.00
Watford.....	25.00
Anon—per Dr MacLaren price of gold ring.....	60

Mitchell.....	5 25	Winnipeg, Knox ch.....	150.00	John Webster, St Mary's ...	5.00
Miss Findlay's class.....	5.00	Paisley, Knox ch.....	1.10	Kinnear's Mills.....	63.95
Brantford Zion ch S S	77.81	Streetsville.....	.76	Richmond & Stittsville	15.00
Mr & Mrs Harper, Stone- wall	5.00	Carp, Kinburn and Lowries	8.00	Montreal, Crescent St ch.....	300.00
Montreal Nazareth st Mis S S.....	40.00	W Little, Millbank.....	1 00	Montreal, Crescent St ch SS	50.00
Queen's Univ Mis Asso.....	600.00	A Lady Friend, Georgetown	5.00	Montreal, St Matchew's ch..	25.00
Molesworth S S.....	12.00	Rylstone.....	15.00	N. Georgetown.....	36 00
Elsinore.....	6.60	Toronto, Cooke's ch.....	126.00	Hyndman.....	16.00
Allenford.....	29.25	Peterborough, St Paul's SS.	117.19	Hyndman SS.....	6.00
Skipness.....	7.00	Blenheim, St Andrew's.....	10.00	Cote St Antoine, Melville ch	60.00
Columbus.....	51.47	Blenheim, St Andrew's SS..	4.50	Kingston, Cooke's ch SS....	15.00
Brooklyn.....	16.35	Rev S Fenton, Brantford. .	2.00	Orms town Vill. SS.....	15.00
St John's, St Andr's Mis Asso (Nfid).....	200 00	Perth, Knox ch.....	50.00	Lachute 1st ch.....	10.00
Little Kenneth's Mis Box Carman.....	4.50 10.00	Claremont.....	20 00	Chatham (Que).....	9.00
Montreal St Paul's.....	620.00	Teeswater, Zion ch SS.....	4.00	Point Fortune.....	2.26
Scarboro St Andrew's.....	80.00	Mandaumin SS.....	4.00	Montreal, Wom. Miss Soc'y	90.35
Dunbarton.....	24.55	St Catherines, Knox ch....	67.81	Grenville.....	6.03
Dunbarton S S	16.00	Acton.....	80.46	Montreal, Chalmers Juv M S	50.00
Scarboro Melville ch.....	30.15	Acton SS.....	25.00	Eimsley.....	9.00
Port Stanley.....	8.00	Durham.....	49 90	Beauharnois.....	45.00
Margaret McKay, Detroit for chapel in Formosa in memory of Rev W C Burns	500.00	Lucknow.....	49.10	Chateauguay.....	8.00
Chinguaousy 2nd ch	5.00	Sarnia SS.....	35.00	Metis.....	2.00
Sunderland	50.00	Toronto, Coll. St ch B. class	15.00	Walkerton, Knox ch SS....	15.00
Vroomanton.....	7.00	Newcastle SS.....	10 00	Kat Portage.....	1.40
Kintyre.....	10.00	Bethesda.....	16.00	Toronto, St Andrew's.....	575 00
Kintyre S S.....	29 50	Toronto, St Andrew's.....	55.03	King St Andrew's.....	40.00
Avonmore.....	18 00	Winnipeg, Augustine ch	20 00	Midland.....	12.00
Lunenburg.....	12.00	Toronto, West ch SS.....	80.00	Midland SS.....	2.00
Montreal St Paul's S S....	20.62	Strathroy.....	50.00	Toronto, College St ch SS...	64.73
Ayr Stanley st ch S S.....	19.00	Toronto, Central ch.....	300.00	Toronto, St James square ch	68.00
Toronto St James sq'e ch.	113.00	Cranbrook.....	9 00	Georgetown.....	42.00
Oakville S S.....	16.79	Guelph, Knox ch.....	105 50	Limehouse.....	20.00
Thomas and Agnes Kirk- patrick, Thedford.....	40.00	Guelph, Knox ch SS	84 50	Toronto, Charles St ch.....	125.00
Holstein S S	3 00	Lynedoch.....	53.00	Osnabruck.....	15 00
St Mary's 1st ch S S.....	25.00	Beachburg.....	39.74	Harrington.....	21.44
Toronto Old St Andrew's..	550.00	Beachburg SS	16.66	Caledon, Melville ch.....	6.00
Oneida W F M S.....	55.00	Sturgeon Bay SS.....	6.25	Hamilton, Wentworth St ch	30.00
West Brant.....	18.00	Windham.....	40 00	Dundas, Knox ch Bible-class	33.00
Hillsburg.....	10.00	Agnes A Trenouth.....	10.00	Dundas, Knox ch SS.....	31.95
John Leask, Greenbank....	5 00	Fawkham.....	5.00	E Williams, St Andrew's...	13 50
North Mornington.....	30.00	Rockwood.....	10.00	South Westminster	30.00
Percy.....	1.00	Brooksedale.....	9 00	South Westminster SS.....	22.00
Byng Inlet SS	12.58	Richmond and Melbourne	5.00	Brantford, Zion ch.....	177.82
Monkton SS	3 00	Anon.	1.00	Toronto, Knox ch.....	1430.94
Montreal, St Paul's.....	500.00	Springfield Group	35.00	Toronto, Knox ch SS.....	30.00
Chesley.....	97.41	Campbellville.....	40.00	Toronto, Knox ch B. class ..	25.00
Chesley SS.....	3.62	Port Hope, Mill St ch.....	50.00	Toronto, Knox ch, Duchess St SS.....	50.00
Friend.....	1.00	Dover.....	22.50	Toronto, Knox ch Y P C A	16 46
Deseronto.....	50.00	Goderich, Knox ch.....	35.00	W Guillemburg 2nd ch....	25.00
Thedford SS.....	14.00	Whitby.....	31.00	Hensall SS.....	34.04
Three Children, Finch.....	3 00	Whitby SS.....	5.00	Charleston.....	10.00
Finch.....	3.00	Moorefield.....	10.50		
Chatsworth.....	20.00	Teeswater, Westminster ch.	105.35		
Chatsworth SS.....	15.00	Allandale SS.....	15.00		
Port Elgin.....	75.00	Camlachie.....	10.00		
Toronto, West ch.....	70.00	Ingersoll, St Andrew's.....	37.45		
Toronto, Central ch B. class.	14.17	Seymour.....	16 00		
Waketfield and Masham....	15.00	Toronto, Charles St ch SS..	113.11		
St Andrew's SS.....	38.90	Port Hope 1st ch.....	60.00		
Sherbrooke.....	.75	A C.....	7.50		
Port Dalhousie	17.85	Fergus, Melville ch.....	50.00		
Port Dalhousie SS.....	7 70	Paris, Dumfries St ch.....	85 00		
Louth	2.84	Victoria 1st ch.....	20.00		
Louth SS	3.78	Silver Hill.....	10.00		
Sydenham, Knox ch.....	4.00	Niagara Falls, St Andrew's.	10.00		
Scarboro', Melville ch SS...	8.50	Millbank.....	10.00		
English Settlement.....	1.00	Orono.....	8.00		
J C, Montreal.....	10.00	Peterborough, St Paul's...	250.00		
W Neill, Moore Line.....	15.00	Mount Forest SS.....	62.00		
Chalmers ch.....	14.50	Hamilton, St Paul's.....	20.00		
Brucefield Union ch	36 00	Hamilton, St Paul's SS!....	50.00		
Prince Albert N W T SS....	20.00	Alton.....	5.00		
Mooretown.....	6.00	Glamis.....	5.00		
North Caradoc.....	14.00	Osgoode Line.....	20 00		
Galt, Central ch	60.00	West Flamboro.....	21.00		
Galt, Central ch SS.....	25.00	Huntingdon 2nd ch.....	25 00		
Zorra, Burns ch.....	14.00	Elora, Knox ch.....	23.00		
A D Ferrier, Fergus	50.00	Quebec, Chalmers ch.....	150 00		
Hollin.....	20.94	Ottawa, Erskine ch	6.00		
Toronto, St Andrew's SS....	115.00	Ottawa, Erskine ch SS.....	12.00		
Oshawa.....	33.00	Brussels, Melville ch	70.00		
		Brussels, Melville ch SS....	15.00		
		Chatham, St Andrew's.....	15.00		
		Wingham.....	23.00		
		Castelford, Stewartville & Dewars	18.00		
		Smith's Falls, Union ch.....	100.00		
		Alvena.....	1.00		

\$27,324.79

KNOX COLLEGE FUND.

Chatham 1st ch.....	25.00
Aberarder.....	5.00
Tara.....	5 00
Esquesing, Union ch.....	15.85
Bowmanville, St Paul's.....	10.00
Pine River.....	5.00
Rev R Hamilton, Motherwell	9.00
Komoka.....	.75
Watford.....	10.00
Beaverton.....	24 50
Mitchell.....	1.25
Columbus.....	8.00
Brooklyn.....	1.00
Bluevale.....	5.60
Norval.....	11.60
Dunbarton.....	3.00
Scarboro', Melville ch.....	6.75
Smith's Hill.....	5.00
Newtonville.....	5.00
Port Stanley.....	4.00
Kintyre.....	5.00
Avonmore.....	4 00
Lunenburg.....	10.00
Ayr, Stanley St ch.....	28.00
West Brant	1.75
Kilsyth.....	4.00
Hillsburg	6 00
John Leask, Greenbank.....	2.00
Medonte.....	2.00
Victoria Harbour.....	1.46
Fergus, St Andrew's.....	12.00
Chatsworth.....	8.00
Port Elgin.....	11.00

Toronto, West ch.....	50.00
Thamesville.....	10.00
Chesley.....	7.18
Chalmers ch.....	1.50
North Caradoc.....	3.00
Hollin.....	5.86
Eadies.....	4.68
Oshawa.....	25.00
Streetsville.....	18.00
Toronto, Cooke's ch.....	25.00
Blenheim, St Andrews.....	8.00
English Settlement.....	23.00
Claremont.....	8.00
Durham.....	10.45
Toronto College St ch B. clas.....	3.00
Newcastle.....	10.00
Toronto, West ch SS.....	10.00
Toronto, Central ch.....	150.00
Cranbrook.....	6.00
Lynedoch.....	15.00
Acton.....	24.30
Carp, Kinburn & Lowries.....	1.00
Strathroy.....	10.00
Rockwood.....	5.00
Brooksdale.....	2.00
Campbellville.....	31.00
Port Hope, Mill St ch.....	12.00
Dover.....	3.75
Lucknow.....	12.90
Galt, Central ch.....	110.00
Whitby.....	10.00
Cambridge.....	4.00
Paisley, Knox ch.....	5.25
Guelph, Knox ch.....	10.00
Zorra, Burns ch.....	3.75
Silver Hill.....	2.00
Hamilton, St Paul's.....	25.00
Alton.....	2.50
Mosa, Burns ch.....	10.00
West Flamboro.....	15.00
Brussels, Melville.....	16.00
Fergus, Melville ch.....	50.00
Paris, Dumfries St ch.....	25.00
Chatham, St Andrew's.....	10.00
Clifford.....	10.00
Smith's Falls, Union ch.....	60.00
Hensall.....	4.25
Walkerton, Knox ch SS.....	10.00
Midland.....	7.00
Georgetown.....	12.00
Limehouse.....	10.00
Toronto, Charles St ch.....	100.00
Harrington.....	12.87
Caledon, Melville ch.....	10.00
E Williams, St Andrew's.....	8.25
South Westminster.....	6.00
Toronto, Knox ch.....	900.00
Charleston.....	10.00

QUEEN'S COLLEGE FUND.

Alexandria.....	4.00
Prescott.....	8.00
Bowmanville, St Paul's.....	10.00
Sunderland.....	15.00
Vroomanton.....	3.00
Avonmore.....	3.00
Lunenburg.....	2.00
West Brant.....	1.75
Deseronto.....	10.75
Fergus, St Andrew's.....	11.05
Toronto, West ch.....	25.00
Chesley.....	7.17
Streetsville.....	18.00
Rylstone.....	6.00
Perth, Knox ch.....	35.00
Carp, Kinburn & Lowries.....	1.00
Port Hope, Mill St ch.....	10.00
Whitby.....	10.00
Seymour.....	10.00
E Williams, St Andrew's.....	2.70
Toronto, Knox ch.....	10.00

MONTREAL COLLEGE FUND.

Alexandria.....	5.00
Avonmore.....	5.00
Lunenburg.....	2.00
South Finch.....	4.00
Finch.....	2.50
Chesley.....	7.17
South Mountain.....	8.00

Heckston.....	2.00
Carp, Kinburn & Lowries.....	1.00
Pembroke.....	25.00

MANITOBA COLLEGE FUND.

Received to 5th January.....	\$662 57
Tara.....	2.50
Glenmorris.....	1.25
Esquering Union ch.....	3.85
Huron.....	6.00
Eden Mills.....	4.00
Bowmanville St Paul's.....	40.00
Kemoka.....	.50
Main Road.....	5.00
South Mountain.....	3.00
Heckston.....	1.00
Brooklyn.....	1.50
Dunbarton.....	1.50
Port Stanley.....	2.00
Goderich Knox ch.....	10.00
Sunderland.....	3.00
Vroomanton.....	1.00
Kintyre.....	6.00
Avonmore.....	3.50
Lunenburg.....	3.00
West Brant.....	2.00
Hillsburg.....	6.00
John Leask, Greenbank.....	5.00
Chesley.....	7.17
Deseronto.....	5.60
Chatsworth.....	5.00
Port Elgin.....	10.00
Toronto West ch.....	20.00
Hensall.....	14.20
Kingsbury & Brompton Gare.....	1.00
Teeswater Westminster ch.....	14.58
Chalmers ch.....	1.50
English Settlement.....	4.00
North Caradoc.....	1.00
Galt Central ch.....	35.00
Zorra Burns ch.....	3.00
Hollin.....	3.35
Oshawa.....	15.00
Streetsville.....	18.00
Rylstone.....	2.00
Toronto Cooke's ch.....	10.00
Perth Knox ch.....	10.00
McIntosh.....	.85
Claremont.....	3.00
Lanark.....	5.60
Carp, Kinburn and Lowries.....	2.00
Sarnia SS.....	16.67
Madoc St Peter's.....	5.50
Winnipeg Augustine ch.....	10.00
Toronto Central ch.....	80.00
Lynedoch.....	5.00
Rockwood.....	3.61
Brooksdale.....	2.00
Dover.....	3.75
Lucknow.....	10.00
Seymour.....	5.00
Londesborough.....	7.00
Fergus Melville ch.....	30.00
Peterborough St Paul's.....	23.17
Hamilton St Paul's.....	35.00
Glamis.....	2.00
Huntingdon 2nd ch.....	5.00
Quebec Chalmers ch.....	72.25
Ottawa Brskine ch.....	8.00
Toronto Old St Andrew's.....	30.00
Brussels Melville ch.....	12.00
Chatham St Andrew's.....	10.00
Castleford, Stewartville &c.....	3.00
Clifford.....	4.00
Smith's Falls Union ch.....	20.00
Alvena.....	1.00
Pembroke.....	15.00
Toronto Old St Andrew's.....	50.00
St Andrew's.....	3.00
Walkerton Knox ch SS.....	10.00
Rat Portage.....	20.00
Toronto St Andrew's.....	75.00
Georgetown.....	6.00
Limehouse.....	5.00
Toronto Charles St ch.....	60.00
Hamilton Wentworth St ch.....	9.00
E Williams St Andrew's.....	10.00
South Westminster.....	4.00

Brantford Zion.....	25 00
Toronto Knox ch.....	300 00

\$1960.37

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th January.....	\$3204.82
Robert Fraser, London.....	30.00
Alex Gordon, Embro.....	5.00
Mrs Elliott, Watford.....	1.00
Iiverton.....	78.50
Arthur.....	18.50
Shelburne.....	53.00
Mrs. Latham, Scarboro.....	3.00
Guillimbury, St John's.....	13.50
Rev R Y Thomson, Hensall.....	33.33
Bradford.....	8.00
Monkton.....	4.00
McIntosh.....	19.60
Lucan.....	14.00
Duart.....	24.00
F N Tennant, Toronto.....	34.00
Angus.....	12.00
John Munro, Milverton.....	3.00
D Hunter, Toronto.....	2.00
Holstein.....	16.50
John Campbell, Toronto.....	10.00
J Wood, Erin.....	6.00
Bayfield Road.....	26.00
Rev J'n Mackay, Agincourt.....	11.50
Alliston.....	66.00
A H Smith, Kincardine.....	5.00
Chiselhurst.....	7.00
Belwore.....	7.00
Goderich.....	88.00
Sydenham St Paul's.....	22.00
Tilbury East.....	4.00
John Wood, Hensall.....	5.00
Harrington.....	22.00
Underwood.....	53.00
Centre Bruce.....	2.00
Rev A T Colter, Meaford.....	10.00
East Puslinch Duff ch.....	61.00
Chatsworth.....	43.00
W Wood, Crumlin.....	5.00
Gollon Bros., Angus.....	5.00

WIDOWS' & ORPHANS' FUND.

Received to 5th Jan.....	\$1568.97
Tara.....	6.25
Bishop's Mills.....	1.00
East Oxford.....	1.00
Glenmorris.....	2.00
Moose Jaw.....	2.00
Kippen.....	5.17
Lancaster.....	10.00
Bowmanville, St Paul's.....	10.00
Pine River.....	5.00
Main Road.....	4.00
South Mountain.....	4.00
Heckston.....	1.00
Watford.....	10.00
Mitchell.....	4.45
Allenford.....	5.00
Columbus.....	10.00
Brooklyn.....	2.50
Carman.....	12.00
Newtonville.....	4.00
St Vincent, Knox ch.....	4.25
Port Stanley.....	3.00
Unionville.....	3.73
Goderich, Knox ch.....	8.00
Sunderland.....	7.00
Vroomanton.....	2.00
Avonmore.....	11.00
Lunenburg.....	10.00
Ayr, Stanley St ch.....	25.00
Teeswater, Zion ch.....	5.00
West Brant.....	5.00
Kilsyth.....	5.00
Hillsburg.....	5.00
John Leask, Greenbank.....	1.00
Leith.....	2.80
North Mornington.....	3.00
Kendal.....	1.50
Montreal, St Paul's.....	100.00
Chesley.....	25.14
Finch.....	2.00
Chatsworth.....	6.00

Port Elgin.....	9.00
Dunblane.....	2.00
Sherbrooke.....	9.65
Kingsbury & Brompton Gore	6.00
Sydenham, Knox ch.....	3.00
Chalmers ch.....	3.50
North Easthope.....	5.00
North Caradoc.....	1.00
Galt, Central ch.....	20.00
Zorra, Burns ch.....	4.00
Hollin.....	2.51
Oshawa.....	10.00
Winnipeg, Knox ch.....	50.00
Paisley, Knox ch.....	11.25
Streetsville.....	6.00
Chalk River.....	1.00
Rylstone.....	8.00
Toronto, Cooke's ch.....	17.00
Perth, Knox ch.....	25.00
McIntosh.....	6.00
Belmore.....	3.70
Claremont.....	6.00
Acton SS.....	8.10
Durham.....	11.60
Carp, Kinburn & Lowries ..	9.00
Lucknow.....	10.60
Newcastle.....	12.00
Bethesda.....	3.00
Winnipeg, Augustine ch.....	5.00
Toronto, West ch SS.....	15.00
Strathroy.....	8.00
Toronto, Central ch.....	40.00
Cranbrook.....	4.00
Guelph, Knox ch.....	20.00
Lynedoch.....	16.25
Beachburg.....	10.25
Windham.....	10.00
Brooksdale.....	2.00
Richmond & Melbourne.....	4.00
Port Hope, Mill St ch.....	9.00
Dover.....	2.37
Whitby.....	10.00
Camlachie.....	4.00
Seymour.....	6.00
Port Hope 1st ch.....	13.00
Londesborough.....	2.00
Paris, Dumfries St ch.....	15.00
Silver Hill.....	1.00
Niagara Falls, St Andrew's.	5.00
Orono.....	5.00
Hamilton, St Paul's.....	20.00
Glamis.....	3.00
Clinton, Willis ch.....	15.00
Mosa, Burns ch.....	4.00
Waddington.....	13.00
West Flamboro.....	6.00
Elora, Knox ch.....	7.30
Ottawa, Erskine ch.....	6.00
Petrolia.....	17.00
Brussels, Melville ch.....	5.00
Chatham, St Andrew's.....	10.00
Castleford, Stewartville &c	5.00
Clifford.....	4.00
Hensall.....	10.00
Pembroke.....	10.00
Montreal, Crescent St ch.....	50.00
N. Georgetown.....	7.00
Cote St Antoine, Melville ch	10.00
Montreal Chalmers Juv M A	10.00
Williamstown, Hephzibah ch	6.55
Beauharnois.....	10.00
Chateauguay.....	3.00
Toronto, Old St Andrew's.....	50.00
Midland.....	5.00
Georgetown.....	3.00
Limehouse.....	2.00
Toronto, Charles St ch.....	10.00
Hamilton, Wentworth St ch	8.00
E Williams, St Andrew's.....	12.80
South Westminister.....	8.00
Toronto, Knox ch.....	200.00
Charleston.....	5.00

\$2910.19

WIDOWS' & ORPHANS' FUND.

Ministers' Rates.

Received to 5th Jan.....	\$ 1531.00
Rev W Farquharson.....	8.00

Rev A Stevenson.....	8.00
J McMechan.....	8.00
E H Sawers.....	8.00
A M Hamilton.....	8.00
K. McDonald.....	8.00
H J McDiarmid.....	8.00
Alex McFarlane.....	8.00
A B Dobson.....	8.00
Hugh Cameron.....	8.00
J M Crombie.....	8.00
M McLeod.....	8.00
A R Linton.....	8.00
A McLennan.....	8.00
H H Macpherson.....	8.00
D. Stewart.....	10.00
H Sinclair.....	8.00
H M Parsons, DD.....	8.00
J Gourlay.....	8.00
D Paterson.....	8.00
Arch Lee.....	8.00
W A Mackay.....	44.00
A Stewart.....	8.00
G Flett.....	8.00
A Matheson.....	8.00
H Crozier.....	8.00
A McD. Haig.....	8.00
R McNabb.....	8.00
Wm Lochead.....	8.00
D B McRae.....	8.00
David James.....	8.00

\$1817.00

AGED AND INFIRM MINISTERS' FUND.

Received to 5th Jan.....	\$2020.68
Tara.....	6.00
Bishop's Mills.....	2.00
East Oxford.....	2.00
Glenmorris.....	9.51
Moose Jaw.....	2.00
Woodbridge.....	5.95
Bolton.....	7.00
Bowmanville, St Paul's.....	50.00
Embro.....	23.37
Beaverton.....	14.86
Pine River.....	5.00
Komoka.....	1.75
Main Road.....	5.00
South Mountain.....	4.00
Heckston.....	1.00
Watford.....	10.00
Mitchell.....	2.45
Alenford.....	2.50
Columbus.....	12.00
Brooklyn.....	3.00
Newtonville.....	5.00
Port Stanley.....	4.00
Goderich, Knox ch.....	12.00
Sunderland.....	7.00
Vroomanton.....	3.00
Kintyre.....	29.00
Avonmore.....	6.00
Lunenburg.....	7.00
Bowmanville, St Paul's Bible	10.00
class.....	10.00
Thos. & Agnes Kirkpatrick,	10.00
Thedford.....	10.00
West Brant.....	3.99
Hillsburg.....	6.00
John Leask, Greenbank.....	2.00
Kendal.....	5.00
Montreal, St Paul's.....	150.00
Chesley.....	17.79
Deseronto.....	10.50
Fergus, St Andrew's.....	15.00
South Finch.....	2.00
Chatsworth.....	8.00
Port Elgin.....	15.00
Dunblane.....	5.00
Toronto, West ch.....	59.00
Wakefield and Masham.....	3.00
Sherbrooke.....	10.00
Port Dalhousie.....	6.00
Caven ch and Dawn Centre.	3.00
Kingsbury & Brompton Gore	6.00
Sydenham, Knox ch.....	2.00
Chalmers ch.....	7.00
Windsor.....	5.00
North Easthope.....	10.50

North Caradoc.....	2.00
Galt, Central ch.....	20.00
Zorra, Burns ch.....	5.00
Hollin.....	6.70
Oshawa.....	25.00
Winnipeg, Knox ch.....	50.00
Paisley, Knox ch.....	9.65
Streetsville.....	19.00
Rylstone.....	7.00
Toronto, Cooke's ch.....	56.55
Blenheim, St Andrew's.....	2.00
Perth, Knox ch.....	30.00
McIntosh.....	8.33
Belmore.....	7.75
Claremont.....	7.00
Acton.....	24.00
Acton SS.....	4.80
Durham.....	17.50
Harwich.....	15.00
Carp, Kinburn & Lowries ..	5.00
Lucknow.....	11.10
Alexandria.....	7.00
Newcastle.....	12.68
Bethesda.....	9.00
Winnipeg, Augustine ch.....	15.00
Toronto, West ch SS.....	10.00
Strathroy.....	8.00
Toronto, Central ch.....	160.00
Cranbrook.....	5.00
Guelph, Knox ch.....	47.00
Lynedoch.....	36.25
Beachburg.....	15.00
Windham.....	10.00
Gamebridge.....	3.09
Brooksdale.....	2.00
Richmond & Melbourne M A	5.00
Campbellville.....	15.00
Port Hope, Mill St ch.....	13.00
Dover.....	10.00
Whitby.....	10.00
Moorefield.....	4.00
Camlachie.....	3.00
Seymour.....	11.00
Port Hope, 1st ch.....	11.62
A C.....	10.00
Fergus, Melville ch.....	70.00
Paris, Dumfries St ch.....	15.00
Victoria, 1st ch.....	10.00
Hamilton, Macnab St ch.....	75.50
Silver Hill.....	3.00
Niagara Falls, St Andrrw's..	5.00
Ayr, Knox ch.....	23.30
Orono.....	5.00
Hamilton, St Paul's.....	100.00
Alton.....	2.00
Glamis.....	3.00
Clinton, Willis ch.....	10.00
Mosa, Burns ch.....	4.00
Waddington.....	13.80
West Flamboro.....	6.00
Hawkesville.....	2.00
Elora, Knox ch.....	7.30
Ottawa, Erskine ch.....	10.00
Petrolia.....	20.00
Brussels, Melville ch.....	15.00
Chatham, St Andrew's.....	30.00
Castleford, Stewartville &c	8.00
Clifford.....	8.75
Smith's Falls, Union ch.....	50.00
Hensall.....	22.00
Pembroke.....	25.00
Montreal, Crescent St ch.....	174.00
N. Georgetown.....	13.00
Cote St Antoine Melville ch.	10.00
Montreal, Chalmers Juv M A	10.00
Elmsley.....	5.00
Williamstown, Hephzibah ch	6.25
Hemmingford.....	10.00
Westmeath.....	5.60
Beauharnois.....	8.00
Chateauguay.....	2.00
Toronto, Old St Andrew's.....	100.00
Winnipeg, St Andrew's.....	40.40
Toronto, St Andrew's.....	275.00
Midland.....	7.00
Georgetown.....	7.00
Limehouse.....	6.00
Toronto, Charles St ch.....	46.00
Hamilton, Wentworth St.....	15.00

E Williams, St Andrew's ...	34.90
Toronto, Knox ch	400.00
Charleston	5.00

\$5106.48

AGED & INFIRM MINISTERS' FUND.

Ministers' Rates.

Received to 5th Jan	\$868.90
Rev W Farquharson	3.75
" A Stevenson	3.75
" H Edmison	5.00
" J M McMechan	4.50
" J Scrimger	10.00
" E H Sawers	5.00
" A M Hamilton	4.00
" K McDonald	5.00
" H J McDiarmid	3.75
" J Little	15.00
" Alex McFarlane	4.00
" A B Dobson	4.00
" Hugh Cameron	7.00
" J M Crombie	4.00
" A R Linton	3.75
" A McLennan	3.50
" D Stewart	3.75
" H Sinclair	2.00
" H M Parsons, DD	17.00
" J Gourlay	4.00
" D Paterson	3.75
" Arch Lee	5.55
" W H Jamieson	4.00
" W A Mackay	2.00
" N Paterson	6.25
" A Stewart	4.00
" K MacLennan	2.50
" G Flett	4.50
" E Mullan	19.00
" G Bell, LL.D.	5.00
" A Matheson	3.50
" H Crozier	3.75
" A McD Haig	4.50
" A W Waddell	3.75
" R McNabb	3.75
" T S Gassford	3.75
" J MacMillan	4.00
" J B McLaren	4.00
" Wm Lothead	3.75
" D B McRae	3.75
" David James	3.50

\$1080.20

Prince Albert Academy.

Toronto, Knox ch scholarship ..	\$25.00
Toronto, Knox ch SS ..	25.00
Toronto Knox ch Bible-class ..	
Scholarship ..	25.00
R S Struthers, Galt	15.00

ONT. SABBATH SCHOOL ASSOCIATION.

Toronto, Knox ch SS ..	\$25.00
Toronto, Knox ch Bible-class ..	25.00

SICK CHILDREN'S HOSPITAL.

Toronto, Knox ch SS ..	\$12.36
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KNOX COLLEGE BURSARY FUND.

Robert Kilgour, Toronto ..	\$50.00
Toronto, Charles St ch	40.00

KNOX COLLEGE STUDENTS MISSION-ARY SOCIETY.

Acton SS	\$ 10.00
Toronto, West ch SS	15.00
Scarboro', Knox ch SS	15.00
Toronto, Charles St ch SS ..	17.00
Toronto, College St ch SS ..	15.00
Toronto, Knox ch SS	25.00
Toronto, Knox ch Duchess St SS	39.00

JEWISH MISSION.

Moore, Knox ch	\$ 2.00
Beaverton SS	16.00
Chesley	3.64
North Easthope	5.25
Mrs A Campbell, Shelburn ..	5.00
Campbellville	7.00
Toronto, Knox ch	200.38

Toronto, Knox ch SS	20.00
Toronto, Knox ch, Duchess St SS	40.00

McALL MISSION.

North Easthope	\$ 5.00
Toronto, Charles St ch SS ..	10.00

WELLAND MISSION.

Toronto, Charles St ch SS ..	\$ 10.00
Toronto, Knox ch SS	15.00
Toronto, Knox ch Bible-class ..	7.00
Toronto, Knox ch, Duchess St SS	10.00

CHURCH AND MANSE BUILDING FUND.

Alex Michie, Esquensing ..	\$ 15.00
John Michie	12.00
J C Alguire, Cornwall	30.00
Toronto, Old St Andrew's ..	125.00

TRINIDAD, ERROMANGA, NEW HERBES AND DAYSRING

Molesworth Union Band ..	\$ 25.00
Dunbarton SS, Dayspring ..	8.00
Toronto, St Andrew's SS ..	50.00
Toronto, St Andrew's	21.50
St Catherine's, Knox ch SS ..	10.79
Sarnia SS, Dayspring	25.00
Sarnia SS, New Hebrides ..	30.00
Toronto, Central ch, special ..	25.00
Beechburg SS, Dayspring ..	10.00
Kilsyth SS, Rev Mr. Annand ..	11.50
Hamilton, St Paul's SS ..	25.00
Main Road SS	4.70
Metis, Dayspring	2.00
Toronto, College St ch SS ..	23.00

CONTRIBUTIONS UNAPPORTIONED.

Barrie	191.30
Dundas, Knox ch	120.93
Toronto, Knox ch	3913.32
Toronto, Bloor St ch	121.72
Toronto, Charles St ch	600.00
Brussels, Melville ch & SS ..	73.00

ST. PAUL'S INSTITUTE, TARSUS.

Toronto, College St ch SS ..	\$ 10.00
Toronto, Knox ch SS	25.00
Toronto, Knox ch Bible-class ..	25.00

EASTERN SECTION.

Received during January by Rev. P. M. Morrison, Agent at Halifax, office Chalmer's Hall, Duke street, P.O. Box 338.

FOREIGN MISSIONS.

Previously acknowledged ..	\$7656.40
W Mutch, Hopetown, P E I ..	25.00
Two Friends, M and E	2.50
Calvin ch, St John	20.00
Woodville, Caledonia & Sands ..	35.00
L A Soc	15.00
Linden SS	6.00
River John	100.14
Blue Mountain	15.00
Linden	10.00
Boularderie	10.00
St Andr's St John's Mis Ass ..	60.00
Thorburn W F M S	40.00
Proc'ds of s'e of old jewelry ..	13.00
Tabusintac & Burnt church ..	8.00
Clifton Ladies Mis & Ben So ..	18.07
" A member	1.30
" Workers, M B	3.85
" St Peter's SS	3.00
Union Centre ad'l	3.75
Newcastle	20.00
J Y Sterns, Souris	25.00
New Mills, &c	25.00
Bedford and Sackville	14.86
Waverly	11.00
Tatamagouche	100.00
Prince st, Pictou	147.98
Gays River and Millford ..	50.00
St James ch, Charlotte'n ad'l ..	184.00
Springfield & Eng'h Settle't ..	10.00

Tignish, Montr'e & Elmsd'e ..	46.00
St Paul's, Kentville	21.73
Don McMillan, Charlo	10.00
St John's SS, Moncton	35.00
Montague, P E I	20.00
St James, Charl'et'n W M S ..	40.00
Busy Bees	25.00
Dundas Albion Cross SS ..	6.00
Little Glace Bay congrega'n ..	75.00
Beq'st of late Rev P Clarke ..	22.00
Great Village	30.00
Blue Mountain	7.00
Boularderie	5.00
St Andrew's, St John's, Nfd ..	24.00
First church, Truro	75.00
River John	1.25
West Bay	75.00
A Minister's Tithing	25.00
Summerside, P E I	125.00
Summerside SS, P E I	25.00
Daniel Stewart	25.00
Middle Musquodoboit	15.53
Old Lady, Country Harbor ..	1.00
Rev Joseph Annand	24.33
South Richmond	4.00
Alberton, P E I	100.00
St John's, St John, Miss ..	
Henderson's class	2.40
St John's, St John, Miss ..	
Gilmour's class	3.00
A Friend, Oldham	1.00
Port Elgin	8.00
Springside	32.67
An Old Man's Xmas Gift ..	1.00
Sussex	30.00
St James, Dartmouth	104.15
James Ch, New Glasgow	186.30
A Friend, Hall Harbor	4.00
C A Cummings, Londond'y ..	3.00
Leitch's Creek	3.00
Glenelg sec, Glenelg con'g'n ..	12.00
Fort Massey, Halifax (4 y'r) ..	200.00
Kouchibouguac	3.86
Upper Londonderry	57.00
Bedeque and Summerfield ..	120.00

\$10,267.77

DAYSRING AND MISSION SCHOOLS.

Previously acknowledged ..	\$1664.40
Woodville, Caledonia & Sands ..	18.00
Orwell SS	2.00
Thorburn and Sutherland's ..	
River SS's	36.50
Kingston, Cooke's Ch SS ..	10.00
New Dublin SS	12.50
New Carlisle SS	9.00
Clyde, Cape Island SS	1.00
Birdie Lor	3.00
Tatamagouche SS	15.00
F River SS	4.00
Prince st, Pictou, SS	75.37
BC of St John's ch, Brockv'e ..	19.00
Miss A Machar	1.00
St Andrew's SS, St John, NB ..	25.00
St James SS, Charlottetown ..	75.00
Red Bank SS	2.00
" Allison Set'm't SS	1.00
Knox Church SS, Pictou ..	30.00
Tignish, Montrose & Elmsdale SS's	15.00
St John's, Moncton	50.00
Nine Mile River SS	10.25
St James, Charl'et'n WFMS ..	25.00
St Luke's SS, Bathurst	10.69
Belfast, P E I	30.00
Little Glace Bay cong'at'n ..	40.00
Beq'st of late Rev P Clarke ..	19.00
St Andrew's SS, Campbell't'n ..	16.00
Baddeck SS	11.50
Harbour Grace SS	66.65
St Andrews, St John's, Nfd ..	16.00
West River and Green Hill ..	49.75
Oxford SS	10.00
Mrs Samuel Lawrence	4.00
Grove Church, Richmond ..	54.07
Summerside SS, P E I	25.00
Hermon Church SS	16.83
Middle Musquodoboit	22.34

St John's, Dalhousie.....	15 00
Alberton, P E I	26 25
Fort Massey SS, Halifax	150.00
St Matthew's SS, ".....	46 00
Sussex SS.....	17.00
Wallace Bridge SS, Caled'a..	2.33
Leitch's Creek.....	3.00
Upper Stewiacke.....	23.60
SS.....	8.40
Chalmer's Ch SS, Halifax..	60.00
Shubenacadie SS	18.00

\$2865.43

HOME MISSIONS.

Correction.—In Feb. Record read
P Mackintosh 50 cts not \$5.00, also
Upper Musquodoboit \$5.50 not \$5.00.

Previously acknowledged..	\$3489.06
St George SS, N B for N W	6 15
Two Friends, W and E	2.50
West Cape, P E I	20.00
Woodville, Caledo'a & Sands	25.00
River John.....	64.72
Linden.....	10.00
Boularderie.....	10.00
Orwell.....	10.00
Rev A P Logan.....	4.00
Students Missionary Asso..	20.00
Tabusintac and Burnt Ch..	6.00
Clifton Ladies M & B Soc..	5.00
Clifton, a mem do	1.00
St And's, Montr'l, W M Soc	4.00
Gay's River, Mrs W McKean	1.00
Newcastle.....	30.00
New Mills, Charlo & Jacquet	20.00
Tatamagouche.....	50.44
Prince st, Pictou, ad'l	3.50
Tatamag's W M S for N W.	16.00
Knox Church, Pictou	40.00
Tignish, Montr'e & Elmsdale	18.00
St Paul's, Kentville	20.75
Springfield, &c.....	7.00
Montague, P E I	10.00
Chalmers, Halifax.....	30.00
Chalmers, " for the NW	20.00
Little Glace Bay congreg'n	35.00
Beq'st of late Rev P Clarke	19.00
Great Village.....	40.00
Blue Mountain.....	6.00
Boularderie.....	5.00
First Church, Truro	75.00
First Ch, Truro, for the NW	16.00
River John, ad'l.....	1.00
West Bay.....	50.00
A Minister's Tithing	25.00
Summerside, P E I	50.00
Middle Musquodoboit.....	17.40
Rev Joseph Annand.....	24.33
South Richmond.....	2.50
Alberton, P E I	26.50
Whycomah.....	12.00
Sussex.....	17.00
St James, Dartmouth	80.00
James Church, New Glasg'w	50.50
C N Cummings, Londond'ry	2.00
Leitch's Creek.....	3.00
Fort Massey, Halifax, (½ yr)	125.00
Glenelg sec, Glen'g cong'g'n	12.00
Upper Londonderry.....	30.00
Chalmer's Church SS, Halif-	
fax, for North West	20.00
Bedeque and Summerfield ..	56.00

\$4738.35

AUGMENTATION FUND.

Previously acknowledged..	\$1661.25
Woodville, Caled'a & Sands	15.00
River John.....	35.26
Parsboro	20.00
Linden	15.00
East River, St Mary's.....	9.96
Dalhousie	25.00
New Mills, Charlo & Jacquet	12.05
Tatamagouche.....	44.00
Prince st, Pictou.....	125.00
Union Church, Hopewell....	45.00
Bethel Church, Scotstown..	22.50

Hermion Church, Millville..	9.50
Knox Church, Pictou.....	65.00
Tignish, Montr'e & Elmsdale	20.00
St Paul's, Kentville	25.00
Vale Coll'y & Sutherl'd's R'r	45.00
Little Glace Bay	25.00
Beq'st of late Rev P Clarke	19.00
Great Village.....	15.00
Glenelg, Upper Caledonia ..	7.50
West River and Green Hill.	65.00
West Bay.....	27.00
Summerside, P E I	60.00
South Richmond.....	1.75
Alberton, P E I	45.00
St John's, St John	14.00
Sharon Church, Stellarton..	61.85
Whycomah.....	30.00
Shubenacadie & L Stewi'ke	50.00
Georgetown	20.00
Sussex.....	34.00
St Andrew's, Richibucto..	55.75
St James, Dartmouth	70.00
James Church, New Glasg'w	100.00
Leitch's Creek.....	25.00
Fort Massey, Halifax	250.00
Glenelg sec, Glen'g cong'g'n	15.00
Upper Londonderry.....	32.00
Bedeque and Summerfield..	45.00

\$3262.37

COLLEGE FUND.

Previously acknowledged..	\$6372.26
St Stephen's, Amherst	15.00
Moncton coupons	120.00
Halifax	25.06
Woodville, Caled'a & Sands	5.00
Linden	5.00
Orwell.....	5.00
Chalmer's Church, Halifax.	40.00
Tabusintac & Burnt Church	4.55
Int. Judge, James.....	108.75
Rev J T Blair.....	7.50
Clyde and Barrington.....	2.00
Newcastle.....	2.00
Tatamagouche.....	25.00
Montreal coupons.....	150.00
Tignish, Montr'e & Elmsdale	6.00
St Paul's, Kentville	15.25
Halifax coupons	21.41
Montague, P E I	1.75
Little Glace Bay.....	15.00
Beq'st of late Rev P Clarke	19.00
Great Village.....	5.00
Boularderie.....	8.00
Mr Ross, Newport.....	20.00
First Church, Truro	20.00
River John.....	10.00
West Bay.....	12.00
A Minister's Tithing money	1.00
Summerside, P E I	25.00
Middle Musquodoboit	4.85
South Richmond	75
Alberton, P E I	13.00
St John's, St John	3.00
Springside	10.00
Sussex.....	9.00
St James, Dartmouth	30.00
James Church, New Glasg'w	37.31
Dividend B of N S.....	210.00
Leitch's Creek	3.00
Fort Massey, Halifax, (½ yr)	100.00
Glenelg sec, Glen'g cong'g'n	6.00
Bedeque, Summerfield.....	21.00

\$7528.44

BURSARY FUND.

Previously acknowledged..	\$ 257.19
Woodville, Caledo'a & Sands	5.00
Tatamagouche.....	5.00
Rev James Carruthers.....	12.00
Knox Church, Pictou.....	10.00
St Paul's, Kentville	3.25
St John's SS, Moncton	15.00
Chalmers, Halifax.....	15.00
Beq'st of late Rev P Clarke	19.00
Great Village.....	5.00
River John.....	2.00

Summerside, P E I	20.00
St James, Dartmouth.....	10.00
Fort Massey, Halifax	25.00
Bedeque, Summerfield.....	6.00

\$ 409.44

AGED & INFIRM MINISTERS' FUND.

Correction —Elmsdale in Dec'ber
acknowledgments should be Rev. J.
Layton.

Previously acknowledged..	\$1592.58
Halifax coupons.....	30.00
Woodville, Caledo'a & Sands	4.00
River John.....	4.00
Linden.....	5.00
Orwell.....	5.00
Rev W S Darragh, Rate....	1.00
Chalmer's Church, Halifax.	10.00
Int Trustees St And's, Truro	50.00
Rev A W McLeod, Ph.D, Rate	4.50
" J D McGillivray,	3.75
" Henry Crawford,	3.00
Tabusintac & Burnt Church	2.00
Harvey and Acton.....	2.50
Mahon.....	2.00
Clyde and Barrington.....	2.00
Newcastle.....	3.00
New Mills, Charlo & Jacquet	13.23
Rev H H McPherson's, Rate.	7.00
Tatamagouche.....	7.30
Rev T Sedgwick, Rate	4.00
St James, Charlottetown....	3.00
Tignish, Montr'e & Elmsdale	3.00
St Paul's, Kentville	4.50
Blue Mountain	4.00
Barney's River	3.30
Rev D B Blair, Rate	3.75
Montague, P E I	3.00
Rev Samuel Boyd, Rate.....	3.50
Little Glace Bay congreg'n.	5.00
Beq'st of late Rev P Clarke	19.00
Great Village.....	10.00
Rev A Farguharson, Rate..	10.00
" E Scott,	7.00
" J F Forbes,	5.00
" G Bruce,	65.00
First Church, Truro.....	5.00
West Bay.....	4.00
Middle Musquodoboit.....	2.00
Alberton, P E I	5.00
Shubenacadie & L Stewi'a'e.	6.00
Sussex.....	2.00
Rev A Simpson, Rate	8.75
" J M Sutherland, Rate..	8.00
St James, Dartmouth	12.00
Leitch's Creek	3.00
Fort Massey, Halifax, (½ yr)	20.00
Upper Londonderry	5.00
Bedeque and Summerfield..	7.00

\$1993.16

MANITOBA COLLEGE.

Previously acknowledged..	\$ 109.35
Woodville, Caledo'a & Sands	5.00
New Mills, Charlo & Jacquet	6.00
Tatamagouche	5.28
St James Ch, Charlottetown	10.00
Vale Coll'y & Sutherland's R'r	2.00
Little Glace Bay	6.00
Beq'st of late Rev P Clarke	19.00
Great Village.....	5.00
Boularderie.....	2.00
River John.....	3.00
West Bay	2.00
Springside	5.00
St James, Dartmouth	5.00
Sussex.....	3.00
Fort Massey, Halifax	40.00
Bedeque and Summerfield ..	10.00

\$ 237.61

MANITOBA COLLEGE.

Theological Department..

REV. DR. BRYCE, TREASURER.

Previously reported (June to
October).....\$ 585.34

Dominion City.....	21.30
Whitmouth.....	5.00
Lakeside.....	7.95
Gladstone.....	19.00
Arden.....	4.25
Fort Frances.....	6.30
Swan Lake.....	9.50
Banff.....	10.00
Wascada.....	10.55
J B McLaren, Morden.....	50.00
Add'l Int on Endowment.....	24.00
W B Cumming.....	5.00
St And'ws, Winnipeg (on a/c).....	112.25
Port Arthur.....	70.00
Moose Jaw (on account).....	10.00
St Andrew's SS, Winnipeg.....	50.00
Chater.....	15.00
Knox SS, Winnipeg.....	40.00
Pilot Mound.....	26.00
Knox, Winnipeg, Bible-class.....	50.00
Augustine, Winnipeg (add'l).....	17.61
Manitou.....	25.00
Knox ch, Winnipeg (add'l).....	250.00
La Riviere.....	15.00
South Plympton.....	4.00
Knox ch, Whitewood.....	4.30
Pandora St, Victoria, B.C.....	25.00
Rev G C Patter-on.....	5.00
Calgary (additional).....	7.00

\$1484.85

FRENCH EVANGELIZATION.

Received by Rev Dr Warden, Treasurer of the Board of French Evangelization, 198 St James street, Montreal, to 6th February, 1889.

Already acknowledged.....	\$9574.03
Orms town Village SS.....	14.72
Orms town Island SS.....	5.00
Point Fortune & Chatham.....	7653
Calumet Island, per A A D.....	30.50
Montreal, Chalmers Juv M S.....	20.00
Mr & Mrs G Marshall, Sen.....	20.00
King, St Andrew's SS.....	10.36
Leith SS.....	8.06
Centre Bruce.....	5.35
Roseland SS.....	2.55
X Y.....	2.00
Perth, Knox SS.....	10.00
St Laurent SS.....	7.00
Roxborough SS, No. 9.....	4.09
Carleton Place, Zion ch.....	20.00
Kemble Coffin, Morrell, PEI.....	2.00
Miss Bella Anderson, Helena.....	1.00
J A Armstrong, Boston Mills.....	5.00
Kintyre.....	19.00
Montreal, St Paul's.....	100.00
Jas Laidlaw, Georgetown, O.....	5.00
Per Jessie Marshall, Jackson.....	3.00
Rev J L Campbell, Chelt'ham.....	10.00
St Louis de Gonzague.....	19.00
Oakville SS.....	10.00
Riverside, N.B.....	4.65
Hillsburg, St Andrew's.....	10.00
Kinnear's Mills.....	59.70
Sherbrooke, St Andrew's.....	13.00
Harriston, Knox ch.....	4.91
Chinguacousy 1st.....	20.10
North Mornington.....	20.00
H Prevost, Repentigny.....	7.00
Mrs J Allan, Marsh Hill.....	5.00
Mrs J P McNaughton, Dominionville.....	16.00
Strathroy, St Andrew's.....	40.00
Montreal, Crescent St ch.....	170.00
Mrs J H Fidler, Marmora.....	2.00
St Hyacinthe.....	10.00
Montreal, Crescent St SS.....	30.00
Winnipeg, Knox ch.....	45.80
North Carradoc.....	6.00
W H Harrington, Halifax.....	20.00
D McMillan, River Charlo.....	1.00
Thamesville.....	10.00
Thamesville Sabbath School.....	15.67
Botany.....	3.30
Botany Sabbath School.....	14.56
Huntingdon 2nd ch.....	46.15
North Georgetown, Quebec.....	46.00
Niagara Falls, St And'ws SS.....	10.00

Alex Robb, Amherst, N.S.....	10.00
Mrs J H Marshall, Woodl'ds.....	50.00
Onslow SS.....	10.00
A R E.....	5.00
Wm McD Turner, F R, NS.....	3.00
Jas Thompson, Perth.....	10.00
Guelph Knox, Janet Brydon.....	2.00
“ “ Jos Fletcher.....	1.00
Ingersoll, St Andrew's.....	2.00
Hyndman.....	20.00
Montreal, Knox ch B. class.....	20.00
Peterboro', St Paul's SS.....	10.00
Clifford.....	7.23
Camachie, Knox.....	4.00
Cannington, Knox SS.....	6.64
Summerside SS.....	8.00
London, King St.....	5.00
Montreal, St Matthew's.....	50.00
Victoria, B C, Pandora St.....	10.00
Huntingdon, 2nd ch.....	5.00
Osgoode Line.....	10.00
Hamilton, St Paul's.....	100.00
Cote St Antoine, Melville ch.....	20.00
Quebec, Chalmers ch.....	140.00
Beauharnois.....	40.00
Chateaugay.....	8.00
Mosa, Burns ch.....	10.00
Smith's Falls, Union ch.....	41.50
Russeltown & Covey Hill.....	20.00
Castleford, Stewartville &c.....	8.00
West Flamboro.....	15.00
Jos Sheepy, Paisley.....	3.00
South Finch.....	2.37
Wm McRae, South Finch.....	3.13
George Munro.....	4.50
East Williams.....	7.21
Minesing.....	5.00
Cumberland.....	35.00
Lachute, Henry's ch.....	30.40
Parkhill.....	9.25
Cantley and Portland.....	8.00
Lindsay, St Andrew's.....	68.00

Per DR. REID, Toronto—

Tara.....	8.00
Bowmanville, St Paul's.....	21.15
Embro.....	52.75
Pine River.....	8.00
Komoka.....	2.75
Ma'n Road.....	19.00
S Mountain.....	15.00
Heckston.....	3.00
Watford.....	25.00
Mitchell.....	5.70
Underwood.....	5.79
Allenford.....	5.00
Columbus.....	45.05
Brooklin.....	5.96
Dunbarton.....	8.15
St Vincent, Knox ch.....	2.75
Sunderland.....	4.00
Vroomanton.....	1.00
Avonmore.....	18.00
Lunenburg.....	13.00
Ayr, Stanley St.....	22.00
Teeswater, Zion.....	5.00
Toronto, Old St Andrew's.....	100.00
West Brant.....	8.50
Medonte.....	2.10
Vasey.....	1.61
Chesley.....	37.44
Chesley SS.....	4.80
Fried.....	1.00
Deseronto.....	20.00
Thedford.....	23.30
Thedford SS.....	14.00
Finch.....	3.00
Chatsworth.....	15.00
Port Elgin.....	50.00
Toronto, West.....	65.00
Wakefield & Masham.....	9.00
Sydenham, Knox.....	2.00
Chalmer's ch.....	4.50
Galt, Central ch.....	75.00
Zorra Burn's ch.....	13.00
Hollin.....	12.56
Oshawa.....	6.00
Paisley, Knox.....	6.55
Streetsville.....	90.00

Carp, Kinburn & Lowries.....	6.00
Rylestone.....	15.00
Toronto, Cooke's ch.....	100.00
Blenheim, St Andrew's.....	6.00
Perrh, Knox ch.....	40.00
McIntosh.....	27.07
Belmore.....	12.00
Claremont.....	20.00
Teeswater, Zion SS.....	5.00
St Catherines, Knox SS.....	13.29
Acton SS.....	17.60
Durham.....	15.70
Lucknow.....	10.95
Toronto, College St B. class.....	7.00
Newcastle SS.....	10.00
Bethesda.....	16.00
Winnipeg, Augustine ch.....	5.00
Toronto, Central ch.....	215.00
Lynedoch.....	17.25
A Friend, Paris.....	10.00
Scarboro', Knox ch.....	10.00
Windham.....	5.06
Brooksdale.....	8.00
Port Hope, Mill St ch.....	15.00
Dover.....	9.37
Whitby.....	10.00
Whitby Sabbath School.....	5.00
Moorfield.....	5.50
Seymour.....	20.00
Toronto, Charles St SS.....	30.00
Port Hope, 1st.....	41.10
Fergus, Melville ch.....	51.00
Paris, Dumfries St.....	25.00
Silver Hill.....	5.00
Orono.....	5.00
Peterboro', St Paul's.....	150.00
Alton.....	5.00
Glamis.....	8.00
Caradoc, Cooke's ch.....	7.00
Waddington.....	28.20
Toronto, Old St Andrew's.....	95.09
Brussels, Melville ch.....	50.00
Chatham, St Andrew's.....	10.00
Metis.....	2.00
Winnipeg, St Andrew's.....	60.00
Caledon, Melville.....	7.00
Midland.....	7.00
Toronto, College St ch SS.....	20.00
Georgetown.....	28.00
Limehouse.....	16.60
Toronto, Charles St ch.....	40.00
Harrington.....	15.71
Hamilton, Wentworth St.....	15.00
Brantford, Zion ch.....	27.00
Toronto, Knox ch.....	48.60
Toronto, Knox SS.....	30.00
Toronto, Knox, Duchess St.....	50.00

Per Rev P M MORRISON, Halifax—

Bedeque & Summerfield.....	45.00
River John.....	18.70
Kouchibouguac.....	2.22
Blue Mountain.....	8.00
Boularderie.....	7.00
Halifax, Chalmer's.....	20.00
Tabusintac & Burnt ch.....	5.00
Clifton, Ladies M & B Soc.....	5.00
Newcastle.....	4.00
New Mills, Charlo & Jacquet.....	10.00
Pictou, Prince St.....	64.36
Hopewell, Union ch.....	12.25
Charlottetown, St James.....	4.00
Pictou, Knox ch.....	22.00
Tignish, Mont. & Elmsdale.....	15.00
Montague, PEI.....	6.77
Kentville, St Paul's.....	4.50
Belfast.....	10.00
Little Glace Bay.....	25.00
Bequest, late Rev P Clarke.....	19.00
Great Village.....	14.00
Blue Mountain.....	6.00
Truro, 1st.....	15.00
River John.....	.75
West Bay.....	30.00
A M nister's tithing.....	15.00
Summerside.....	57.00
Middle Musquodoboit.....	5.15
Alberton.....	20.00
Springside.....	10.00

Sussex.....	3.00
J McLeod, Richmond, Hfx	1.00
Dartmouth, St James.....	13.00
Leitch's Creek.....	3.00
Halifax, Fort Massey.....	40.00
Upper Londonderry.....	5.00

\$14,690.84

Less Goderich, Knox ch, intended for Foreign Miss. 35.00

\$14,655.84

The following were omitted by printer last month, though the amounts were included in the total:

East Oxford, St Andrew's..\$	4.00
Chatham, 1st ch.....	43.00
Elma Centre.....	24.35

POINTE AUX TREMBLES SCHOOLS.

Received by Rev Dr Warden, Treasurer, 198 St James Street, Montreal, to 6th February, 1889.

Ordinary Fund.

Already acknowledged	\$3912.30
Rockburn SS.....	5.00
Upper Ormstown SS.....	25.00
Lower Ormstown SS.....	25.00
Henry Morton, Montreal...	10.00
Leeburn SS.....	10.00
J H Hird, St Andrew's, Que	50.00
Brantford, Zion SS.....	50.00
Brantford, Balfour SS.....	50.00
Perth, Knox SS.....	50.00
Niagara, St Andrew's SS...	10.00
Beaverton SS.....	30.00
Fullarton.....	9.00
Avonbank.....	10.00
Fergus, St Andrew's SS.....	25.00
A Dingwall, Fordyce, Ferg's	50.00
John McKeen, Amherst, NS	8.00
Montreal, Nazareth st SS..	30.00
Farrington SS.....	80.00
Kintyre.....	21.00
Dundas, Happy Workers.	50.00
Robt Dunsmore, Mayfield..	5.00
Rylstone SS.....	27.00
Forest SS.....	5.00
Streetsville SS.....	25.00
Guelph, St Andrew's SS...	100.00
Port Hope, Mill st SS.....	10.00
" " First SS.....	40.00
Sherbrooke, St Andrew's SS	29.54
Galt, Knox Ch Worn Mis So	50.00
Strathroy, St Andrew's.....	5.00
North Easthope SS.....	10.00
Anonymous.....	5.00
Ottawa, St Paul's Y W B C.	25.00
Montreal, Crescent st SS....	50.00
" " Wom Mis Society	50.00
Paris, Dumfries st SS.....	50.00
Toronto, St Andrew's SS...	25.00
Toronto, West Church SS...	25.00
Dalhousie, NB, St John's SS	10.00
A R F.....	5.00
Bristol, Corner's SS.....	8.00
Mrs J Brown, Courisford M	5.00
Exeter, Caven SS.....	1.38
Stewarton SS.....	50.00
Richmond and Melbourne..	5.00
Guelph, Knox SS.....	50.00
Quebec, Chalmer's Ch SS...	50.00
Peterboro, St Paul's SS...	50.00
Montreal, St Matthew's SS.	50.00
Hamilton, St Paul's SS....	50.00
Miss Walker, Princeton, O..	50.00
Pembroke, Calvin Ch SS....	50.00
St Helens, Calvin Ch SS....	11.00
Bobcaygeon SS.....	10.00
Orillia Wom Mis Soc.....	50.00
Petrolia.....	11.40
Montreal Am Pres Chapl SS	25.00
A J Black, Derry, Ireland..	48.61
Dunbarton SS.....	6.00
Ayr, Stanley st SS.....	50.00
Bowmanville, St Paul's SS.	25.00
St Mary's First Ch SS.....	50.00
Chatsworth SS.....	10.00

Port Elgin SS.....	9.00
Galt, Central SS.....	25.00
Teeswater, Zion SS.....	5.00
Acton.....	50.00
Acton S S.....	20.00
Toronto Central ch SS.....	50.00
Scarboro', Knox SS.....	20.00
Main Road SS.....	4.70
Elora, Knox SS.....	25.00
Chatham, St Andrew's.....	10.00
South Westminster SS.....	11.00
Toronto, Knox SS.....	50.00
Toronto, Knox, Mr Steel's C	50.00
Toronto, Knox Bible-class..	50.00
Hensall SS.....	17.03
Seymour, St Andrew's SS...	30.00
Gay's River, W F M S.....	3.46
Hillsboro' S S, Mabou.....	9.00
Pictou, Prince St SS.....	50.00
Moncton, NB, St John's SS.	30.00
Shubenacadie.....	37.00
Halifax, Fort Massey SS...	50.00
Halifax, Chalmer's ch SS...	50.00

\$6429.42

BUILDING FUND.

Already acknowledged...	\$3768.81
Lower Orm-town SS.....	5.00
Ormstown Village SS.....	7.50
Ormstown Village SS (girls)	15.00
J H Hird, St Andrew's, Que	15.00
A Dingwall Fordyce, Fergus	15.00
Geo Craig, Knox ch, Toronto	60.00
Dundas, Happy Workers...	15.00
Port Hope, 1st ch SS.....	15.00
Sarnia, St Andrew's S S...	15.00
Huntingdon, 2nd SS.....	8.00
Stewarton SS.....	15.00
Guelph, Knox SS.....	25.00
Quebec, Chalmer's ch SS...	12.13
Saltfleet.....	5.00
Binbrook.....	5.00
Toronto, Cooke's ch SS...	23.35
mbro, Knox ch SS.....	48.00
Toronto, Knox ch.....	87.40
Mrs Jos Barber, Ingersoll...	5.00
River John.....	5.00

\$4172.69

PRESBYTERIAN COLLEGE, MONTREAL.

Received by Rev Dr Warden, Treasurer, 198 St James St., Montreal, to 6th February, 1889.

(a) Ordinary Fund.

Already acknowledged...\$	75.50
St Andrew's.....	10.00
Martintown, Burn's ch.....	9.60
Williamstown, Hephzibah ch	11.00
Kemptville.....	4.00
Oxford Mills.....	1.50
Carleton Place, Zion.....	16.00
Madoc, St Peter's.....	5.16
Beachburg.....	5.00
Brucefield, Union ch.....	16.00
Alexandria.....	5.00
Avoca.....	2.00
Maskinonge.....	1.50
Montreal, St Paul's.....	175.00
Hemmingford.....	8.00
Sherbrooke, St Andrew's...	7.50
Wakefield & Masham.....	4.00
Montreal, Crescent St.....	30.00
Huntingdon, 2nd ch.....	30.00
N Georgetown, Quebec....	37.00
Hyndman.....	10.00
Osgoode Line.....	7.00
Montreal, St Matthew's....	25.00
Cote St Antoine, Melville ch	18.00
Beauharnois.....	8.00
Chateauguay.....	4.00
Russeltown & Covey Hill...	5.00
Cumberland.....	8.00

\$808.76

(b) Exegetical Chair. &c.

Already acknowledged...\$ 570.00

D Rutherford, Montreal....	20.00
Jas Gardner, ".....	20.00
Jonathan Hodgson, ".....	250.00
Jas Slessor, ".....	10.00
J A Robertson, ".....	25.00
Alex McDougall, ".....	25.00
W C Munderloh, ".....	25.00
Mrs W Miller, ".....	25.00
J A McMaster, ".....	100.00
S H Ewing, ".....	25.00
A S Ewing, ".....	50.00
A C Hutchison, ".....	25.00
D Wilson, ".....	25.00
J G Savage, ".....	25.00
Thos Davidson, ".....	20.00
P S Ross, ".....	50.00
George Hyde, ".....	25.00
John Robertson, ".....	25.00
John McLennan, Lancaster.	50.00
Warden King, Montreal....	150.00
A Friend.....	50.00
J C Watson, Montreal.....	25.00
John Stirling, ".....	100.00
Dr Rodger, ".....	20.00
M Hutchinson, ".....	20.00
J A Ogilvy, ".....	5.00
Wm Johnson, ".....	50.00
Arch Campbell, ".....	25.00
Dr. Roddick, ".....	25.00
J P Dawes, ".....	20.00

\$19.00

(c) Scholarship Fund.

John McLennan, Lancaster\$	25.00
Montreal, Crescent St SS...	50.00
J C Wilson, Montreal.....	50.00

MANITOBA COLLEGE.

Received by Rev Dr Warden, Montreal.

Montreal Am Presby Ch...\$	100.00
" St Gabriel Ch.....	10.00
Williamst'wn, Hephzibah Ch	5.00
St Louis de Gonzague.....	3.00
N Georgetown, Que.....	9.00
Beauharnois.....	8.00
Chateauguay.....	4.00

\$139.50

NEW HEBRIDES, NATIVE TEACHERS.

Montreal, Crescent st B'IC's	25.00
Ormstown Village SS.....	25.00
Chatham, Que, Ladies Asso.	25.00
Montreal, Nazareth st SS.	25.00
" St Matthew's SS.....	30.00
Lachute, Henry's Ch SS....	20.00

\$150.00

JEWISH MISSION.

Miss Dawes, Lachine.....\$	10.00
Member of Lot 14 Ch, P E I.	20.00

\$30.00

CHINA INLAND MISSION.

Cote St Antoine, Melv'e Ch\$	10.00
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MANITOBA COLLEGE

Treasurers, D McArthur and Dr King.

For Debt.

Previously reported...\$	258.35
Rev Prof McLaren, DD, Toronto, 3rd inst'l.....	50.00
Wm Watt, Montreal.....	10.00
A friend.....	5.00
James Porter, Winnipeg....	10.00
Stephen Nairn, ".....	25.00
D H McMillan, ".....	30.00

\$388.35

WIDOWS' AND ORPHANS' FUND IN CONNECTION WITH THE CHURCH OF SCOTLAND; JAMES CROIL, TREAS., MONTREAL.

Amos, Rev D P Niven.....\$	9.85
Deseronto, " R J Craig.....	7.23
Fergus, " J B Mullan.....	24.00
Owen Sound, Rev D Morrison	18.00

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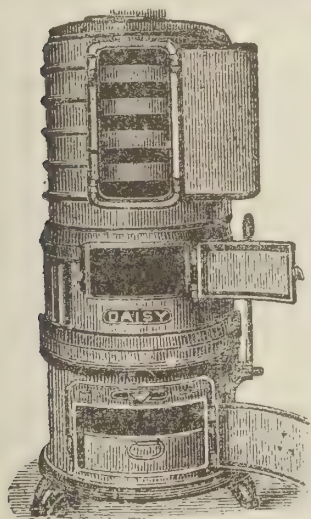
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STAFF.—Principal, Miss Grace Fairley, M.A. certificates with first class honors, Edinburgh; Latin, Greek and English Literature, Miss Fairley; Modern Languages and English subjects, Miss Marion Woollan; Mathematics, Physiology, and English subjects, Miss B. Smith; Art Lectures, Andrew T. Taylor; Piano, Miss M. Sym; Vocal Music, C. G. Teddes; Violin, F. Jehin-Prume; Drawing, Miss Macdonnell; Lady Housekeeper, Miss Labatt.

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1880...	141,402.81	911,132.93	3,881,479.14
1887...	495,831.54	1,750,004.48	10,873,777.69

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CHAIRMAN

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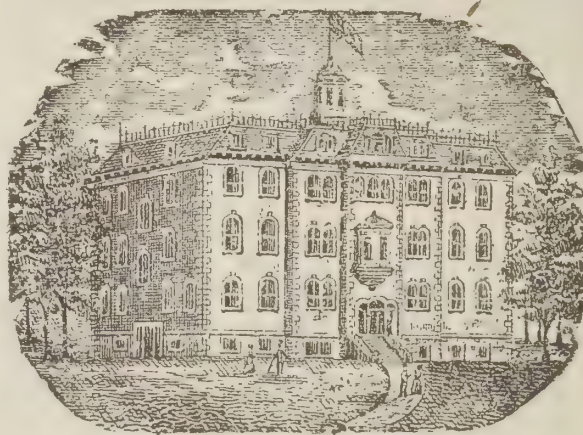
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THE

Presbyterian Record

FOR THE

DOMINION OF CANADA.



APRIL, 1889

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The Religions of India.

BRAHMANISM and BUDDHISM are the oldest and by far the most prevalent forms of religion in the world—including more than one-third of the whole human race. The creed of Brahmanism, if it has a creed, is bound up in the *Vedas* and other sacred writings which have been traced back, to at least a thousand years before the Christian era. This literature is vastly more voluminous than the Bible; so much so, it is said, that the most learned Brahman can hardly have read more than a fiftieth part of it. From earliest times the Hindoos have been divided into four “castes” or classes, the distinction between which, is still rigidly preserved, and presents one of the most formidable barriers to national enlightenment. (1) The *Brahmins*, or hishest class, who claim to have sprung from the mouth of Brahm—the reputed creator of all things. (2) The *Kshatriyas*, or soldiers, who came from his breast. (3) The *Vaisyas*, or merchant caste, from his loins. (4) The *Sudras*, or labouring caste, from his feet. The Brahmins are the priests, who are held in special reverence and are alone entitled to read the sacred books, and who are themselves worshipped as gods. There is no getting rid of the tyranny of caste. Every individual must remain in

the caste in which he was born—if that of a soldier, a soldier he must be—if that of a sudra, he and his posterity must be, forever, employed in the most menial occupations. There is neither scope for ambition nor possibility of promotion.

The Theology of Brahmanism is complex vague, and indefinite, resolving itself into a hazy abstraction, a dim belief in a Supreme Being — *Brahm*, who is conceived if as a divinity asleep, and too distant to be worshipped. “The souls of men are emanations of Brahm, and are as sparks from his central fire, separated for a time, to be *absorbed* at last in Brahm.” As Brahm can neither be seen nor moved by worship, homage is paid to the works of his hands — trees, rivers, mountains, wild beasts, cattle, and creeping things; any piece of rock daubed with red paint will do. In this way there are said to be 350 millions of divinities, all representatives of the one Brahm. The Brahman believes in the transmigration of souls, that when he dies he will be born again in the body of some other man or beast or a succession of them. “He who steals the gold of a priest, will be born a thousand times in the form of a spider or of some disgusting reptile. If a man steal meat, he will in the next life become a vulture; if he steal grain, he will become a rat. He who kills a Brahman may, after many years of torture, be born a dog, a boar, or other low animal. A priest who has drunk spirituous liquor will become a worm or insect feeding on filth, and so on.” Prayer is a repetition of portions of the *Vedas*. The more that is retained in memory, the fuller the absolution. “Salvation” is to lose all sense of personality.

"Life is as a drop that trembles on the lotus-leaf, fleeting and quickly gone." Death is an end of consciousness. Faith is evidenced by bathing in the Ganges, eating clarified butter, holding the breath while reading a set portion of the Vedas, swallowing the dust raised by the hoofs of sacred cows, &c. The natural outcome of such religion is Pantheism, Polytheism, and idolatry in its grossest forms.

BUDDHISM originated about 550 years before Christ. Its founder Gautama or Buddha having been born between 482 B. C. and 472 B. C. He was himself a man of singularly attractive character. His work was that of a reformer of the abuses of Brahmanism, and his whole life a perfect example of the morality which he taught. He has been called the Luther of his times. He denounced caste, ignored the complex ritual of Brahmanism, and went about doing good and preaching a gospel of love and kindness to all sorts and conditions of men; but the system which he sought to establish, lacked the elements of cohesion. It was undisguised Atheism. It admitted the existence of a supreme power, without a Supreme Being, having no better foundations to rest upon than the personal magnetism of the man himself, it was certain, sooner or later, to collapse. The "Light of Asia," as it was called, gradually faded away, many of its distinctive ideas became incorporated into Brahmanism, and it finally disappeared from India about the end of the twelfth century, A. D. The result of that marvellous conglomerate of superstition is called *Hinduism*.

Brieflet No. 4.

IN ROME.

THE PANTHEON—"Pride of Rome!"—is probably the most perfect pagan building in the world: built, B. C., 27. It is the only building of ancient Rome that has outlived the wreck of centuries. For four hundred years it was the receptacle of the statues of heathen deities that stood in niches around its walls. At the end of that time it was closed as a temple, and for two hundred years its great bronze doors were never opened, save by barbarians in search of plunder, who, when they gained admittance found its pavement strewn with broken statues of gods and heroes. In A. D. 608, it was consecrated as a Christian Church. Later, it became a fortress. Now, it is a church again, dedicated to Mary, a mart

for the sale of "Indulgences," and the sepulchre of illustrious statesmen, poets, and painters. Raphael's tomb is here, and that of Victor Emanuele. It is circular in shape, 143 feet in diameter, and covered with a lofty dome, in the top of which is an opening 28 feet in diameter, by which only the building is lighted. The walls are twenty-three feet thick. The portico in front, supported by Corinthian columns, is thought to be the finest specimen of architecture that Rome possesses.

TRAJAN'S COLUMN, near the end of the Corso, is another very interesting relic of antiquity. Erected A. D., 114, it is still in perfect preservation. The shaft, 115 feet high and thirteen feet in diameter, is composed of thirty-three blocks of marble, on which are carved some 2,500 figures, representing a spectacle which can be compared with nothing in modern times—A Roman "Triumph." By walking round the pillar you can trace distinctly the spiral procession, which winds about it from base to summit. There are the conquerors and the captives, the spoils of war, the horses and the chariots, and conspicuously, Trajan himself, and the stated attendant whose duty it was to whisper into the monarch's ear,—"Remember thou art but a man!" It was originally surmounted with his statue, but that has been replaced with an effigy of St. Peter, giving rise to the saying that here "Christianity is grafted on paganism." The magnificent forum which it once adorned, is now in utter ruins, presenting the appearance of a deserted quarry, and is a favourite resorts of *cats*. Fragments of columns of polished marble and granite lie scattered around. The spacious corridors, the grand arches, and the temples are all *gone*. Trajan may have been one of the greatest of the Roman Emperors, but, like the rest of them, he found his highest gratification in the shedding of blood. The triumph recorded on this pillar lasted 123 days, during which time, among other *amusements*, 10,000 gladiators entertained the populace by killing one another in the amphitheatre! Many Christians were put to death during his reign, for no other reason than that they avowed themselves to be such; notably Simeon of Jerusalem, and Ignatius, the venerable bishop of Antioch, who was "sent to the lions" in A. D. 107.

The Quirinal Palace, formerly the summer residence of the Popes, is now occupied by King Humbert I. and Queen Margharita with their retinue of 2000 retainers. It is an immense pile of buildings. The Tiber rolls its yellow flood, as of yore, betwixt the Quirinal and Vatican palaces, and the traveller still passes from the one to the other across the historic bridge of St. Angelo, but ecclesiastically, between them there is now a great gulf fixed. He who rules in the Quirinal heeds neither the entreaties nor the anathemas of the Pontiff across the river. Religion, such as it was, has been divorced from the state, for better or for worse. The decree of Papal Infallibility was the last straw that breaks the camel's back. Its effect on intelligent and educated people has been the very reverse of what was contemplated. It has brought the papacy into contempt in this central city of the creed. Ichabod may now be written over the gate of the Vatican, and instead of the vulgar placard, "Indulgences for sale," it is just possible that when its present occupant pays the last debt of nature, there will be a very large "House to Let."

Missionary Cabinet.

GEORGE MÜLLER OF BRISTOL.*

THE "Life of Trust," mentioned below, brings the account of Mr. Müller's life and work down to 1877. Two or three years before that time, owing to his advancing years, he had invested his son-in-law, Mr. James Wright, with the superintendence of the vast institution at Bristol, and made up his mind to spend his remaining years in evangelistic work in other places, but he still considers himself the responsible head and director of the whole concern. The reports are still written by himself. In the 49th annual "Narrative of Facts," we find the extraordinary statement which should, perhaps, have been reserved for the end of the story, but it is given here, in order that the reader may at the outset realize how great the work is to which we invite attention.—"*Without anyone having been personally applied to for anything by*

me, £761,565 19s. 1½d. have been given to me for the orphans as a result of prayer to God. The total amount given for other objects since the commencement of the work, amounts to £332,886. 6s. 8¼d. In Canadian currency, these sums represent very nearly \$5,472,000. In addition to this, about \$300,000 were received from the sale of Bibles and tracts and school fees. The number of orphans in the five Bristol Houses on May 26th, 1888, was 1,745, and of assistants, 112. Since April, 1836, 7,700 orphans have been taken care of.

Who is George Müller? and how has he accomplished this so great a work? He tells the story himself. He was born at Kropenstaed in Prussia, 27th September, 1805. His father was a collector of excise, who educated his children on worldly principles and, as a natural consequence, George and his brother were anything but model boys. They were slow to learn the lessons of self-reliance and self-restraint. The natural bent of George's mind was idleness and frivolity. He was led step by step, to follow bad companions in wrong courses. He became addicted to intemperance, gambling, dishonesty and untruthfulness; and yet this lad was sent to school and university with a view to his becoming a clergyman! The time that should have been spent in study was given to reading novels and indulging sinful practises. Even his mother's sudden death, which occurred when he was fourteen, failed to influence him. At sixteen, he was arrested for a petty embezzlement, lodged in jail, and came out of it to meet an angry father. By degrees he began to see how foolish he had been, and tried to amend his conduct with little success, until he was providentially led to attend a prayer-meeting held in a private house. What he heard and saw there inspired him with new resolves. He began to read the Bible and missionary papers, and was stirred up to become a missionary himself. He took hold of such work as lay to his hand, visiting the sick, distributing tracts, writing letters to former companions, and finally, trying to preach. In 1827, he offered himself as a missionary to the Continental Society in England. Difficulties prevented his going to London until 1829. He arrived there weak in body, and was taken seriously ill. He was sent to Teignmouth

*The Life of Trust, an autobiography, by George Müller, edited by F. Wayland; T. Y. Crowell & Co., New York. Price \$1.75.

for change of air, and there he at length found change of heart and lasting peace. His preaching was blessed to many, and led to his appointment as pastor of a small congregation with a salary of £55 a year. In 1830, he married the daughter of a pious dentist in London, Miss Mary Groves, who entered enthusiastically into his plans, and was of the greatest service to him in after years in carrying them into effect. One of their first resolutions was to renounce his stated salary and "trust to the Lord for the supply of all their wants." Their faith was soon put to the test. They were sometimes reduced to great straits, not having enough money to pay their weekly rent, nor knowing where their next meal was to come from.—"Our money had been reduced to twopence halfpenny; our bread was hardly enough for this day. I had several times brought our need before the Lord. After dinner, when I had returned thanks, I asked him to send us bread for the evening. Whilst I was praying, there was a knock at the door. A poor sister came in and brought us some of her dinner, and another poor sister, five shillings. Thus the Lord not only gave us bread, but also money." In the meantime he made the acquaintance of a neighbouring minister, Mr. Craik, which ripened into intimacy and co-operation. They visited Bristol in company, and the result was the removal of both to that city, and the commencement of Mr. Müller's great life-work. Their ministrations were successful beyond expectation, but the number of children growing up in poverty and ignorance lay heavily on their hearts. Could nothing be done for them? This led to the formation of the "Scriptural Knowledge Institution," and the establishment of Orphan's Houses upon a principle hitherto unknown to practical benevolence. The objects of the Institution were, (1) to assist day-schools and Sunday schools in imparting religious instruction to poor children; (2) to circulate the Holy Scriptures; (3) to aid missionary efforts; (4) to provide for the temporal wants of these poor children. All this without appealing to any man, or body of men for help—trusting entirely and unreservedly to the Lord for means to carry them out.

(To be continued.)

The Religious Welfare of the Youth of the Church.

BY REV. THOMAS MACADAM, STRATHROY.

THE action of last year's General Assembly in directing its Sabbath School Committee to "inquire into the working of the Scheme for the Welfare of Youth of the Free Church of Scotland," with a view to the preparation of a similar system of examination in our own Church, is befitting the reputation of the Church and likely to issue in good results. In the February number of the *Record* there was presented to its readers the substance of the Scheme suggested by Rev. T. F. Fotheringham of St. John. We hope members of Assembly will carefully consider it, so that the subject may be thoroughly and wisely handled next June.

There can be no doubt of the success of the Free Church Scheme. It is gaining in popularity every year. Last year it brought forward 3,420 candidates for examination, not to speak of many others who went through the prescribed course of study. It is a very significant fact, that candidates were sent up from *half the congregations* of that church, showing the extent to which careful and systematic work prevailed. Having had opportunity of examining some of the work done, we can testify to its general excellence. Great interest was taken in the subjects of study in many homes; and it is impossible to estimate the value of such work by thousands of young people, not only as regards direct gain in systematic religious knowledge, but in the stimulus to young lives which may prove the turning points in their career. It is with great satisfaction therefore that we contemplate the probable adoption of a similar Scheme in our church.

It is not our function to criticise the Scheme outlined by Mr. Fotheringham. It may appear too complicated in the judgment of some. Certainly it is very comprehensive, embracing as it does the following six departments, viz: (1) Biblical, (2) Doctrinal, (3) Practical, (4) Historical, (5) Evidences, (6) Essays; for all of which there are cheap and excellent text books already available. Probably many will be disposed to omit the branches of Evidences, and Church History, or to relegate them to the position of extra or supplementary subjects. It occurs to us to suggest that the Church should take care to secure a careful study of the subject of the Lord's Supper, which is one of the most important questions for our young people, both in their relation to the Saviour and to the Church.

Mr. Fotheringham also suggests a re-organization of the work of the Sabbath School Committee, which he would change into a committee on the Religious Welfare of the

Youth of the Church, with sections devoted to (1) Sabbath School work as at present, (2) Training of Teachers, (3) Higher instruction (the Scheme we have been considering,) (4) Young People's Guilds, (5) Systematic Bible Reading. This also is worthy of full consideration. We happen to know, for instance, the value to some of our congregations of Young People's Guilds, organized on a sound principle. They have been found to supply the missing link between the Sabbath School and the Church, and to afford a splendid rallying point for the young people, (more numerous than one sometimes thinks) who are readily interested in the progress of religion and the prosperity of the church.

An important question is that of funds for necessary expenses; for although the expenditure on prizes may be much less than in the Free Church, there will be many other expenses. Last year the Free Church received from congregations and private sources, the sum of about \$2,300. We believe the enthusiasm of interested parents and friends would cordially respond to an appeal for the necessary funds; meantime, it would give the Scheme a great start if wise and liberal friends would offer subscriptions prior to the meeting of Assembly. Intimations of contributions would no doubt be gladly received by the Rev. James Fleck of Montreal, Convener of S.S. Committee, or Rev. T. F. Fotheringham, St. John, N.B. It might not be amiss to suggest in this connection that the Assembly should not be fettered by any conditions attaching to such subscriptions. We trust the whole subject will be thoroughly ventilated.

Japan.

THE new constitution which has just been promulgated, introduces responsible government into Japan. It provides for a House of Peers, partly hereditary, partly elective, partly nominated by the Mikado, and a House of Commons, consisting of three hundred members to be elected by voters who are twenty-five years of age and upwards, and who pay \$25 yearly taxes. Liberty of religion, freedom of speech, and the right of public meetings are conceded. The Parliament shall exercise legislative functions and the control of the public finances under limitations. Judges are not to be removed, except by legislation &c. This indicates a long stride in advance for Japan, which during the past quarter of a century has been quietly studying the political economy of Western civilizations, and gradually bringing itself into line with

the European nations. Already Japan publishes 575 daily and weekly newspapers, and 111 scientific periodicals; it has a first-rate postal and telegraph service; it is constructing an extensive system of railways, and is building its own locomotives and steamships. All this is the result of opening its doors to the Christian nations of Britain and America. The various sections of Presbyterians have united into one church under the name of the United Church of Christ in Japan, and negotiations are pending for the union of the Congregationalists with the Presbyterians. This movement originated with the native Christians, who know what is going on in Christian countries, and who see very clearly the peril to religion of propagating denominational differences in Japan. They are alive to the fact that Christian union means strength to overthrow hostile heathenism, and they believe that now is the time to act, before sectarianism has time to plant its roots in the soil. The wisest and best of the Japanese Christians are intent upon reaching the goal that is set before them. Such is the opinion of Dr. Martyn Scudder, a missionary of twenty years experience, and at present residing in Japan. He further states that hopes are even entertained that a union of all denominations in Japan, may by the blessing of God be effected before long. "The effort to bring all Japanese believers," he says, "under one banner, may in the experiment prove so attractive as to ensure complete success. It is within the sphere of possibility that the time may come when even the Japanese Episcopalians and Baptists may say—'We have run long enough in separate companies and with unworthy rivalry in these different paths. And inasmuch as there is a broad, smooth, solid highway which our brethern have constructed for us and opened to us, we will march in company with all our fellow-Christians as one army.'" Dr. Scudder may be rather too previous in his reckoning, but there is enough in the present aspect of things in Japan to call forth devout gratitude, and to encourage the hope that whatever difficulties are in the way at present may be removed. Such a consummation as has been alluded to would be the greatest achievement of this missionary age. It will be a burning shame if the "foreign missionaries" shall prove an obstacle in the way.

China.

LETTER FROM REV. DONALD MCGILLIVRAY.

TSING CHEN FU, SHANTUNG, (240 miles W. of Cheefoo,) Dec. 31st, 1888.

DEAR DR. WARDROPE,—I left Vancouver, Oct. 26th, arrived in Yokohama on Nov. 13 (17 days), in Shanghai, 27th, and Cheefoo Dec. 1st. I at once began deliberating and consulting as to whether it would be best to stay here, or go inland. From advice and study, I was ready to obey a telegram from Goforth to come, and waited some days for a steamer to Tientsin. The Goforths had gone thither, and thence by canal-boat on the Grand Canal to Pang-kia Chwang, and I hoped to do the same ere navigation closed. But in vain; after many days I gave up hope of a steamer, and then planned the overland journey. But meantime I had Miss Sutherland's teacher morning and afternoon, and owing to my study, by help of Dr. Fraser's kind gift on the voyage, I was not an utter stranger to the tasks. Owing to my not knowing the language, I could not go inland alone. So Providence provided me with a guide, philosopher and friend in Mr. F. H. James, of the English Baptist Mission, who was returning from England to the town at the head of this letter. This is their headquarters in this province, but they also work in Shansi. By his kind assistance we performed the journey successfully in some eight days. I travelled in a cart and he in a chair. His health did not allow his going by a cart. This cart has doubtless existed in China "from ancient times" and is on the whole well adapted to those snares called roads in China. I had two mules tandem to draw me, and in many a narrow place we met other carts and conveyances which had to retrace their way to allow us to proceed. The road is in some places fairly level, in others it would finish a lady in a cart, unless she had a voluminous padding on the sides, back and bottom of the cart. In that case she might survive. There is an immense traffic along this road. Strings of barrows, man-propelled; mule and donkey, drawn in combination, drawn sometimes on mule and donkey, hitched together, a row of dromedaries, pack mules, *ad infin.*, served to vary the monotony of the ruts and the pangs of hunger. The weather was very fine and only in the last day or two could it be called cold. After a day and a half we caught up to Dr. Hunter, Presbyterian Missionary of Wei hsien, a day and half east of here. The conversations and discussions of my two fellow travellers were very interesting and instructive to a "tsai lai ti" like myself (one lately come). They were both in Chinese dress and so was I. I find that however good their reasons are (and cheapness is *not* one of them), the great majority of the missionaries

inland here wear native dress. At this moment I am writing in a room temperature 44° and no fire and am quite comfortable in my wadded clothes and shoes. The fuel is very dear in China and the people in the foregoing manner get along in cold rooms. At Wei hsing I had an opportunity to see foreign style mission premises and in this city Chinese style missions, and my study of the relative advantages and disadvantages of these two methods for the interior I trust will be of service to the mission of our church in Honan. The friends have detained me here for a week, but meantime I have been studying with a teacher of the mission and "picking up" phrases as fast as I can. One of the Baptists in Chin-au-fu, the capital of this province, was turned roughly out of his house lately and we are reminded that all opposition is not done yet in China. The church at home will need all its patience regarding our actual occupation of Honan, but I am hoping that the possession of a doctor and the fact that *one* house only will require to be rented by Dr. McClure and myself in order to start, will render our actual opening of work even earlier than it would otherwise be. The great initial difficulty I see is the renting of premises. The Baptist mission here number eight or ten men. They have some twelve hundred members in all stations and have only four paid Chinese preachers as helpers and evangelists. I accordingly study their plans this week with profit, I hope, to the Canadian church. They have a large number of Chinese houses for residences. These they occupied after flooring with wood, putting in glass windows and papering, and I must say they have most cosy homes. They have not bought, but rented, though they have been here for many years. I visited yesterday (Sabbath) a country station, and had a delightful time. Two of the ladies (married) went with me and conducted a women's meeting afterwards. Without expressing any official opinion, I am quite satisfied from enquiry that my plan is no experiment but a success, but distinctly as living expenses for a single man. The American Presbyterian Board of Missionaries (single) receive some 663 gold dollars as salary and find it ample for books, etc., as well.

I am about to start for Joping, a station some two or three days hence, where there are Baptist Missionaries. I will go thence to Chin-au-Fu and thence to Pangkia Chwang. I am going to Chin-au in a barrow, with two men to push and pull. My boxes go ahead of me some days in another barrow. I enclose my visiting card. Translation: Gee Lee Fay. The Lord has been with me all the days and all the way, and I have rejoiced in the Spirit to see and hear His wonderful works already in China. But we are asking Him for more men for needy Honan. The ninety towns and cities of northern Honan compel us to pray for

them. Every two miles, on average, a town or village was passed from here to Chefoo, and in only two or three any Christians. How gross the darkness of this people is, I am seeing more each day. The marks of their superstition are stumbled on everywhere. Tablets, temples, shrines in repair and out of repair, abound on every side. We long for *more labourers*. All the Mission in Chefoo were well when I left.

THE COOLIE MISSION IN TRINIDAD.

LETTER FROM A TRAVELLER.

Your notice of *Lal Behari* in last month's *Record*, has called to my mind a visit I made to the mission last winter, and while somewhat diffident in addressing you, I feel constrained in the interest of this deserving mission to say a few words, which I hope may have an influence for good in the work among the Coolies in Trinidad.

The station at San Fernando, is situated in a healthy and fruitful section of this beautiful Island—called by the natives “*Iérè*” or the land of the humming bird—where the principal crop in sugar cane, requires a large number of labourers, who are nearly all Coolies imported by the British Government direct from Calcutta, Madras or Bombay, and it is to the civilizing of this class that the mission applies itself. I was sorry I could not accept Mr. Grant's kindly invitation to stay with him a day or two, and see the workings of the missions, especially those at San Fernando and Princes Town: but I spent one forenoon very agreeably, and had the pleasure of meeting and conversing with Lal Behari, and another native teacher, as also Mrs. Grant, and her neice, a young lady from Nova Scotia, who is the school teacher for the little Coolies. It was particularly interesting to hear little ones—ages ranging from four to ten years—put through their school exercises, one could not help admiring their proficiency in reading and spelling, but especially in mental arithmetic, their precocity is something wonderful, one little tot of about five years could read and answer difficult questions in arithmetic. I shall not soon forget that sea of little brown faces full of intelligence—the handsome features—*petite* forms—and beautifully moulded figures, all eager to show their readiness to answer the questions; and when I knew that the parents of these children were nearly all heathens, and hard to change from their idolatrous ways, I felt the great importance of the work Mr. Grant and his assistants had in hand. One encouraging feature was the desire those parents had of getting their children educated and their readiness to send them to school—truly the harvest is great and ripe here, and the labourers are few.

The estate owners nearly all give a helping hand in a pecuniary way to assist the mission, in this they at least shew worldly wisdom as

they doubtless benefit by the work, nor is the Catholic population, which is greatly in the majority, inimical to the mission, (as in many other Catholic countries); everything seems to tend to a great success, if the workers are increased.

I was astonished to find from Mr. Grant that this peculiarly useful mission was almost entirely over-looked by the church in Montreal, but I felt that the usefulness of the work and the vantage ground the mission has now attained, only required to be made known to the warm hearted and liberal minded to help on this truly useful and highly practical mission.

CÔTE DES NEIGES, }
11th February, 1889. }

J. F.

Household Words.

LOSS AND GAIN.

I sorrowed that the golden day was dead,
Its light no more the country-side adorning.
But while I grieved, behold!—the East grew red
With morning.

I sighed that merry spring was forced to go,
And doff the wreathes that did so well
become her.
But whilst I murmured at her absence, lo!—
’Twas summer.

Half broken-hearted, I bewailed the end
Of friendships than which none had once
seemed nearer;
But whilst I wept I found a newer friend,
And dearer.
And thus I learned old pleasures are estranged
Only that something better may be given,
Until at last we find this earth exchanged
For heaven.

MYRRH, ALOES, AND CASSIA.

“All Thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces.”—PSALM XLV, 8.

ALOE.

Your second curiosity is to know why the robes of Jesus are odorous with aloes. There is some difference of opinion about where these aloes grow, what is the colour of the flower, what is the particular appearance of the herb. Suffice it for you and me to know that aloes means bitterness the world over, and when Christ comes with garments bearing that particular odour, they suggest to me the bitterness of a Saviour's sufferings. Were there ever such nights as Jesus lived through—nights on the mountains, nights on the sea, nights in the desert? Who ever had such a hard reception as Jesus had? A hostelry the first, an unjust trial another, foul-mouthed, yelling mob the last. Oh, long, deep bitter pilgrimage. Aloes! Aloes!

John leaned his head on Christ, but who did Christ lean on? Five thousand men fed by the Saviour; who fed Jesus? The sympathy of a Saviour's heart going out to the leper and the adulteress; but who soothed Christ? Denied both cradle and death-bed, He had a fit place neither to be born nor to die. A poor babe! A poor lad! A poor young man! Not so much as a taper to cheer his dying hours. Even the candle of the sun put out. Oh, was it not all aloes? All our sins, sorrows, bereavements, losses, and all the agonies of earth and hell picked up as in one cluster and squeezed into one cup, and that pressed to His lips, until the nauseating, bitter draught was swallowed with a shudder from head to foot. Aloes! Aloes! Nothing but aloes! All this because He wanted to pluck you and me from hell. Because He wanted to raise you and me to Heaven. Oh, ye in whose cup of life the sweet has predominated; oh, ye who have had bright and sparkling beverages, how do you feel towards Him who, in your stead, and to purchase your disenthralment, took the aloes, the bitter aloes?

CASSIA.

Your third curiosity is to know why these garments of Christ are odorous with cassia. This was a plant that grew in India and the adjoining islands. You do not care to hear what kind of a flower it had, or what kind of a stalk. It is enough for me to tell you that it was used medicinally. In that land and in that age, where they knew but little about pharmacy, cassia was used to arrest many forms of disease. So when in my text we find Christ coming with garments that smell of cassia, it suggests to me the healing power of the Son of God. The marasmus of sin is on us, and all the leaves of this Bible are only so many prescriptions from the Divine physician. Thank God that the Saviour's garments smell of cassia.

Suppose a man were sick, and there was a phial on his mantel-piece with medicine he knew would cure him, and he refused to take it, what would you say of him? He is a suicide. And what do you say of that man who, sick in sin, has the healing medicine of God's grace offered him and refuses to take it? If he dies, he is a suicide. In olden times a suicide was buried at the cross-roads, and the people were accustomed to throw stones upon his grave. So it seems to me there may be in this house a man who is destroying his own soul, and as though the angels of God were here to bury him at the point where the roads of life and death cross each other, throwing upon the grave the broken law and a great pile of misimproved privileges, so that those going may look at the fearful mound, and learn what a suicide it is when an immortal soul, for which Jesus died, puts itself out of the way.

When Christ trod this planet with foot of flesh, the people rushed after Him—people

who were sick, and those who, being so sick they could not walk, were brought by their friends. Christ made every house where He stopped a dispensary. I do not believe that, in the nineteen centuries that have gone by since, His heart has got hard. I feel that we can come now, with all our wounds of soul, and get His benediction. O Jesus, here we are! We want healing. We want sight. We want health. We want life. The whole need not a physician, but they that are sick. Blessed be God that Jesus Christ comes through this assemblage now, His "garments smelling of myrrh, and aloes, and cassia out of the ivory palaces."

THERE IS BUT ONE SURE FOUNDATION.

In building for eternity there is but one sure foundation. God is rich in resources, but he has provided only one plan of salvation. "Other foundation can no man lay than that is laid, which is Jesus Christ." What is meant by this? We believe it means, that when sinful man has no righteousness of his own to stand upon, Christ "becomes to him righteousness." When he has no strength, Jesus offers to put his infinite arm beneath him. When the sinful soul has no inward principle to base a godly life upon, Jesus implants one through regeneration. When he has no pattern to live by, Jesus furnishes a perfect model. And when any penitent man sincerely embraces Christ Jesus as his Saviour, rests on His atonement for pardon, looks to Jesus for guidance, leans on Jesus for support, and is united to Jesus in heart and in daily life, then may he be said to have built on Jesus as his spiritual foundation. When a man thus embraces Christ, he has a *rock-bed* infinite and immovable beneath him. If you ask such a man why he expects to be saved, his simple answer is, "Christ died for me, and His blood cleanseth from all sin." If you ask him the ground of his assurance, he answers with Paul, "I know whom I have believed." If you inquire of him whence he derives strength for the strain of daily life, its wrenching trials, its wrestling temptations, and its toils, he can humbly testify that down in the depths of his soul there is an underlying grace which Christ doth furnish. This work of Christ for him and within him is his foundation. It underlies his religion, just as the granite underlies the heaven-kissing hills. If you take away the divine Jesus from this man, you take away his faith, his hope, his peace, his strength, his character, his all.—*Rev. T. L. Cuyler, D.D.*

Haste not! let no thoughtless deed
Mar for aye the spirit's speed;
Ponder well and know the right;
Onward then with all thy might,
Haste not; years can ne'er atone
For reckless one action done.

—Goethe.

The Triumphal Entry.

APRIL 7. A.D. 33. MARK 11 : 1-11.

Golden Text, Zech. 9 : 9.

COMP. Matt. 21 : 1-16, Luke 19 : 29-40, John 12 : 12-16. After healing Bartimeus, Jesus had gone on to Jerusalem, Luke 19 : 28, but the enmity of the Jews caused him to go away again beyond Jordan, John 10 : 40, where he was when Martha and Mary sent for him, John 11 : 3. After the raising of Lazarus he went to Ephraim, John 11 : 55. Six days before the Passover, we find him in Bethany on his way to Jerusalem for the last time, John 12 : 1. He goes there deliberately, like a king to meet his death. V. 1. *Bethphage*—village on the east side of the Mount of Olives, two miles from Jerusalem. Bethany was close by. V. 2. *A colt*—Matt. 21 : 2. The ass was often used in Palestine by people of high rank, Judges 10 : 4. A king might ride thus. Mark the Lord's omniscience. He knew the colt would be there, and what his owners would say. He still knows all about us, and cares for us, 1 Pet. 5 : 7. V. 3. *The Lord*—the Master. The need of the Lord is a sufficient warrant. It was a blessing for the owners to be able to supply that need, it is one to us when giving to the Lord we also supply his needs. V. 4. *They went*—Unquestioning obedience is due to the Lord's commands; they gave it. V. 7. *Their garments*—A token of respect, 2 Kings 9 : 13. V. 8. *Many spread*—Great kings had often been honoured thus. Apart from the popular enthusiasm, the branches and garments spread on his path, this triumphal entry was humble enough. Jesus wore no crown, nor rich garments. His steed was a lowly one. But it was the time of his humiliation. When he comes in his glory, it will be different. Compare Is. 63 : 1, Rev. 19 : 11-16. V. 9. *Went before*—peasants, laborers, children, no wealthy rulers, Jewish priests nor armed guards were there. *Hosanna*—Save now! an acclamation of the Jews. *Blessed be*—Quoted from Ps. 118 : 26. V. 10. *Of David*—promised to David, 1 Kings 2 : 4. *In the name of*—according to the promise of the Lord. V. 11. *Into the temple*—the courts which surrounded the main building. *Looked around*—He saw the abominations practised there, the profanation, the buying and selling allowed by the priests. He corrected these abuses the next day, ch. 11 : 15. Mercy first, judgment next. *Eventide*—after 3 p.m. when the services of the temple ended. *Bethany*—probably to the house of Lazarus. It may be added that the raising of Lazarus is said by John to have suggested to the multitude the idea of thus honoring Christ, John 12 : 17-18. It fulfilled Zechariah's prophecy to the letter, Zech. 9 : 9.

The Rejected Son.

APRIL 14. A.D. 33. MARK 12 : 1-12.

Golden Text, John 1 : 11.

COMP. Matt. 21 : 33-46, Luke 20 : 9-19. The day after his triumphal entry, Jesus came to the temple, and purified it. The buyers and sellers made no resistance, knowing the people to be for Jesus, deeming Him the Messiah. The priests were very angry, and plotted to kill him. This they did from envy, Matt. 27 : 18. They asked him "by what authority" he acted thus. Jesus answered by putting a question as to the authority of John the Baptist, ch. 11 : 27, which they dared not answer. He also told them this parable, a last warning, rejected like all others. V. 1. *Vineyard*—a familiar figure to readers of scripture, Ps. 80 : 8-11. Israel was God's vineyard. God is the "certain man," who placed the Jews in Canaan, and by just laws gave them all they needed for prosperity. *Dugged*—The place where the vat was put which received the juice of the grapes from the press above it. *Tower*—for watchmen—*husbandmen*—The priests, who should have cared for the souls of the people. *A far country*—God gives to every man his work, and leaves him to do it. By and bye he calls him to account, Matt. 25 : 14. V. 2. *Fruit*—Having done so much for men, God now asks for fruit, Eph. 5 : 9. To bear it we must abide in Christ, John 15 : 4. The "servants" sent are the prophets. V. 5. *Killed*—Matt. 23 : 37 and Heb. 11 : 37. V. 6. *Last*—Jesus, the Only Son of God is indeed the last messenger from Him to men, Heb. 1 : 2. He has no higher messenger to send. If rejected, there is no hope of Salvation left, Heb. 10 : 26. V. 8. *Cast him out*—In the 7th and 8th verses, Jesus shows the priests how thoroughly he knew their plots and the murder that would follow. They would cast him out of the city and crucify him, Heb. 13 : 12. By putting them face to face with their intended crime, he gave them a last opportunity to abhor themselves and repent. They knew he was the "heir," yet they rejected him, like many now, who know Jesus is the Son of God, yet will not serve him. V. 9. *Destroy*—This was the answer of some of Christ's hearers, who had not seen the bearing of the parable, Matt. 21 : 41. They had condemned themselves, Job. 15 : 6. V. 10. *The stone*—Although Jesus, the "stone," is rejected, His Kingdom will be built upon it, wonderful indeed! Is. 55 : 8. V. 12. *To lay hold*—They were furious. They had passed their own sentence, which was fulfilled to the letter. The vineyard was committed to ministers of Christ at his ascension, Matt. 28 : 19. Jerusalem was utterly destroyed in A.D. 70, by Titus. Over one million of Jews then perished, the rest were scattered over all the face of the earth. A fearful warning to all rejecters of Christ, Acts 13 : 40-41.

The Two Great Commandments.

APRIL 21. A.D. 33. MARK 12 : 28-34.

Golden Text, Rom. 13 : 10.

OMP. Matt. 22 : 34-40. The Pharisees could not forgive Jesus for having exposed their wickedness by his parable of the vineyard and husbandmen. They now tried to "entangle him in his talk," Matt. 25 : 15. If he could be led to say anything against the government or the law of Moses, they would take advantage of it to arrest him. Baffled again by his wise answer, Matt. 22 : 21, 29-32, they consulted together as to what was now to be done, Matt. 22 : 34. V. 28. *A Scribe*—called by Matthew, a lawyer, i.e. one skilled in the law of Moses. *Having heard*—the discussion between Jesus and the Sadducees, and probably also the comments made upon it by the Pharisees. *The first commandment*—the most important. The question was not captious, but asked with honest intent. It was meant to test the wisdom of Christ. If the greatest of the commandments can be known and observed, the others will be comparatively easy to keep. V. 29. *One Lord*—Deut. 6 : 4-5. The unity of God taught here reminds men that having but one supreme Master and Protector, to him alone, they owe their obedience and love. That one God is our God, the God of the covenant, Jehovah. V. 30. *Thou shalt love*—because He is the only God and righteousness, mercy and truth are the foundations of His throne, Ps. 89 : 15. He is to be loved with all "*the heart—the soul—and the mind*," i.e. with the will, the affections and the understanding—the vital, sensitive and intellectual faculties—the whole being. *All thy strength*—the deepest and most sincere love that man can give. V. 31. *The second, love thy neighbour*—Lev. 19 : 18. *Like*—Resembles the first in usefulness and importance. *As ourselves*—Do to others as you would be done by, Matt. 7 : 12, 1 John 5 : 20. V. 32. *Well*—the scribe's exclamation of delight. V. 33. *More than all*—of more importance and value than all ceremonial worship, Is. 1 : 11-18. V. 34. *Discreetly*—wisely. *Not far*—because he understood that true worship is to be "in spirit and in truth," John 4 : 24. This being the doctrine of the Gospel, he was not far from being a fit member of the Church of Christ the Kingdom of God, mentioned here. Did he ever join it? We may hope he did, yet men may be convinced of the Oneness of God, and the necessity of loving Him above all, they may admire the Gospel rule to love others as ourselves, believe in the necessity of repentance and faith to be saved, and still, never submit to the yoke of Christ, and never enter His Kingdom. The rich young ruler was very near, when Jesus loved him, Mark 10 : 21, but he turned away from him. See also Acts 16 : 27-29.

Destruction of the Temple Foretold.

APRIL 28. A.D. 33. MARK 13 : 1-13.

Golden Text, Matt. 12 : 6.

OMP. Matt. 24 : 1-10, Luke 21 : 5-13. Jesus had silenced his enemies and wisely answered all their captious questions. Their anger showed that they were not honest seekers after truth. Addressing the people then, who listened gladly, Luke 19 : 48, he denounced the hypocrisy of their teachers in unmeasured terms, Matt. 23 : 1-36. He closed this discourse by a pathetic lamentation for the doomed city, which knew not its day of grace. Your house, he said, i.e., your temple is left unto you desolate, Matt. 23 : 38. This seems to have grieved the disciples, who like all Jews were proud of their great temple, for as they left it, they called Christ's attention to its beauty. V. 1. *Stones*—white marble blocks, some of them 70 feet long by 10 wide and 8 high. (Josephus.) The temple itself was one of the wonders of the world, had cost fabulous sums, and been repaired thoroughly by Herod the Great, John 2 : 20. V. 2. *Thrown down*—Literally fulfilled in A.D. 70, by the Roman army. So long as the temple had been "God's house," it was a blessed resort for men of God. But the priests had made it "a den of thieves," Matt. 21 : 13, and God had departed from it, a warning to modern churches. Rom. 11 : 21-22. The temple and its services had all been typical of Christ, shadows of realities to come. Jesus having come and inaugurated a new dispensation, the types of the old, were no longer needed, Heb. 8 : 13. V. 4. *When*—there were three questions in one sentence. 1st. When would the temple be destroyed? 2nd. What would be the signs of Christ's coming? 3rd. And of the end of the world, Matt. 24 : 3. The answer of Jesus is long, Matt. 24 : 4-51, 25 : 1-46; but may be summed up thus: 1st. Some then living would see the temple destroyed, Mark 13 : 30. 2nd. The signs of Christ's coming are given in vs. 10, 24, 25. The other signs mentioned in vs. 6-8, 14-23, will precede the ruin of Jerusalem. 3rd. The time of the "end," no man could know, Matt. 24 : 36, but Christ's coming then, will be unexpected and sudden, Matt. 24 : 37-39, 24 : 44. V. 6. *Many*—false Messiahs appeared in large numbers before the destruction of Jerusalem, and deceived many (Josephus). V. 9. *Take heed*—Watch against deception, be cautious. Bitter persecutions await you, Acts 4 : 3, 7 : 59, &c., but the Holy Ghost shall assist you, v. 11. V. 10. *Be published*—All men will not receive the Gospel, but it shall be "a witness" unto all; Matt. 24 : 14. The Church can hasten the day of Christ, by causing his Gospel to be preached to all nations. This is what the early Church tried to do, Col. 1 : 6-23, going to all people of the then, known world. V. 13. *To the end*—persevere. Be faithful unto death, Rev. 2 : 10.

Ecclesiastical News.

SCOTLAND: In the General Assembly of the Free Church this year, there will probably be discussion of more than ordinary interest. From the Edinburgh and Glasgow Presbyteries, overtures are on their way, proposing the revision, to some extent, of the Confession of Faith. In the one case, the overture was presented by Professor Blaikie, and in the other by Professor Candlish. In each instance, complaint was made, that the free and full offer of Salvation is not stated with sufficient prominence in the Confession. The Divine Sovereignty holds the more conspicuous position, while His Love is all but overshadowed. Professor Candlish seemed to go a step further and maintained that the modes in which the great doctrines were expressed, hindered some earnest men from accepting office, and in consequence were injurious to the best interests of the church. The motion of Dr. Adams, which was eventually carried in the Glasgow Presbytery set forth, (1) the right, and possibly the duty of the church to revise its subordinate standards, so as to bring them into more entire harmony with the mind of the Spirit in the Word; (2) that there seems to be a present call to take some action fitted to meet the difficulties, and relieve the scruples that are felt in many quarters entitled to much consideration; and (3) as it is believed that this may be done without injury to the Church of God, the Assembly is asked to take the matter into its serious consideration and take such steps as may seem best. The vote stood: 71 for, to 19 against. . . . The other topic is "Union with other churches." Let us hope and pray that the result in either case will be for the progress of truth and love. . . . The second Gifford Lecture was delivered in Edinburgh by Dr. J. Hutcheson Stirling. He intends to keep on the lines of Paley so far, devoting one half of the time at his disposal to "Proofs of the being of God:" and the second half, to answering objections. With regard to the philosophies of Religion as imported from Germany, he did not feel at liberty to philosophize on Christianity. He keeps to what is known as Natural Theology. . . . Young Arnot of Blantyre creates much interest by the recital of his travels in Africa. At the age of 20 he left home, on a true faith mission, into Central Africa; travelling without body guard or hostile weapons: often without a companion white or black, but he made constant friends, and returns now to found a mission among a peace-loving people, dwelling in the great caves spoken of by Captain Grant in his travels. Arnot is only 27 years of age, and gives as the source of his strength and success "the reality of the power and presence of God with me night and day." There can be no

fear in such faith. . . Miss Agnes Smith, late of Glasgow has bequeathed \$26,000 to Benevolent purposes. . . . In the Free Church Colleges this year, there are 332 students. . . . Miss Emma Herdman is engaged in mission work in North Africa—and has met with rather rough treatment from the women there. But she presses bravely on. She is the daughter of Dr. Herdman of Melrose, and niece of the former minister of Pictou, N.S. D.

IRELAND:—Missionaries from the South have been making a periodical visit by previous arrangement to the cities and towns of the North. They have been accompanied by Colporteurs, and the addresses given, have awakened a much deeper interest in Home Mission Work. The Rev. Hamilton Magee, who is almost as well known in Scotland and England as he is in Ireland, was one of the deputies. He has for many years been at the head of the Mission in Dublin, which he has always conducted with great energy and prudence.—It is impossible to forecast the Moderator of next Assembly yet. Had the present Moderator allowed his name to go before the presbyteries, his re-election for another year would have been a foregone conclusion. As soon, however, as his name was put prominently forward, he asked that it be withdrawn. Mr. Elliott of Armagh was a very likely candidate, but he also refused to allow himself to be nominated. There are now a number of names before the church, but no one can be said to have a pre-eminence.—The death of the Rev. Alexander Montgomery of Magherafelt is quite a loss to the church. He was one of the very best men in the ministry. He had a great deal more than the average amount of natural ability, and he had cultivated his powers well. He was a native of Clough, County Antrim, where his family was well known for their mental power. Nearly 35 years ago he was ordained in Hillsborough, Co. Down, but he did not remain there quite six months. In the fall of the same year, he was installed in Magherafelt, Co. Derry, and there he remained while he lived. He was instrumental in getting the church rebuilt many years ago, and the new building is architecturally one of the best structures in the Southern half of the county. He will be very much missed in the Presbytery. He leaves none behind him more universally respected. H.

UNITED STATES:—There are 145 theological schools in the United States, with 867 instructors and 6306 students. The Presbyterians have 21 such schools, with 1200 students and 134 professors; the Methodists, 22 schools and 937 students; the Episcopalians, 12 schools and 286 students; the Baptists, 21 schools and 1092 students; the Congregationalists, 11 schools and 378 students; the Lutherans, 17

schools and 1057 students; the Roman Catholics, 17 schools and 663 students. New York has upwards of 400 Protestant churches with 90,000 members, 103,000 S. School scholars and 10,000 teachers. The old Trinity Church (Episcopal) is the wealthiest religious corporation in America, with an annual income derived from its investments of \$500,000. It keeps in motion a vast amount of machinery in its missionary and benevolent agencies—and industrial schools, Homes for children, and for aged and infirm persons. Dr. John Hall, in the Fifth Avenue Presbyterian Church, preaches to more millionaires, perhaps, than any minister in the city, or in America. Dr. Talmage of Brooklyn has the largest congregation. Dr. Wm. M. Taylor of the Broadway Tabernacle (Congregationalist) is one of the most popular preachers. Dr. Rainsford of Grace Church (Episcopal)—formerly of Toronto—is one of the most energetic and successful of the city pastors. He has a large staff of zealous assistants. The Young Men's Christian Association has upwards of 6,000 members and collects and expends annually some \$50,000. They own a palatial building, as do also the Young Women's Christian Association.

THE WORLD'S SABBATH SCHOOL CONVENTION for 1889 is to be held in London, commencing July 1st, and continuing four days. The representation from the United States is to be one to every 100,000 of population, or about six hundred delegates. Appointments are to be made only from well-known Sabbath-school workers. It is hoped that there will be a good representation from Canada also. Accredited delegates will receive return tickets by the *Allan Line* at the reduced rate of \$100, from Montreal to Liverpool and back to Montreal again.

Our Own Church

RECEIPTS FOR THE SCHEMES.

THE following figures will show the amounts received for the principal Schemes up to date, as compared with the amounts at the same period last year, and as compared with the estimated amounts required, which were sent to the several Presbyteries and congregations some months ago. It will be observed that, with two or three exceptions, the amounts are less than last year, in most cases only a little less. Still the situation gives rise to some apprehension as to the result at the close of the financial year, especially when it is considered that fully more have sent in their contributions up to this date than at the

same date last year. It is trusted that those congregations that have not yet reported will do so, *as soon as possible*, and that liberal contributions and donations will be yet received. As most of the congregations now close their operations with the civic year and hold their annual congregational meetings early in January, there is no reason why all congregational contributions should not be forwarded by March. This year, the books will be kept open as formerly till 30th April, so that all congregations may have their contributions forwarded, but it is hoped that few will delay so long in remitting. It should be observed, too, that any contribution sent in between this time and 30th April, intended not for the closing financial year 1888-9, but for 1889-90 should be so reported, that there may be no confusion.

WESTERN SECTION.

	To March 1888.	To March 1889.	Estimat- ed amt. for year.
Home Missions.....	\$33,588.98	\$31,685.99	\$46,000
Stipend Augmentation.	17,284.53	15,376.29	28,000
Foreign Missions.	31,235.89	33,632.69	66,500
Widows Fund.....	3,141.73	3,608.01	5,000
Widows Fd, rates from Ministers	2,439.25	2,255.00	
Aged & Inf. Min. Fund.	6,273.91	6,781.99	14,000
Aged & Inf. Min. Rates	1,462.78	1,241.20	
Manitoba College.....	2,728.37	2,700.59	
Assembly Fund.....	2,030.01	1,805.85	4,500

In regard to the Colleges it is impossible to make any comparison between this year and the last, as according to the change made by the Assembly, congregations send their contributions to any Colleges they please, and they appear to have in most cases sent direct to the several Colleges. At this office the amount of \$5,494.58 has been received for Colleges exclusive of Manitoba, viz.: for Knox College \$4,784.35; for Queen's \$574.90; for Montreal \$135.33.

W. R.

EASTERN SECTION.

The following amounts are required before the first of May in order that the funds may be free from debt at the end of the Assembly year: For Foreign Missions, \$4,966; Home Missions, \$1,537; Augmentation, \$3,856; College Fund, \$1,925; Bursary Fund, \$810; Aged and Infirm Ministers Fund, \$490. These figures are based on the Treasurer's receipts up to the first of March. Four weeks still remain for sessions and congregations to do their share—their best. Let all devise liberal things. Help is needed from every congregation and preaching station—and from every member and adherent of the Church. P. M. M.

FRENCH EVANGELIZATION—EAST AND WEST—
The figures to 5th March, are as follows:—

	1888.	1889.	Estimate.
French Evangelization.....	\$18,834	\$17,870	
Pointe aux Trembles, Ordinary			
Fund.....	6,517	7,202	\$ 50,000
Pointe aux Trembles, Building			
Fund.....	3,054	4,262	
	\$28,405	\$29,334	
		R. H. W.	

PERSONAL:—*Rev. D. W. Morrison*, of Ormstown, Que., *Rev. A. Ogilvie Brown*, of Campbellton, N.B., and *Rev. R. D. Fraser*, of Bowmanville have each been laid aside by sickness. The last named, has gone to Italy for his health. It is said that *Mr. Robert Johnston B.A.*, of the Presbyterian College, Montreal, has two calls awaiting him when he shall have finished his course of study, viz—from Chalmer's Church, Quebec, and from St. Andrew's Church Lindsay, Ont. *Rev. Dr. Robertson* from the North-West, and *Rev. John Wilkie* of Indore, were both in Montreal last month, addressing congregations and Sunday-schools in reference to Home and Foreign Mission work in their respective spheres of labour. *Dr. A. T. Pierson*, of Philadelphia, has been with us, delivering rousing missionary lectures in Toronto and Montreal. *Dr. Macrae* of St. John, N.B., fell and broke his left arm not long ago, but his right hand has not forgot its cunning, as our readers can see in another column. *Dr. Macleod* of Sydney, C.B., is now longer in the ministry than any other Presbyterian minister in Canada. He was ordained 7th November, 1833. *Rev. W. Graham* of St. John's Newfoundland, has made his mark at the Atheneum in that city by his maiden lecture—"Under the Old Flag." *Rev. Walter R. Ross*, clerk of the Synod of Manitoba and the North-West, has removed from Carman, Man. to Chilliwahack, B.C. The report comes from China that our medical missionary, *Dr. McClure* is soon to marry Miss Baird, an accomplished American lady, who already occupies a prominent position as a missionary in that country.

PRESBYTERIAL ITEMS.

PICOU.—Blue Mountain and Garden of Eden have been erected into a separate charge. *Rev. James Murray*, late of Stellarton (Church of Scotland), makes application to be received by

our General Assembly. The people of Trenton, near New Glasgow, have subscribed \$400, and are to have the services of *Mr. A. W. Thompson*, as ordained Missionary.

LANARK AND RENFREW.—*Balderson* and *Drummond*, and *Coulange* and *Admaston*, resolve to be self-sustaining. The name of Union Church, Smith's Falls, is changed to St. Paul's. A re-arrangement of the Almonte, Beckwith, and Carleton changes is contemplated.

WHITBY.—A Conference on religious topics in connection with the meetings of Synod will be held at Bowmanville on the 13th of May. *Principal Grant* was nominated Moderator of General Assembly.

TORONTO.—*Rev. D. J. Macdonnell* has given notice of an overture to the General Assembly "to take such action as it may deem best in the way of altering the relation of the ministers to the Confession of Faith, or of substituting for said confession some briefer statement of the truths which are considered vital." This is not for the purpose of disparaging the Confession of Faith, but to simplify the machinery of the Church, and lessen the difficulties in the way of the union of the various sections of the Christian Church.

ST. JOHN.—This Presbytery has a missionary among the lumber camps on the Tobique river, where 500 men are employed. The missionary visited 30 camps, and his services were largely attended and highly appreciated.

WINNIPEG.—*Rev. J. J. Richards* of Lyn, Ont.; *Rev. J. F. Sutherland*, of New Brunswick; and *Rev. P. A. Logan*, of Nova Scotia, are appointed stated supply in vacancies. The report on the State of Religion expresses gratification in respect of the attendance of the people generally on ordinances, and the marked progress in Sunday-School work.

THE HALIFAX LADIES COLLEGE is flourishing—having 225 students, of whom 75 are resident in the college. It wants \$20,000 more to increase its accommodation, and is sure to get it, for nothing succeeds so well as success.

THE TRAFALGAR INSTITUTE, Montreal, is in a like happy condition. It is full also and must be enlarged.

ORDINATIONS AND INDUCTIONS.

L'ORIGINAL AND HAWKESBURY, Ottawa.—*Rev. James Bennet*, formerly of Côte des Neiges, Montreal, was inducted on the 19th of Feb.

NORTH BRUCE AND ST. ANDREW'S, Saugeen.—*Rev. John Eadie*, of Pinkerton, Bruce, was inducted on the 27th of February.

PARIS, Ontario.—*Rev. Edward Cockburn*, of Uxbridge, Lindsay, was inducted to the pastorate of Dumfries Street Church, on the 28th of February.

PICKERING, Whitby.—*Rev. Louis Perrin*, of Kirkfield, Lindsay, was inducted on the 21st of March.

COTE DES NEIGES, *Montreal*.—Rev. Jas. Myles Crombie, of Cumberland, *Ottawa*, was inducted on the 8th of March.

BUCROUCHE, *St. John*.—Rev. Mr. Kinnear was inducted on the 15th of February.

LITTLE NARROWS, *Cape Breton*.—The Presbytery of Victoria and Richmond ordained and inducted Mr. Roderick McKenzie on the 29th of January.

WATFORD, *Sarnia*.—Rev. John H. Graham, of Bristol, *Que.*, was inducted on the 27th of March.

CALLS:—Rev. Alfred Gandier, son of Rev. Joseph Gandier of Fort Coulonge, to Brampton, Ont. Mr. W. R. M. Baird has accepted a call to Shediac, N.B. Rev. James Ross is called to Woodstock, N.B. Rev. A. Urquhart, of Regina, to Brandon, *Manitoba*. Rev. R. M. Glassford of Waubaushe, to Beeton, and Tottenham, *Barrie*. Rev. G. E. Freeman of Deer Park, *Toronto*, to Cobourg, *Peterboro*.

DEMISSIONS:—Rev. D. B. Blair, of Blue Mountain and Barney's River, *Pictou*. Rev. A. Stewart of Tavistock, *Stratford*.

NEW CHURCHES. At *Westport*, in the Presbytery of Brockville—Rev. D. Y. Ross pastor, a very handsome new church was recently opened for worship. Rev. John Wilkie of Indore, preached morning and evening. The commodious and elegant new church at *New Westminster*, B.C., was dedicated on the 10th of February, by Rev. Thomas Scoular the pastor, assisted by Rev. Donald Fraser, of Victoria, Vancouver Island. At *Hawkesville*, a mission station in the Presbytery of Guelph, a neat little church was recently opened by Rev. R. J. Beattie of Guelph.

MANITOBA ITEMS.

Home Mission business is all now to the fore. The change of working in the Northwest has vastly simplified administration. Presbyteries are doing their work more economically and on business principles. Retrenchment in expenses, and extension of the work are the characteristics of our work now. North Mission Church, Winnipeg, is seeking a settled pastor, and will, this summer, erect a new church. The Icelandic mission congregation has now reached 80 converts, and the work is advancing. The missionaries meet with much abuse and opposition, however. An Icelandic missionary from Dakota, threatened that if the Presbyterians do not let his countrymen in Manitoba alone, they

will not encourage immigration to Manitoba. This has amused Manitobans. Manitoba College Missionary Society will likely send out four labourers this summer. The College Literary Society lately had an excellent open evening with "Shakespeare." The Baconian authorship was fully discussed and rejected. Two students of Manitoba College go to British Columbia to labour this summer. The students supply ten places every Sabbath. Portage la Prairie is still vacant. Brandon has called Rev. A. Urquhart of Regina. Rev. M. Ferrie of Nova Scotia, has gone to Indian Head. Rev. J. J. Richards of Lyn, Ontario, is visiting Manitoba. Rev. J. A. F. Sutherland of New Brunswick, and Rev. A. P. Logan of Nova Scotia, have been asked to come to Manitoba and give supply. The Presbyterian Industrial School for Indians at Regina, is at last under way and may be expected to be opened this year. Rev. M. Moore of Muscowpetung's Reserve, has his school crowded, and wants buildings to cost \$3000 additional. Manitobans are receiving the largest immigration from Ontario ever seen here. These settlers come well provided with implements and cattle. These are our own people and we like to see them come, for it means better schools, fuller churches, and a stronger people. Manitoba now enjoys railway competition. It is no sham. Rates have been cut down, business has been quickened. In the one item of fuel, Winnipeg has saved greatly. The first maple wood ever sold in Winnipeg was this year brought from Minnesota. The Greenway Government seems as strong as ever in the House and in the country. Sir Donald Smith, now Governor of the Hudson's Bay Company, has been visiting Manitoba. He is well liked in the Prairie Province. G. B.

Obituary.

REV. JAMES STUART, one of the oldest ministers of the Presbyterian Church in Canada, departed this life on the 19th of February, in the 83rd year of his age. Mr. Stuart was a native of Co. Cavan, Ireland, was educated for the ministry at Belfast, and came to Canada in 1847, when he was appointed as a missionary at Frampton, Quebec. In 1849, he was inducted as pastor of the congregation at Markham in connection with the Church of Scotland; in 1854 he was translated to Wawanosh, and in 1856 to St. Andrew's Church, Woodstock. In 1861, Mr. Stuart retired from the active duties of the ministry and took up his residence in Brantford.

The last five years of his life were spent in Toronto, where he was elected an elder of Old St. Andrew's Church. Two of his sons became ministers of the Presbyterian Church in Canada. The elder brother, Rev. John L. Stuart, was ordained as missionary in Montreal, in 1876, and soon afterwards became the beloved minister of Trenton, Ont. He died in 1881, in the 32nd year of his age. The younger brother is minister of Balderson, in the Presbytery of Lanark and Renfrew.

REV. WILLIAM MACMILLAN of East River, Pictou Co., N.S., died on February 18th. He was a native of Pictou Co., educated for the ministry in Scotland, and was for a number of years pastor of Earltown, whence he removed to Saltsprings. Personally, he was favourable to the union of 1875, and took part in the memorable proceedings, but, in deference to the wishes of his attached congregation, he denied himself the privilege of uniting with the majority, and continued his faithful ministry in connection with the Church of Scotland as long as he lived. He was an amiable and warm-hearted friend, a diligent pastor, and an excellent preacher.

REV. GEORGE PAXTON YOUNG, LL.D., Professor of Metaphysics and Ethics in Toronto University, died after a very brief illness on the 26th of February. Professor Young was for some time minister of the First Presbyterian Church in Hamilton, and was afterwards Professor in Knox College. In after years he occupied many prominent positions in the Educational Department of Ontario, and was himself considered to be one of the most brilliant and successful teachers in Canada.

MR. JOHN CAMPBELL, an Elder and the Session-clerk of St. Stephen's Church, St. John, N.B., came to his death suddenly through the sad accident which occurred on the railway between Bangor and Vanceburg, on the 23rd of February. Mr. Campbell was Postal-clerk on the train. He was most exemplary in every relation of life. To the Session his loss is well-nigh irreparable, and is mourned by the community at large as well as by every member of the congregation.

MISS WAITT, BATHURST, N.B. St. Luke's congregation has sustained a great loss by the death of this earnest and active member of the church, which took place on the 3rd of March. Her funeral was one of the largest

ever seen in Bathurst—all creeds and classes uniting in shewing their high esteem for the departed, and their sympathy with the bereaved relatives.

HOME MISSION WORK AND PROSPECTS IN THE PRESBYTERY OF ST. JOHN, N.B.

BY REV. D. MACRAE, D.D.

Speaking generally, the condition and prospects of H. M. work in this Presbytery are fairly encouraging. Some years ago, becoming sensible of the inadequacy of the catechetical method of working to meet the requirements of fields constantly liable to the encroachments (I do not use the word in any invidious sense) of other denominations, and finding that of the seed sown by the labours of our young men during the summer months, the harvest was, almost uniformly and inevitably reaped by Methodists or Baptists at their "Revival" services held during the winter months, this Presbytery resolved to revive the office of "Ordained Missionary"; in which respect their example has since been widely imitated.

The fruits of this resolution were, by God's blessing, instantly manifest. The Presbytery was, indeed, singularly fortunate in the class of young men whose services it was enabled to secure at the inception of this "new departure." And the results may be seen by the presenting of a very few facts and figures, summing up to date, the progress that has been made, and indicating in what directions further progress may be anticipated.

Six years ago, this Presbytery required the services of, I think, nineteen catechists. Last summer, we applied to the H. M. Board for only seven. But we asked, in addition, for six ordained missionaries, and for three probationers. Of fields that, six years ago, were only temporarily occupied, eight have been raised to the status of charges, having or deemed entitled to have settled pastors, because in a position enabling their people to contribute an amount justifying their being aided from the Augmentation Fund.

The names of these stations are:—South Richmond, Greenfield, St. George, Shediak, Riverside, Hampton, Pisarinco, Kincardine.

One, Quaco, has temporarily lapsed from that position, owing to commercial disasters, which disabled several of the most liberal members from continuing their contributions. At least four if not five other stations are within hail of the goal in this respect; to wit, Dorchester, Mechanics' Settlement, Salt-springs, Baillie and Scotch Settlement, until lately part of the recently settled charge of Buctouche, to which may, we hope, be added McAdam.

The H. M. Committee of the Presbytery have begun a methodical reconstruction of the whole field as yet unsettled, with a view to its being

wrought more systematically, and therefore, we trust, successfully. Especially, the portions now being energetically cared for by Messrs. Stewart of Sussex, and Macdonald of Hampton, in addition to the onerous duties of their own wide limits, imperiously demand that assistance should be provided for these heavily-tasked brethren. And it has been resolved that each shall be furnished during the summer months, with a "curate," in the hope that ultimately, and that very soon, these portions shall also become separate self-sustaining charges.

The Presbytery has once more determined to employ the services of an official whose title can hardly be said to be agreed upon, but whose duties will be of a sufficiently onerous, and it is hoped, profitable character. We may term him, for present convenience, our Presbyter's Missionary Agent. And we deem ourselves singularly fortunate in the man whom Providence has brought to us to undertake the work which we propose to assign to him. Mr. John Grierson is but a layman in the current sense of the word, albeit a Presbyterian Elder of many year's standing. Last summer, the writer "sat at his feet" more than once, as one of an audience which habitually included a Methodist minister and family, a Baptist ditto, sometimes a very intelligent Episcopalian curate, and quite frequently the wife and daughter of an Episcopalian rector. And the addresses given were no ten-minute talks, but sermons averaging at least an hour in length. "Too long," all said; and yet, the attention was held with unflagging interest, and the auditors, clerical and lay "would not miss one of the services," they answered, "for any consideration." To Mr. Grierson twenty miles are only "a pleasant walk," during which, whomsoever he meets, he almost unfailingly contrives to interest, without being deemed obtrusive or impertinent, in spiritual matters. After methods of his own, he ascertains all possible statistical information. And one point of his labours in any field is almost certain to be, increased liberality, with better financial methods, and the desire to secure regular services on the part of the people. In connection with his efforts, we look forward hopefully to inducing more than one field to exert itself in the direction of settlement during the ensuing summer.

There are some disheartening aspects of our position, indeed. Thus, four of our regular charges, Chipman, Richmond, Woodstock and South Richmond are vacant, though one of these, Woodstock, will, *p.v.*, within a few weeks, have a pastor. Riverside also, and Pisarinco are in the same position of being temporarily unprovided. And the work to be done—and that is being well done by several of our members of Presbytery is so laborious, that it is not surprising that ominous reports should arise from time to time indicating that their

stay in their present spheres may be but brief. Considering the ability and scholarship of some of these members, the marvel, humanly speaking, is, that they have stayed at their posts so long. Nothing but the most sincere devotion to their work, for the Master's sake, can account for their quiet persistency. But they are being rewarded by the steady growth of the cause to the advancement of which they have loyally committed themselves.

An account of H. M. doings in this region would be incomplete in a flagrant degree, which omitted reference to the doings of the Woman's Home Mission Society. That continues to flourish. A partial summary of its good deeds during the past year includes gifts of \$50 each towards supplementing five charges, of \$25 each to two others, of \$100 to defray debt upon the Church building at Dorchester—assisting the Presbytery to that extent, &c. In short, it abounds in "works of faith and labours of love"; and its influence for good has extended far beyond the actual amount—handsome though these are, of the aid it has rendered. And so, with God's blessing, we hope to prosper.

P.S.—Two matters of no mean importance have been overlooked. One is: The present efficiency of our Home Mission Work is due in large measure, to the indefatigable assiduity of our convener, Mr. John Willet, Barrister, and an elder in the model congregation of St. David's. The sacrifices made by Mr. Willet in the service of the Church, if estimated pecuniarily, would represent a very large figure. But money—of which he receives none for his church-work—could not purchase the unflagging interest uniformly maintained by our convener, or ensure the intelligent appreciation of the position and wants of the whole field which, by virtue of that interest, he has acquired. The other point is, that our H. M. Board of the Maritime Provinces has guaranteed \$300 towards the salary of Mr. Grierson, and that the W. H. M. have promised to assist, of which, indeed, their past conduct might have assured us without a promise.

Our New Hebrides Mission.

LETTER FROM REV. J. W. MACKENZIE.

MR. MACKENZIE writes from Erakor, Efate, on the 19th November. He expresses special thanks for proofs of widespread interest in the work on Efate, especially cheering was the aid received from Sabbath-schools. He states that the goods suitable for Efate are prints, print gowns, shirts, materials for shirts. "Do not send old hats, woollen socks, muslins or any trinkets." "The women of this village are ready to make clothing for the heathen until they learn to make clothing for themselves. It is more economical to send the

money than the goods if you have to buy the goods in Canada, as freight is so costly."

Mr. Mackenzie then proceeds:—

The prospects of our mission are bright at present. Another labourer has just come to the field—a Mr. Macdonald from Melbourne. He has gone to Malekula. He says one or two more young men are studying in Victoria with a view to coming here. We expect two men next year, one from New Zealand, the other from Scotland, but to be supported by the Presbyterian Church of Tasmania. To-day erected the frame of our new school-house 40 feet × 22 feet. The plates and sills are Colonial wood, all the rest of the wood cut on our own Island. Would like to be able to get flooring and windows for it. Am pleased to see the natives work at it so heartily, although it is their planting season. Our people are advancing in civilization, if the use of tubs, saucepans, basins, lamps, &c., is a step in that direction. By last trip of 'Dayspring' I ordered for them at their request, seventeen lamps, eight saucepans, thirteen tin basins, nine chopping axes, thirteen galvanized iron tubs, &c. Some of them may be a sixpence or so short, but they generally manage to pay for these things. They send for articles of one kind or other by every trip of the vessel. I don't suppose there is a house in this village without a bucket and either a tub or basin, while many have both.

You will be glad to hear that the French priest who settled near Meli has taken his departure. He did not succeed in getting an opening amongst that people, and indeed his own countrymen did not give him much of a welcome. So far as we have any intercourse with the French settlers we find them friendly, with perhaps one exception. One of them, who had not a very high opinion of the priests asked me to send for a French Bible. I did so, and made him a present of it. Paid six shillings for it. About a year afterwards the poor man died, and his effects, including the Bible, were sold at auction. Was told a short time ago that an officer of a French man-of-war bought the Bible, giving twenty-six francs (about five dollars) for it. Hope he may find in it the *pearl of great price*.

Perhaps when the Board receive my annual report they will be somewhat disappointed to find that we have made so little progress at Meli. Well they are a hard lot, those Meli people, not much like the natives of the northern islands. Mrs. Mackenzie said to me the other day, "I doubt it will require a great deal more prayer before the Meli people are brought in." Now it has occurred to me that perhaps the church at home is in part responsible that more has not been accomplished. As prayer made the chains drop from Peter's hands, so now it can snap the fetters with which the Prince of Darkness has so long bound the natives of that village. I am afraid my letter will weary you, as now it is too long,

but I would like to give you some idea of our efforts to introduce the Gospel at Meli. For several years we had been visiting them occasionally, but never found them willing to listen to us. About two years ago, began to go somewhat regularly. To this, however, they were very averse, and tried in several ways to prevent me. We continued our visits, hoping that after a time their opposition would cease, for had we not encountered like opposition at other villages? Some of them said to us, "if you come back we will kill you," and when we went back they said to each other, "they are just like the pigs, we drive them away, and when we turn our backs they return." Then it was reported that the priests were coming, and as one or two were friendly I was very anxious to get an opening amongst them before the priests should arrive. One day a friendly native came to me and said, "Misi, the Word is good, but I am afraid of the chiefs, as they are very much opposed to your coming, do not come any more lest something may happen to you." I could not think of taking his advice, however, and so returned the following Sabbath. Found very few at home. After waiting some time saw a native running towards us brandishing his club, and making a zigzag course. Soon saw the fellow was drunk. He said "what are you doing here." &c., and went on threatening us, speaking most blasphemously about the Gospel. We let him have it all his own way, and after a time he cooled down, and we had a nice service. I went away feeling encouraged. Went again the following Sabbath. In a short time a native crossed over in a canoe from the mainland—you know Meli is a small island—and began shouting. Found he was calling for some one to bring him an axe to split up my boat. Did not pay any attention to him, and as several natives had gathered round us gave out a hymn, after singing it, began to address them, and presently we saw the native who had been shouting for an axe, approaching us, carrying a musket. He said to some of them as he came along, "I am going to shoot the missionary," I continued speaking, at the same time keeping my eye fixed on him. He stood beside a tree a short distance from me with his arms resting on his musket. After a little he interrupted me, saying amongst other things, "your skin is white, mine is black, you can have the word, but we have no souls, and we only desire the things of our bodies." Seeing he had not courage to shoot me, I endeavoured to make the most of my opportunity, and addressed him as earnestly as I could, beseeching him to give himself to Christ who loved him just as much as if he were white. Then I went up to him and put my arms round his neck telling him he could shoot me if he wished. He hung his head and said, "I don't want to shoot you, it was the old people who told me to do it." He and a number of other young

men had been away in a Honolulu vessel, and had only returned the previous day. He told me that they had a quantity of grog with them, and when drinking it during the night had agreed amongst themselves that should I go next day they would take my life. He went off to his hut, left his musket and brought me a stick of sugar-cane and two green cocoanuts. When on my way there the next Lord's day, heard that a French man-of-war had brought the priests. This was bad news. On arriving at the village found a number seated about one of the cava houses. Sat down near them. After a few friendly words, and with my hymn book in my hand I was just commencing service when quite unobserved a native come up behind me, and with his fist dealt me a blow on the back of my head, and then with his tomahawk over me said, "get away or I shall take your head off." In less time than it takes to tell it, two friendly ones sprang forward to protect me. One of them seized the tomahawk, and the other put his arms round me, and urged me to leave at once.

Seeing how excited some of them were, and that several whom I knew to be very hostile were coming, I thought it would be reckless to remain, and so after in vain attempting to speak to him, I went back to the boat and returned home, I tell you this that you may understand our circumstances, and realize how much we need your prayers. We left them for a time, but are now visiting them occasionally, I have no doubt, however, but with the prayers of the church, and the blessing of God, we shall ere long have the happiness of seeing them gathered into the fold of Christ. As stated in my report, we have lately gathered our first fruits from amongst them.

SANTO ESPIRITU.

REV. JOSEPH ANNAND writes under date Nov. 10, 1888, in good spirits. He states that ready-made clothes of the simplest possible style are very useful in the mission field. The Sabbath School gifts for teachers have covered expenses in that line; the main difficulty is to get teachers. Assistance was expected from Aneityum, but the suitable men are not to be found there now. Mr. Annand is doing his utmost to utilize native agency—making the best of such material as he has. But the difficulty of securing suitable men is very great—greater than the church at home can comprehend. In many cases real injury has been done to the work by the employing of unfit persons to work in connection with the mission. Hence the need of caution. Just now the work is very hopeful on several of the islands. On Ngnuna, where Mr. Milne laboured seven or eight years without the least encouragement, there are now 360 members in full communion. In 1888, he baptized 120 adults and 57 infants. With

Mr. Fraser on Epi the work is very hopeful. Mr. Annand regards Santo to-day as much more hopeful than Ngnuna was in 1873. The people are friendly, some attend the Sabbath services at the school. A Primer for the school has been printed at Sydney and is now in use. A nice bell for the school has been received by the last trip of the *Day-spring*. The ignorance of the people is so dense and their degradation so fearful that much patient toil will be required before "reaping time." The people are beyond conception indolent.—MR. ANNAND Adds: "One thing I long to see our church, and all the churches doing,—consecrating to God a regular proportion of their income, taking a tenth as the least required. When all the people do that we shall see prosperity in the Lord's work and prosperity in material interests, for God is faithful to His promises." Referring to the bounty of one friend who has undertaken for one year to pay the whole of Mr. Annand's salary, he says: "May the Lord accept the offer and reward the donor a hundred fold!" After thanking Sabbath Schools for their gifts, he intimates that no more aid to pay the teachers will be required for 1889.

Our Trinidad Mission.

SAN FERNANDO.

FROM the EIGHTEENTH REPORT of *Rev. Kenneth J. Grant*, we learn that the mission under his charge has 14 schools with 831 scholars on the roll, (628 boys and 203 girls.) The average attendance during the year 1888 being 547. If to these were added the children in schools recently opened, more particularly for Indian children, or taken over by the Government, the roll would be about 1,200, and the average attendance 750. The number of baptisms in the year were 156—adults 83, children 73. Communicants, 251. Marriages 19. The financial year closed with a debt of about \$410, which it is hoped will be worked off without asking for a special vote.

New School Houses.—(1) A neat and handsome building has been erected on Bien Venue estate, the property of Sir Charles Tennant, at a cost of about \$440. This serves both as a school-house and meeting-house in the midst of a large Indian community. (2) A Government school has also been opened at Mount Pleasant, about nine miles from San Fernando, and two of the young people connected with the mission are in charge of it. (3) On Golconda, the property of the Colonial Company, a house has been obtained for the use of the mission, free of charge, and a branch school opened. (4) Another has been opened on Corinth estate, owned by the same company. Bonaventure school-house has been

put in thorough repair, and the San Fernando house has been painted and enlarged—having now two spacious rooms, each 40 x 21 feet, the one being occupied by Miss Copeland and her assistants, the other by Mr. Corsbie and his assistants. They are also used for Sabbath-school work.

While school-work has received due attention, Mr. Grant has sought personally, and through agents, to make known the truth, and there have been encouraging signs of progress in that direction. He says:—"Our helpers are from different castes. In the year we have had six Brahmins preaching the word, two Kshatriyas, two Kayaths, two quondam Mohammedans and some of other castes. All of these within a reasonable radius came up every Saturday, and reported the visits made to families, the meetings held, objections urged and how met, marks of interest &c. &c. This part of the work is in the hands of my assistant the Rev. Lal Behari, who is so well qualified to counsel the less experienced. Then Bible instruction follows. Helpers at remote stations come up monthly to report. The messenger everywhere finds some one to receive him kindly and to listen to his messages. In a few cases, the complete scriptures in three vols., have been purchased by those not professing Christianity, and in several instances the New Testament. In this district alone, nearly one thousand new immigrants are settled annually. This accession to our numbers, with the increase of readers and inquirers, calls for more labourers. To get the requisite number of qualified guides is one of our great difficulties. Provision should be made for the better training of native agents; and we would very respectfully express the hope that this matter, so essential to the prosperity of the mission, is engaging the serious attention of the Board.

A few weeks ago, one of our young men died after a short illness. He cultivated a plot of hired land, and lived alone. After his death, his friend Lal Behari, in arranging his little effects, found a letter addressed to his father, telling of Jesus and how salvation was to be found, and urged him to seek a missionary that the whole family might learn the way of life. This letter had been written just before he was laid down, and proved to be his last message. It was forwarded with additions. Another convert who died a short time ago, showed a simplicity of faith, a firmness, and a consecration quite surprising.

OUR SABBATH SCHOOL work goes steadily forward, and we feel confident that the year closing has been fruitful in good results. The Westminster teacher constitutes our chief aid in the study of the International Lessons; our magnificent map in memoriam of Miss Archibald is valuable; a good library, though small, furnishes reading matter; and a Penny Savings Bank, started four months ago, has now about 150 depositors weekly. The young men

and women anxious to become acquainted with music, engaged a teacher who has given instruction three evenings weekly, and the progress has been good, and aided by Miss Copeland's superior voice, our church music is very creditable. We have seen the congregation maintain its wonted liberality. Without any pressure, the Sabbath collections have been steady. From the native church for the year, we have received \$1,283.72 cents. Sabbath-School teachers and others have arranged to provide a Christmas treat for 400 children. The gift of \$12.50 from the Ladies' Society Halifax, will provide for children at the remote stations. I am just now in receipt of \$42.00 from four members of the church, towards the building fund. In anticipation of Mr. Ragbar being appointed to Oropouche, the congregation passed a resolution to relinquish all claims on the funds of the three stations in that district, and guaranteed, as before, one half of my salary. The list of donations from Canada, on which we always count, in our estimates, is not shorter than in former years. It includes gifts from Miss Stark and her friends, Toronto; Erskine Church S.S., Toronto. "In memory of Fanny and Evey"; Mrs. Johnson, Chipman, N.B.; Chipman Friend, per Mrs. Briggs; The Mission Band, MacKenzies Corner, Richmond, N.B.; on two occasions, Ladies of St. Andrew's Church, St. John's Newfd. The Women's Missionary Society, Pictou, N.S.; also mission goods per Mrs. K. MacKay, Richmond; per Miss Fairbanks, Halifax; per Miss C. Copeland, Pictou; per Miss MacKay, from Port Elgin, and other Stations of Rev. J. G. MacKay's congregation. Neither have our early and constant friends, the proprietors, failed. The annual donations of Messrs. Cumming, Lamont, The Colonial Company, and Tenants remain as in former years; and in courtesies and encouragements from attorneys, managers and others, we receive aid, to which we can attach no financial value, but which counts in our work."

San Fernando, Trinidad. December, 1888.

PRINCESTOWN:—In his second annual report, our missionary, Rev. W. L. Macrae, gives an encouraging account of his work. Although there is a very strong prejudice in the minds of both Hindus and Mohammedans against Christianity, many listen attentively to the Word. The great need is more efficient labourers. Mention is made of Mr. Soudeen's faithful labours and sound judgment, which are highly appreciated by all who know him. Mahindebeg, another faithful man, does good work in the Lengua quarter; his wife also devotes part of her time to work among the women. John Gobin, who has been a school teacher since Mr. Morton's time, has been labouring as a catechist latterly at Piparo, assisted by Padonth, an earnest man, who was ordained as an elder in that quarter, and by the other elders, David Mahabil and James

Toolsu. The Sabbath-Schools at Princetown and Iere, in which Mrs. Macrae and Miss Semple take so much interest, are making encouraging progress. All the day-schools have done fairly well. In eight of them there are 451 on the roll, with an average attendance of 305. The baptisms during the year were 38—6 infants and 32 adults; marriages, 12. Grateful acknowledgement is made of various donations to the mission, including \$50 from Rev. C. Ragbir, a box of clothing from the ladies of Knox Church, Pictou, with other gifts from friends in Canada and in Trinidad.

Formosa.

REV. DR. G. L. MACKAY—TO CONVENER.

I AM indeed glad to know that our Church in Canada is going to begin work amongst the Chinese in British Columbia. I was telling a Mandarin so the other day. You will need men of great tact, humility and faith. What noble work for young men fresh from your colleges, or fresh from actual work amongst English speaking communities. Patience, patience will be needed. Must begin with the A.B.C. I follow all the advances made and work done in my dear native Canada. The work amongst the poor aborigines in that land is great and good, and the tremendous work under the superintendence of Dr. James Roberston, &c., I am amazed that men don't pour into that vast field to bring in the strangers from afar, and build up the Church of our fathers ere it be too late. Ten years of determined work there, *now*, will bring forth glorious fruit in the future. I am glad there is a college in Winnipeg to gather in young men from regions around.

And the work amongst the French in Quebec Province. O what need for men to turn round and be on Zion's Walls there, lest with the rush westwards the noble men there at work be forgotten, and the superstitions of Popery undermine our great Protestant faith. I rejoice to see that heroic and brave defender of our faith, Father Chiniquy, still unfurling the blood-stained banner. God bless Chiniquy! One Lord, one faith, one Captain—one home in heaven. We need here below to be world-wide in our sympathies and prayers. We need at this present hour to *unite* our forces and not scatter them. Zeal is a glorious thing if *well directed*, if not, it is simply wasting energies, in the end accomplishing little. Our work is prosperous and prospering. I am thankful to say that Rev. John Jamieson, who came here with home notions, absurd ideas of work amongst the heathen, and who for four years was trying to prepare himself to do the impossible, instead of doing every day duties, which he was quite capable of doing, has passed through a season of anxiety, &c., and now

has his eyes opened as never before, and is earnestly endeavouring to do all in his power to aid us from day to day. There is plenty for him to do just according to his own ability. No one here ever wished any more, and, that he is waked up now we look forward to him being a true fellow-labourer and helpful to us in a hundred ways. We do not ask for more Foreign labourers. Why, before long a dozen trained young men will be ready to go into the field; five of them can be supported for \$500. One for \$100, and ten for \$1,000.

It is sheer nonsense to think China will ever be Christianized without a trained native ministry—natives must win the day in North Formosa and all the vast empire for Jesus. G. L. M.

The Presbyterian Record.

MONTREAL: APRIL, 1889.

JAMES CROIL,
ROBERT MURRAY, } Editors.

Price: 25 cts. per annum, in Parcels to one address. Single copies, 50 cts. per annum.

PAYMENT IN ADVANCE.

ARTICLES intended for insertion should be sent to the Office of Publication by the *fifth* of the month at latest.

Remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 415 Post Office, Montreal.

THE GENERAL ASSEMBLY is appointed to meet in St. Andrew's Church, Toronto, on the 12th of June next. The books of all the Treasurers of the Church will be closed for the current ecclesiastical year, on the 30th of April; all remittances, therefore, intended to be included in this year's returns, should be forwarded without loss of time. The dates of the Synod Meetings are given below. It is important that Rolls of Presbyteries, reports of standing committees and all other papers for the Synods should be sent forward early.

FRENCH EVANGELIZATION.

At this date the ordinary fund is in debt to the extent of \$6,000 and the fund for the enlargement of the Pointe-aux-Trembles Schools upwards of \$5,000. At present, there are nineteen French-speaking students in college,

willing to devote themselves to mission work this summer, but unless funds are forthcoming, prior to the end of April, the Board will not be in a position to avail itself of the services of the whole of these, and fields anxious for laborers will be left entirely destitute. There is no better way of counteracting the aggressive efforts of the Jesuits than by scattering broadcast the Word of God, and by training the young in our Mission Schools in the principles of the Bible.

A large number of congregations have thus far sent no contribution for the current ecclesiastical year. It is earnestly hoped that every one of these will do so prior to the first of May, when the year closes. From the friends of the mission, special contributions are solicited to enable the Board to end the year free from debt, and to employ all the missionaries whose services are now available. Contributions should be sent direct to the Treasurer, *Rev. R. H. Warden, D.D.*, 198 St. James Street, Montreal.

Literature.

MINUTES AND PROCEEDINGS OF THE FOURTH GENERAL COUNCIL OF THE ALLIANCE OF THE REFORMED CHURCHES HOLDING THE PRESBYTERIAN SYSTEM, London, 1888; Edited by William G. Blaikie, D. D., LL.D., pp. 716: Price, \$1.75.—Although somewhat late in making its appearance, the intrinsic excellence of the book, the care bestowed upon it by the editor, and its fine typography, make ample amends for the delay. The papers and discussions on "Intellectual Tendencies of the Age," on "Social and Commercial Life," and kindred subjects, evince much logical acumen and scholarship; but it is in dealing with such questions as "Organized Christian Work," "The Church's Duty to the Young," "Co-operation in Foreign Missions," "Woman's Work," and in the addresses of Foreign Missionaries, that the interest of the volume culminates. On these subjects it is specially valuable as a work of reference. The Appendix, which occupies 316 pages, contains, among other reports, a very full and valuable *resumé* of Statistics, from which we gather that the Presbyterian Churches of the world now number 4,000,000 communicants, representing a total constituency of some 20,000,000 persons, and that 60,000 communicants have been reclaimed from heathenism as the result of the labours of our missionaries, of whom 500 are ordained ministers. There are also some very interesting "Notes on the Missions," giving an account of the rise and progress of evangelistic and missionary work in many countries.

Through W. FOSTER BROWN & Co., (*Successors to Dawson Bros, Montreal*) we have received the following new works, published by G. P. Putnam's Sons, New York: "Three Greek Children," by *Rev. Alfred Church*, Professor of

Latin in University College; a story of "Home in Old Time," with choice illustrations, \$1.25; "Business," by James Platt, containing excellent advice for young men, 75 cents; and "American Literature"—1607-1885, by Charles F. Richardson, pp. 456, price, \$3.00.

SONGS OF PRAISE, edited by Lewis Ward Mudge, of Princeton; *A. S. Barnes & Co., New York*, has 503 hymns, with tunes, all of a high order of merit, price, 75 cents. The same thoroughness of editing, which is a marked feature of the "Carmina Sanctorum," characterizes this collection.

We have also two very able SERMONS, one on "Pharisaism," by *Rev. Thomas Macadam*, of Strathroy; the other by *Rev. Dr. Cochrane*, of Brantford, on "The Jews, their Conversion and Restoration," which we heartily commend to the perusal of all who take an interest in God's ancient and chosen people.

Official Notice.

PRESBYTERY MEETINGS.

Whitby, Whitby, 16 April, 10 30 a.m.
Lan & Renfrew, Carleton Place, 28 May.
Lindsay 28 May, 11 a.m.
Toronto, St. Andrew's Ch., 2 April, 10 a.m.
Winnipeg, Knox Church, 7 May, 7.30 p.m.
Ottawa, St. And. Church, 7 May, 10 a.m.
Pictou, New Glasgow, 7 May, 9.30 a.m.
Sarnia, St. Andrews Ch., 9 July, 2.30 p.m.
Bruce, Chesley, 9 July, 1 p.m.
Stratford, Knox Ch., 13 May, 7.30 p.m.

MEETINGS OF SYNODS.

Montreal & Ottawa, Quebec, 16th April, 8 p.m.
Toronto & Kingston, Bowmanville, 14th May, 7.30 p.m.
Hamilton & London, Brantford, 8th April, 7.30 p.m.
Manitoba & North-West, Winnipeg, 14th May, 7.30 p.m.
All papers to be laid before the Synods should be sent to the respective clerks, not later than eight days before the meeting.

CONTRIBUTIONS to the MISSION to LUMBERMEN,
RECEIVED BY *Rev. Dr. Armstrong, Treasurer.*

Knox Church, Cornwall, \$10.00; Bobcaygeon, (Rev. J. R. Craigie) \$5.00; Zion Church, Carleton Place, \$15.00; St. Paul's Church, Montreal, \$25.00; Beachburg and Westmeath, \$6.00; Calvin Church, Pembroke, \$10.00; St. John's Church, Cornwall, \$8.00; St. John's Church, Almonte, \$10.00; Knox Church, Roxburgh \$5.25; A Friend, Paris, \$10.00; Erskine Church, Montreal, \$25.00; Beauharnois, F. Miss Society, \$5.00; St. Andrews Church, Ottawa, \$50.00.

Page for the Young.

BLESSED JESUS.

Blessed Jesus, meek and mild,
Thou wast once a little child,
A little child like me;
Thou did'st do thy Father's will,
Thou did'st strive to serve Him still,
I would be like Thee.

I *my* parents, too, would mind,
Ever truthful be, and kind,
As Thy Word has taught.
Never say an unkind word,
Never let my heart be stirred
By an angry thought.

DACE GOODELL.

Brooklyn, December 12, 1888.

WHITER THAN SNOW.

"Wash me and I shall be whiter than snow." It was the morning text on the wall-roll.

"How can anything be whiter than snow." asked Archie, as he looked out of the window on the freshly piled drifts. "How perfectly white it is!"

"You would scarcely imagine," said father, "That in the heart of each little flake there is impurity. Professor Tyndale tells us he went up in the Alps and put the snow-flakes of that high region under the microscope, and found bits of earth and iron, and even soot and smoke from the English factories in the apparently pure flakes of snow of those high and far-off regions."

"Why father!" was Archie's exclamation of astonishment. And thinking a moment, added, "We must be whiter than snow then, for we must have no spot or blemish. How can it ever be?"

"The blood of Jesus Christ cleanseth from all sin. Does He wash us in His blood, and leave any stain on the soul? No, we could not separate the impurity from a snow-flake, but He can cleanse our souls so that we shall be whiter than snow."

"Another thought came to me some time ago in studying that passage," said mother. "We read of Christ's transfiguration that when He put on for a few moments His robes of heavenly glory, His raiment became 'shining, exceeding white as snow'—whiter than snow. When redeemed from sin we are to become like him, 'changed into the same image from glory to glory.' So does not the expression 'whiter than snow' symbolize the likeness to Christ which we are to come into, and which will be perfected when we are 'found in Him without spot and blameless' in heaven?"

HOW TO BECOME HAPPY.

Many persons are forever thinking over

some new way of adding to their pleasures. They always look for chances for more "fun," more joy.

Once there there was a wealthy and powerful king, full of care and very unhappy. He heard of a man famed for his wisdom and piety, and found him in a cave on the borders of a wilderness.

"Holy man," said the king, "I came to learn how I may be happy."

Without making a reply, the wise man led the king over a rough path, till he brought him in front of a high rock, on the top of which an eagle had built her nest.

"Why has the eagle built her nest yonder?"

"Doubtless," answered the king, "that it may be out of danger."

"Then imitate the bird," said the wise man; "build thy home in Heaven, and thou shalt then have peace and happiness."

NEVER SWEAR.

1. It is mean. A boy of high moral standing would almost as soon steal a sheep as to swear.

2. It is vulgar—altogether too low for a decent boy.

3. It is cowardly—implying a fear of not being believed or obeyed.

4. It is ungentlemanly. A gentleman, according to the dictionary, is a genteel man—well-bred, refined. Such a man will no more swear than go into the street to throw mud with a chimney sweep.

5. It is indecent, offensive to delicacy, and extremely unfit for human ears.

6. It is foolish. "Want of decency is want of sense."

7. It is abusive—to the mind that conceives the oath, to the tongue which utters it, and to the person at whom it is aimed.

8. It is venomous, showing a boy's heart to be a nest of vipers; and every time he swears one of them sticks out its head.

9. It is contemptible, forfeiting the respect of all the wise and good.

FINISH WHAT YOU BEGIN.

My old great-grandmother Knox had a way of making her children finish their work. If they began a thing, they must complete it. If they undertook to build a cob-house, they must not leave it till it was done; and nothing of the work or play to which they set their hands would she allow them to abandon incomplete. I sometimes wish I had been trained in this way. How much of life is wasted in unfinished work! Many a man uses up his time in splendid beginnings. The labour devoted to commence ten things and leave them useless would finish five of them and make them profitable and useful. Finish your work. Life is brief; time is short. Stop beginning forty things, and go back and finish four.

Acknowledgments.

Received by Rev. Dr. Reid, Agent of the Church at Toronto. Office, 15 Toronto Street, Post Office Drawer 2607.

ASSEMBLY FUND.

Received to 5th Feb., 1889, \$1327.42; Quebec, Chalmers ch., 20.00; Abingdon, 2.00; Blackheath, 1.00; Hibbert, 10.00; Glenallan, 3.60; Moore Line, 2.00; Lindsay, 12.00; Kingston, Chalmers ch., 10.00; Parkhill, 1.50; Cantley and Portland, 2.00; Toronto, College St ch., 16.00; Georgina, &c., 3.00; Binbrook, 3.00; Saltfleet, 3.00; Woodville, Caledonia & Sands, 4.00; River John, 5.00; Linden, 4.00; Mahon, 2.50; Orwell, 3.00; New Mills, Charlo and Jacquet, 7.00; Vale Colliery and Sutherland River, 2.00; Montague, 1.00; Halifax Chalmers ch., 5.00; Little Glace Bay, 3.50; Bequest of late Rev P Clarke, 19.00; Great Village, 3.00; Truro, 1st ch., 4.00; Sussex, 2.00; Shubenacadie and Lower Stewiacke, 7.00; Elmsdale and Nine Mile River, 4.39; Leitch's Creek, 3.00; Glenelg, 3.00; Bedeque and Summerfield, 5.00; Finch, St Luke's, 4.35; Prices Corners, 1.00; Paris, River St ch., 5.00; London, King St ch., 3.85; Dundas, 10.00; South Nissouri, 1.50; North Westminster, 10.00; Thamesford, 5.00; Uxbridge, 5.00; Cannington, 4.25; East Ashfield, 2.00; Avonton and Carlingford, 4.00; Owen Sound, Divisions St ch., 12.00; Walton, 2.00; Barrie, 10.00; Mount Forest, 6.69; St Helen's, 3.00; Ratho, 3.00; Hastings, 3.82; Union ch., Goderich Tp., 2.00; Almonte St John's, 12.00; Hemmingford, 5.00; Shelburne, 3.00; Primrose, 2.00; North Gower and Wellington, 5.00; Cold Springs, 8.00; Mimosa, 2.00; Pictou, 6.00; Oakville, 7.00; Lakeport, 2.50; Morrisburg, 4.00; Port Colborne, 3.00; Thames Road, 6.50; Kirkton, 5.00; Churchill, 5.00; Iroquois, 4.00; Alma, 2.33; Nichol, 2.00; Nelson, 2.50; Grafton, 4.00; Colborne, 4.55; E Hawkesbury, 2.00; Ste Therese de Blainville, 5.00; Fingal, 10.00; Lobo, 1.00; Martintown, St Andrew's, 6.00; Leaskdale, 3.00; Zephyr, 2.00; North Bruce and Saugeen, 5.00; Baltimore, 5.00; Vernonville, 2.00; Dalhousie Mills and Cote St George, 5.00; Elgin, 5.00; Waddington, 8.00; Lachute, Henry's ch., 6.35; Bethesda, 1.00; Hampden, 2.00; Ridgetown, 2.00; Amherst Island, 2.00; Melbourne, Guthrie ch., 4.50; Monkton, 2.90; Woodstock, Chalmers ch Miss Asso, 8.00; Richmond Hill, 3.35; Thornhill, 3.00; Alliston, 4.00; Vaughan, St Andrew's & Fisherville, 5.00; Bolton, 5.00.—Total \$1805.85.

HOME MISSION FUND.

Received to 5th Feb. \$22,162.67
Bethesda 5.00
Abingdon 4.00
Blackheath 7.00
Toronto, W ch SS class 16 & 33 2.85
Hibbert 40.00
Glenallan 14.00
Wardsville 6.00
Morrisburg 35.00
Lindsay 80.00
Kingston, Chalmers ch. 26.00
Kingston, Chalmers ch SS... 22.35
Woodville SS 25.00
Eldon 18.00

Parkhill	14.50	Glen Sandfield	11.00
Nassagaweya	20.00	Bowmanville, St Paul's SS..	31.25
St Catherine's 1st ch	30.00	Toronto, East ch SS	70.00
St Catherine's 1st ch SS	50.00	Vancouver, St Andrews	35.00
Ballinafad	9.50	Cruikshank	3.00
Cantley and Portland	12.00	Cold Springs	75.00
Lunenburg	2.00	Rev Dr Smith, Chefoo	25.00
Guelph, Chalmers ch	85.00	Moore, Burns ch	41.82
Oneida	20.00	Moore, Burns ch SS	30.18
A Friend to Missions	100.00	Victoria	6.00
Toronto, College St ch	123.00	Dundas	2.00
Georgina, &c.	35.00	Mimosa	6.00
Centre Bruce	8.50	J's. Wightman, Sr, Belgrave	2.00
Binbrook	29.00	Dundee	30.00
Saltfleet	20.00	Pictou	33.00
Mooretown .....	.50	Markham, St John's	8.25
Warsaw	4.00	Oakville	10.00
St George N B SS, N W	6.15	Milverton	20.00
Mem of LM & B's Clifton, NW	1.00	Lakeport	3.00
W M S, Tatamagouche, N W	10.00	Ailsa Craig SS	7.50
Halifax, Chalmers ch SS, NW	20.00	Toronto, Erskine ch	70.00
Truro, 1st ch, N W	16.00	Thames Road	36.50
Amicus	10.00	Kirkton	29.50
Finch, St Luke's	2.00	Fullarton	8.73
Brook	5.00	Avonbank	7.46
Newmarket SS	15.00	Minniski Field	7.00
Prices Corners	7.00	Dunbar	18.00
Paris, River St ch	45.00	Churchill	30.00
Seaforth, 1st ch	22.02	Iroquois	15.00
Blue Lake SS	5.00	Tottenham	20.00
Harriston, Knox ch	20.00	Glasgow Free ch Col Miss	
London, King St ch	20.00	Society Scotland	1900.16
Beulah	17.50	Harwich	10.00
Bird Tail Reserve (Indians) ..	7.50	Hamilton, St John's	30.00
Toronto, Old St Andrew's	425.00	Eramosa, 1st ch, north west..	19.26
Dundas	128.00	Alma	15.00
South Nissouri	16.50	Nichol	5.00
Dunbar	14.00	Norwood	55.00
North Westminster	175.00	Nelson	4.00
North Westminster SS	25.00	Grafton	16.00
Bothwell	2.00	Colborne	15.00
Thamesford	86.00	East Hawkesbury	9.00
Hamilton, Knox ch	250.00	Wolseley Mission	16.80
Beaverton	1.00	Ottawa, St Paul's	69.20
Wellandport	3.80	Ottawa, St Paul's SS	29.25
Galt, Knox ch	370.00	Lyn	10.00
Uxbridge	80.00	Burford	6.50
Cannington	30.00	Arkona	1.20
East Ashfield	12.00	West Adelaide SS	1.81
New Edinburgh	18.00	South Kinloss	14.00
Avonton and Carlingford	92.00	Fingal	90.00
Owen Sound, Divisions St ch	81.00	Toronto, St Andrews	36.00
Thedford	7.77	Kingston, Cooke's ch	40.00
Walton	28.00	Salem	7.00
Angers	2.00	Lobo	7.00
Lynden	10.00	Martintown, St Andrews	34.00
Toronto, St James square ch.	1035.00	Martintown, St Andrew and	
Barrie	61.35	Burns ch	5.75
Mount Forest	46.05	North Bruce and Saugeen	39.00
Rothsay	14.00	Baltimore	70.00
Grimsby	20.75	Vernonville	12.00
Muir's Settlement	4.70	Russelltown and Covey Hill.	27.00
St Helens	16.00	Orms town	100.00
Cornwall, St John's	10.00	Montreal Am Presby Ch SS..	25.00
Sydenham, Knox ch	7.00	Montreal, Erskine ch	600.00
Bethany	3.00	Montreal, Taylor ch	5.00
Parry Sound	2.15	Montreal, Taylor ch SS	10.00
A Friend, Roseberry	10.00	Montreal, Wom M So, N.W.	15.00
Ratho	21.00	Dalhousie Mills & Cote St	
Hastings	15.74	George	22.00
Port Perry	26.30	Hampden	20.00
Listowel	10.00	Elgin	20.00
Scarboro', Knox ch	36.50	Grande Friere	10.00
Big Bay	16.25	Bethesda	8.00
Charles Lake	7.50	Black's Corners	6.00
Oak River	3.00	North Nissouri	7.65
Antlers	8.00	Middleville and Dalhousie..	8.09
North Bay	25.75	Montreal, Stanley St ch	50.00
St Catherine's, Knox ch	100.00	Glencoe	35.00
Almonte, St John's	150.00	Ridgetown	38.00
Doon SS	1.50	Amherst Island	8.00
Toronto, St James sq ch SS..	190.00	Gordonville	4.20
St Mary's 1st ch	48.73	Rodney	11.00
Keen SS	20.00	Woodstock, Chalmers ch Mis	
Shelburne	14.00	Association	100.00
Primrose	13.00	Richmond Hill	30.60
East Oxford	5.00	Thornhill	15.00
Bishop's Mills	5.00	Aurora SS	20.00
North Gower and Wellington	20.00	Alliston	23.00

Vaughan, St Andrew and Fisherville.....	25.00
Vaughan Knox.....	60.00
Bolton.....	80.00
Dunwich, Duff ch.....	50.00
Glenboro' Field.....	5.00
Unionville.....	10.00

\$31,685.99

STIPEND AUGMENTATION FUND.

Received to 5th February..\$10,906.34

Huron.....	5.29
Abingdon.....	5.00
Blackheath.....	11.00
Hibbert.....	21.00
Glenallan.....	7.00
Wardsville.....	6.00
Moore Line.....	5.50
Morrisburg.....	25.00
Lindsay.....	49.75
Eldon.....	10.00
Parkhill.....	11.25
Nassagaweya.....	8.00
St Catharines, 1st ch.....	70.00
Kingston, Chalmers ch.....	2.00
Brussels, Knox ch.....	17.00
St. Ann's.....	7.00
Cantley and Portland.....	8.00
Avonmore.....	2.00
Guelph, Chalmers ch.....	56.00
Smithville.....	8.00
Parry Sound SS.....	2.00
Toronto College St. ch.....	125.00
Warsaw.....	8.00
Ingersoll, Knox ch.....	25.00
Fergus, St Andrew's.....	30.00
Price's Corners.....	2.00
Paris, River St ch.....	20.00
Edmonton.....	20.00
Seaforth, 1st ch.....	3.28
Aylmer.....	8.30
London, King St ch.....	7.60
Beulah.....	5.00
Bird Tail Reserve (Indians)..	5.00
Chiselhurst.....	2.70
Dundas.....	75.00
Dunbar.....	2.53
North Westminster.....	100.00
Bothwell.....	2.00
Thamesford.....	35.00
Hanover.....	2.00
Hampstead.....	3.51
Hamilton, Knox ch.....	75.00
Caledonia.....	41.00
Carleton Place, St. Andrew's and Franktown.....	30.00
Galt, Knox ch.....	30.00
Uxbridge.....	60.00
Cannington.....	25.00
East Ashfield.....	2.00
Avonton and Carlingford....	40.00
Owen Sound, Division St ch..	50.00
Ayr, Knox ch.....	52.05
South Luther.....	9.00
Unionville.....	5.26
Walton.....	16.00
Angus.....	2.00
Lynden.....	5.00
Toronto, St James sq ch.....	794.00
Barrie.....	40.00
Mount Forest.....	29.75
Grimsby.....	6.00
St Helen's.....	5.00
Cornwall, St John's.....	80.00
Sydenham, Knox ch.....	15.00
Bethany.....	10.00
Hastings.....	10.00
Port Perry.....	15.00
Listowel.....	14.00
Windsor Mills.....	12.50
Scarboro', Knox ch.....	52.00
Big Bay.....	8.25
Lake Charles.....	4.00
Antlers.....	2.00
St Catharines, Knox ch.....	89.00
Almonte, St John's.....	110.00
Shelburne.....	7.00
Primrose.....	5.00

East Oxford.....	10.00
Bishop's Mills.....	10.00
North Gower and Wellington	30.00
Glen Sandfield.....	7.00
Roxborough, Knox ch.....	10.00
Vancouver, St Andrew's.....	14.00
West Selkirk.....	10.00
East Selkirk.....	4.00
Little Britain.....	6.00
Cold Springs.....	40.00
Mimosa.....	2.00
J Wightman, sen., Belgrave..	1.00
Dundee.....	10.00
Pictou.....	34.00
Brooklin.....	13.00
Oakville.....	15.00
Milverton.....	18.00
Lockeport.....	3.00
Thames Road.....	28.00
Kirkton.....	15.00
Neepawa.....	20.00
Churchill.....	15.00
Iroquois.....	20.00
Harwich.....	25.00
Gravel Hill and Apple Hill..	6.00
Alma.....	7.00
Nichol.....	3.50
Norwood.....	20.00
Nelson.....	4.00
Millbank.....	1.00
Grafton.....	14.00
Colborne.....	10.00
E Hawkesbury.....	13.00
Wolseley Mission.....	4.20
Lyn.....	12.50
Caintown.....	15.50
Burford.....	4.00
Arkona.....	2.00
West Adelaide.....	4.00
King-ton, Cooke's ch.....	60.00
Storrington, Pittsburgh and Glenburnie.....	10.00
Lobo.....	3.00
Ottawa, Bank St.....	102.50
Port Colborne.....	10.00
Cedarville and Esplin.....	25.00
North Bruce and Saugeen....	17.00
Baltimore.....	20.00
Vernonville.....	12.00
Orms town.....	75.00
Montreal, Erskine.....	800.00
Dalhousie Mills & Cote St G..	25.00
Hampden.....	20.00
Sawyer ville.....	10.00
Quebec, French ch.....	5.00
Castleford, Stewartville, &c.	20.00
Bethesda.....	4.00
Middleville and Dalhousie....	5.00
Glencoe.....	30.00
Ridgetown.....	16.00
Amherst Island.....	20.00
Rodney.....	6.00
Woodstock, Chalmers ch M S	10.00
Richmond Hill.....	15.00
Thornhill.....	10.00
Alliston.....	9.00
Vaughan, St Andrew's and Fisherville.....	20.00
Dunwich, Duff ch.....	5.00
Moore, Burn's ch.....	7.38
Glenboro Field.....	16.25

\$15,376.29

FOREIGN MISSION FUND.

Received to 5th February..\$27,309.79

Abingdon.....	3.00
Blackheath.....	1.00
Toronto, W ch SS class 28 & 33	3.51
Hibbert.....	46.00
Glenallan.....	17.00
Clinton, Willis ch SS.....	30.00
Morrisburg.....	25.00
Lindsay.....	120.00
Eldon.....	22.00
Parkhill.....	9.90
Nassagaweya.....	18.00
St Catharines 1st ch.....	10.00
St Catharines 1st ch SS.....	40.00

Kingston, Chalmers ch.....	149.00
Ballinafad.....	9.50
St Ann's.....	2.00
Cantley and Portland.....	7.00
Guelph, Chalmers ch.....	80.00
Toronto, College St ch.....	80.00
Binbrook.....	19.00
Saltfleet.....	18.00
Ingersoll, Knox ch.....	49.20
Member of LM & BS, Clifton	1.00
WFMS St James, Charl'town	40.00
Busy Bee St James, ".....	25.00
St John St Andrew's ch.....	24.00
A Friend, L'Original.....	25.06
Amicus.....	20.00
Brock.....	5.00
Paris, River St ch.....	16.00
Seaforth, 1st ch Bible-class..	25.00
Seaforth.....	2.60
Beulah.....	5.50
Bird Tail Reserve (Indians)..	7.50
Toronto, Old St Andrew's....	125.75
Dundas.....	16.86
South Nissouri.....	12.75
Norval and Equesing.....	50.00
Dunbar.....	8.75
North Westminster.....	144.00
North Westminster SS.....	50.00
Thamesford.....	42.00
Hanover.....	2.00
Hamilton, Knox ch.....	200.00
Deer Park.....	5.00
Beaverton.....	31.40
Carleton Place, St Andrew's Franktown.....	15.00
Galt, Knox ch.....	300.00
Cannington.....	35.00
East Ashfield.....	4.00
Toronto, St James sq ch.....	92.75
New Edinburgh.....	8.00
Avonton and Carlingford....	38.00
Owen Sound, Division St ch..	60.00
Five boys in Knox ch, St Mary's SS.....	3.00
Walton.....	43.00
Hills Green.....	4.00
Lynden.....	10.00
Oneida and Hagersville.....	30.00
Toronto, St James sq ch.....	533.51
Barrie.....	30.00
Mount Forest.....	63.91
Grimsby.....	20.75
Muir's Settlement.....	4.70
Cornwall, St John's.....	70.00
St Helen's.....	12.00
Mrs H B Gordon, Toronto....	100.00
Bethany.....	2.00
Parry Sound.....	2.45
A Friend, Roseberry.....	10.00
Rose Cameron, Petrolea.....	1.00
Ratho.....	21.00
Hastings.....	10.04
Listowel.....	10.00
Windsor Mills.....	7.25
St Catharines, Knox ch.....	25.00
Doon SS.....	1.50
Toronto, St James sq SS.....	92.61
A Friend in Faith.....	2.00
St Mary's 1st ch.....	48.73
Castleford SS.....	7.00
Kippen.....	11.10
Kippen SS.....	12.50
Shelburne.....	50.00
Primrose.....	10.00
East Oxford.....	10.00
North Gower and Wellington	10.00
Glen Sandfield.....	5.00
Roxborough, Knox ch.....	35.00
Beachburg.....	50.00
Bowmanville, St Paul's SS..	68.25
Toronto, East ch SS.....	87.15
Oneida.....	24.00
Cruikshank.....	3.00
Cold Springs.....	100.00
Rev Dr Smith, Chefoo.....	25.00
Rev W K Shearer.....	10.00
Mimosa.....	6.00
J Wightman, sen., Belgrave..	2.00

Dundee.....	22.00
Pictou.....	16.00
Friend, per W T M S Huron.	100.00
Russel S School.....	15.70
Oakville.....	28.00
Milverton.....	24.00
Lakeport.....	3.00
Lucknow Miss Band.....	6.50
Lucknow Miss McMurchy Class SS.....	4.00
Ailsa Craig SS.....	7.50
Toronto, Erskine ch.....	101.00
Thames Road.....	40.00
Thames Road SS.....	37.00
Kirkton.....	30.60
Greenbank SS.....	7.00
Churchill.....	20.00
Iroquois.....	15.00
Tottenham.....	6.00
Hamilton St John's.....	20.00
Alma.....	9.00
Nichol.....	3.00
Norwood.....	45.00
Grafton.....	25.75
Colborne.....	20.00
E Hawkesbury.....	5.00
Ottawa, St Paul's.....	89.75
Ottawa, St Paul's SS.....	35.97
Moose Jaw.....	2.00
Lyn.....	9.50
Arkona.....	2.00
West Adelaide.....	5.00
West Adelaide SS.....	1.81
South Kinloss.....	10.00
Fingal.....	60.60
Toronto, St Andrew's.....	25.00
Friend, Dufferin.....	5.00
Kingston, Cooke's ch.....	30.00
Chalmers ch Miss Association.....	70.00
Lobo.....	10.00
Latona.....	13.00
Toronto, Old St Andrew's SS.....	50.00
North Bruce and Saugeen... ..	39.00
Baltimore.....	40.00
Vernonville.....	14.00
Russeltown & Covey Hill....	20.00
Orms town.....	101.00
Montreal, Erskine ch.....	700.00
Montreal, Taylor ch.....	5.00
Montreal, Wom Miss Soc....	10.00
Dalhousie Mills & Cote St G.....	25.00
Hampden.....	5.00
Elgin.....	15.00
Howick, Miss Mackerracher's Class SS.....	5.00
Bethesda.....	10.00
North Nissouri.....	7.00
Montreal, Stanley St ch.....	40.00
Glencoe.....	15.00
Amherst Island.....	6.00
Glengarry Sab School Asso... ..	120.00
Gordonville.....	1.00
Rodney.....	12.00
Richmond Hill.....	25.00
Thornhill.....	15.00
Lancaster, Knox ch.....	42.00
Aurora SS.....	10.00
Alliston.....	25.00
Vaughan, St Andrew's and Fisherville.....	20.00
Aurora.....	15.00
Vaughan, Knox ch.....	66.00
Bolton.....	35.00
Dunwich, Duff ch.....	32.00
Unionville.....	10.00

\$33,632 69

Corrections in March Record.—
Foreign Missions—Kintyre \$10 should
be \$18; Home Missions—Guelph,
Knox ch \$30.50 should be \$39.50.

KNOX COLLEGE FUND.

Moorefield, \$4.50; Hibbert, 40.00;
Glenallan, 5.00; Lindsay, 10.00; St
Catherines 1st ch, 15.00; Cantley and
Portland, 7.00; Toronto, College St
ch, 32.00; Georgina, &c., 10.00;

Brampton, 25.00; Binbrook, 3.00;
Saltfleet, 3.00; Guelph, Chalmers ch,
60.00; Toronto, Old St An'ws, 1.50;
Prices Corners, 2.00; Seaforth 1st ch,
6.98; Paris, River St ch, 15.00;
Dundas, 56.00; South Nissouri, 2.00;
Thamesford, 28.00; Hanover, 1.00;
Hamilton, Knox ch, 40.00; Caledonia,
8.00; Cannington, 10.00; East Ash-
field, 2.00; Culloden, 6.00; Walton,
9.00; Lynden, 5.00; Toronto, St
James Square ch, 400.00; Uxbridge,
20.00; Galt, Knox ch, 100.00; Farrie,
20.00; Mount Forest, 10.00; Grimsby,
13.00; St Helen's, 13; Muir's Settle-
ment, 4.00; Sydenham, Knox ch,
4.00; Parry Sound, 1.00; Owen
Sound, Division St ch, 25.00; Listowel,
15.00; Avonton and Carlingford,
10.00; St Catherines, Knox ch, 38.00;
Hastings, 7.54; St Mary's 1st ch,
18.00; Shelburne, 7.00; Primrose,
5.00; Toronto, E ch SS, 10.00; Ratho,
10.00; Cold Springs, 25.00; Mimosa,
4.00; J Wightman, sen., Belgrave, 1.00;
Port Perry, 12.00; Oakville, 20.00;
Milverton, 3.00; Lakeport, 3.00;
Toronto, Erskine ch, 100.00; Thames
Road, 20.00; Kirkton, 8.50; Churchill,
20.00; Hamilton, St John's, 11.00;
Alma, 7.00; Nichol, 3.00; Nelson,
4.00; Grafton, 5.00; Colborne, 15.00;
West Toronto Junction, 5.00; Arkona,
1.00; West Adelaide, 2.00; Fingal,
25.00; Lobo, 2.00; Latona, 10.35;
North Bruce and Saugeen, 8.00;
Baltimore, 15.00; Bethesda, 2.00;
Glencoe, 5.00; Lyn, 4.00; Woodstock
Chalmers ch Miss Association, 20.00;
Richmond Hill, 10.00; Thornhill,
8.00; Alliston, 10.00; Vaughan,
Knox ch, 25.00; Bolton, 20.00;
Unionville, 6.25.

QUEEN'S COLLEGE FUND.

Lindsay, \$10.00; Brampton, 25.00;
Binbrook, 3.00; Saltfleet, 3.00;
Toronto, Old St Andrew's, 150.00;
Brock, 5.00; Dundas, 25.00; Rev Dr
Smith, Chefoo, 10.00; Milverton,
3.00; West Toronto Junction, 5.00;
Middleville and Dalhousie, 4.00;
Glencoe, 5.00; Lyn, 3.00.

MONTREAL COLLEGE FUND.

Binbrook, \$3.00; Saltfleet, 3.00;
Glen Sandfield, 3.00; Milverton, 4.00;
Iroquois, 10.00; Lyn, 3.00.

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th Feb., \$4036.25;
Wm. Chaplin, St Catherines, 100.00;
F. A. Campbell, Shelbourne, 16.00;
Teeswater, 70.00; Peterborough, 69.00;
Binbrook, 35.50; Saltfleet, 18.50;
Cannington, 15.00; Windsor, 185.00;
John Pratt, Heathcote, 3.00; Listowel,
84.50; Wingham, 10.00; John
Sanderson, Wroxeter, 10.00; Ford-
wich and Gorrie, 9.00; Alma, 6.00;
Fergus, 33.33; J Campbell, Millbank,
5.00; Harriston, Guthrie ch, 45.00;
Harriston, Knox ch, 8.00; Mt Forest,
61.00; Durham, 27.00; Carlisle,
123.00; Granton, 12.00; W Dunbar,
Nissouri, 2.00; Alex Boyd, Port
Elgin, 2.00; R Calder, Beaverton,
5.00; Rev G C Paterson, Beaverton,
20.00; Chiselhurst, 3.00; J E Hodg-
son, Toronto, 25.00; Leith, 54.00;
Andrew Tossach, Almonte, 5.00;
Burgoyne, 31.50; Matt. Catier's, Mt
Pleasant, 2.00; Ephrasia and Hol-
land, 27.00; J Cruickshank, W
Williams, 4.00; George Barrie, Galt,

30.00; Hills Green, 9.00; Latona, 9.00;
Brampton, 74.00; Rev D McGillivray,
Honan, 5.00; Annan, 44.00; Milver-
ton, 29.00; Chalmers ch, Chatham
Tp., 18.00; Primrose, 50.50; Thomas
Mitchell, Toronto, 2.00; Holstein,
16.50; Glencoe, 125.00.—Total \$5580.58.

MANITOBA COLLEGE FUND.

Received to 5th Feb., \$1961.37;
Hibbert, 10.00; Glenallan, 3.40;
Morrisburg, 5.00; Lindsay, 20.00;
Woodville, 7.34; St Catherines 1st
ch, 14.00; St Catherines 1st ch SS,
16.00; Brussels, Knox ch, 7.00;
Guelph, Chalmers ch, 30.00; Toronto,
College St ch, 18.00; Brampton,
20.00; Binbrook, 3.00; Saltfleet, 3.00;
Amos, 13.20; Buelah, 7.00; Bird
Tail Reserve (Indians), 5.00; Dundas,
10.00; North Westminster, 36.00;
Thamesford, 12.00; Hamilton, Knox
ch, 20.00; Caledonia, 4.50; Galt,
Knox ch, 50.00; Uxbridge, 8.00;
East Ashfield, 3.00; Avonton and
Carlingford, 6.00; Owen Sound,
Division St ch, 10.00; Walton, 5.00;
Toronto, St James Square ch, 100.00;
Mount Forest, 10.00; St Helen's,
5.00; Sydenham, Knox ch, 1.00; St
Catherines Knox ch, 15.00; Almonte,
St John's, 10.00; St Mary's 1st ch,
8.00; Shelburne, 7.00; Primrose, 5.00;
Glen Sandfield, 2.00; Roxborough,
Knox ch, 6.00; Vancouver, St An'ws,
11.00; Cold Springs, 25.00; Victoria,
5.78; Dundas, 1.42; Jas Wightman,
Sen., Belgrave, 1.00; Pictou, 7.00;
Lakeport, 1.00; Toronto, Erskine ch,
35.00; Thames Road, 9.00; Kirkton,
7.00; Fullarton, 11.55; Avonbank,
8.26; Churchill, 5.00; Alma, 2.00;
Nichol, 1.50; Norwood, 10.00; Col-
borne, 2.00; Lyn, 3.00; Fingal, 20.00;
Kingston, Cooke's ch, 10.00; Lobo,
2.00; North Bruce and Saugeen, 6.00;
Baltimore, 9.00; Bethesda, 1.00;
Glencoe, 5.00; Ridgetown, 5.00;
Guelph, Knox ch, 10.00; Richmond
Hill, 3.85; Thornhill, 4.00.—Total
\$2700.59.

WIDOWS' AND ORPHANS' FUND.

Received to 5th Feb., \$2910.19;
Abingdon, 1.00; Hibbert, 5.00; Glen-
allan, 2.00; Moore Line, 8.00;
Morrisburg, 5.00; Lindsay, 10.00;
Guelph, Chalmers ch, 17.00; Toronto,
College St ch, 5.00; Brampton, 25.00;
Binbrook, 11.00; Saltfleet, 10.00;
Ingersoll, Knox ch, 12.55; Prices
Corners, 2.00; Paris, River St ch,
5.00; Seaforth 1st ch, 3.95; Beulah,
4.00; Bird Tail Reserve (Indians),
2.00; Chiselhurst, 1.75; Dundas, 10.00;
South Nissouri, 4.25; Dunbar, 1.70;
North Westminster, 25.00; Bothwell,
5.00; Dunsford, 3.00; Thamesford,
10.00; Hanover, 1.00; Galt, Knox ch,
25.00; Uxbridge, 5.00; Cannington,
4.00; East Ashfield, 1.00; New
Edinburgh, 3.00; Avonton & Carling-
ford, 5.00; Owen Sound, Division St
ch, 20.00; Walton, 3.00; Lynden,
2.00; Toronto, St James Sq ch, 23.41;
Barrie, 20.00; Mount Forest, 8.00;
Grimsby, 4.60; Muir's Settlement,
2.00; St Helen's, 3.00; Mrs Wilson,
Weston, 1.00; Parry Sound, 2.50;
Binscarth, 8.70; Hastings, 9.46;
Listowel, 5.00; St Catherines, Knox
ch, 15.00; Almonte, St John's, 20.00;
St Mary's 1st ch, 5.00; Shelburne,
3.00; Primrose, 3.00; North Gower
& Wellington, 10.00; Glen Sandfield,
2.00; Cold Springs, 10.00; Mimosa,
2.00; Jas Wightman, Sen., Belgrave,
1.00; Dundee, 10.00; Pictou, 9.00; La
Riviere, 1.50; Oakville, 5.00; Lake-

port, 2.00; Toronto, Erskine ch, 30.00; Thames road, 7.50; Kirkton, 5.00; Churchill, 10.00; Iroquois, 5.00; Madoc, St Paul & St Columbo, 7.25; Hamilton, St John's, 5.00; Alma, 5.00; Nichol, 2.00; Nelson, 4.00; Grafton, 5.00; Colborne, 9.75; East Hawkesbury, 2.00; Lyn, 5.00; Fingal, 15.00; Kingston, Cooks ch, 3.35; Lobo, 1.00; North Bruce and Saugeen, 4.00; Baltimore, 8.00; Vernonville, 4.00; Russelltown and Covey Hill, 10.00; Ormstown, 12.00; Montreal, Erskine ch, 10.00; Dalhousie Mills and Cote St. George, 8.00; Hemmingford, 10.00; Glencoe, 12.90; Ridgetown, 8.00; Amherst Island, 3.00; Gordonville, 0.45; Woodstock, Chalmers ch, 10.00; Richmond Hill, 5.25; Thornhill, 3.00; Aliston, 12.00; Dunwich, Duff ch, 5.00.—\$3,608.01.

WIDOWS' AND ORPHANS' FUND.

Ministers' Rates.

Received to 5th Feb., \$1,817; Revs. J Mackie, 10.00; D Findlay, 8.00; W P Walker, 8.00; J M Munro, 150.00; S Carruthers, 8.00; W Millican, 8.00; J A McConnell, 8.00; William Beattie, 8.00; J G Murray, 8.00; T Bennett, 8.00; Alexander Young, 8.00; Dr Smith, 8.00; Colin Fletcher, 8.00; P Scott, 12.00; R Monteith, 8.00; H McKellar, 104.00; Andrew Henderson, 8.00; W D Armstrong, 50.00; John Turnbull, 8.00.—\$2,255.00.

AGED & INFIRM MINISTERS' FUND.

Received to 5th Feb., \$5,106.48. Quebec, Chalmers ch, 35.00; Abingdon, 1.00; Hibbert, 23.00; Glenallan, 10.00; Wardsville, 3.00; Morrisburg, 18.50; Lindsay, 28.00; Parkhill, 16.75; Nassagaweya, 8.00; St Catharines, 1st ch, 35.00; Kingston, Chalmers ch, 6.00; Brussels, Knox ch, 7.00; Cantley and Portland, 4.00; Guelph, Chalmers ch, 80.00; Toronto, College St ch, 12.00; Georgina, etc., 10.00; Brampton, 30.00; Douglas, 11.00; Binbrook, 10.00; Saltfleet, 11.00; Doon, 7.35; Ingersoll, Knox ch, 25.00; Brock, 4.40; E Normanby, 3.00; Price's Corners, 2.00; Paris, River St ch, 5.00; Seaforth, 1st ch, 3.05; Beulah, 3.00; Bird Tail Reserve (Indians) 2.00; Chiselhurst, 1.75; Dundas, 15.00; South Nissouri, 2.75; Dunbar, 5.39; N Westminster, 50.00; A Nichol, N Westminster, 5.00; Mrs J W Simpson, N Westminster, 5.00; Bothwell, 6.00; Florence, 5.63; Dunsford, 3.00; Thamesford, 21.00; Hanover, 2.00; Hamilton, Knox ch, 100.00; Carleton Place, St Andrew's and Franktown, 10.00; Galt, Knox ch, 25.00; Uxbridge, 12.00; Cannington, 8.00; East Ashfield, 3.00; New Edinburgh, 3.00; Avonton and Carlingford, 5.00; Owen Sound, Division St ch, 20.00; Keene, 34.00; Walton, 8.00; Lynden, 3.00; Toronto St Jm's Square ch, 90.21; Barrie, 10.00; Mt. Forest, 10.00; Grimsby, 7.00; Muir Settlement, 2.00; St Helen's, 3.00; Mrs Wilson, Weston, 1.00; Parry Sound, 1.50; Ratho, 7.00; Hastings, 10.17; Port Perry, 15.00; Listowel, 5.00; Windsor Mills, 2.00; Anters, 1.00; Wm Hudson, North Bay, 1.00; St Catharines, Knox ch, 50.00; Almonte, St John's, 45.00; West Guilimburg, 1st ch, 5.00; Cayuga and Mount Healy, 5.00; St Mary's, 1st ch, 5.00; Shelburne, 3.00; Primrose, 3.35; North Gower and Wellington, 5.00;

Glen Sandfield, 2.00; Roxborough, Knox ch, 15.00; Vancouver, St Andrew's, 5.00; Barton, 3.00; Cold Springs, 22.00; James Wightman, sonr., Belgrave, 1.00; Dundee, 11.00; Pictou, 11.00; La Riviere, 1.20; Oakville, 15.00; Milverton, 3.00; Lakeport, 2.00; Toronto, Erskine ch, 66.31; Thames Road, 12.50; Kirkton, 8.00; West Winchester, 10.00; Minniska Falls, 3.00; Welland, 11.50; Crowland, 2.60; Churchill, 20.00; Iroquois, 8.00; Tottenham, 10.00; Gravel Hill and Apple Hill, 5.00; Hamilton St Johns, 5.00; Markham, Melville ch, 4.00; Alma, 6.00; Nichol, 3.00; Norwood, 15.00; Nelson, 2.50; Millbank, 7.00; Grafton, 10.00; Colborne, 9.75; East Hawkesbury, 2.00; Lyn, 6.00; Arkona, 1.00; West Adelaide, 2.25; South Kinloss, 10.00; Fingal, 40.00; Storrington, Pittsburg & Glenburnie, 1.00; Lobo, 2.00; Martintown, St. Andrew's, 17.00; North Bruce and Saugeen, 7.00; Baltimore, 10.00; Vernonville, 4; Russelltown and Covey Hill, 8.20; Ormstown, 25.00; Montreal, Erskine ch, 30.00; Dalhousie Mills and Cote St George, 10.00; Elgin, 5.00; Huron, 7.90; Montreal, Stanley St ch, 10.00; Glencoe, 30.00; Ridgetown, 8.00; Amherst Island, 4.00; Rodney, 5.00; Monkton, 4.45; Woodstock, Chalmers ch, Miss Association, 10.00; Richmond Hill, 5.75; Thornhill, 5.00; Alliston, 14.80; Vaughan, St Andrew and Fisherville, 15.00; Dunwich, Duff ch, 10.00.—\$6,781.99.

AGED & INFIRM MINISTERS' FUND.

Ministers' Rates.

Received to 5th Feb., \$1,080.20. Revs. D Findlay, 4.00; W P Walker, 3.50; James McKutcheon, 3.50; J Mackie, 27.00; S Carruthers, 4.00; Wm Millican, 3.00; G M Clark, 5.00; J A McConnell, 4.00; J G Murray, 2.50; Thos Bennett, 6.00; S Mylne, 2.25; D J Hyland, 3.75; Alexander Young, 4.00; Dr Smith, 6.00; Colin Fletcher, 4.50; P Scott, 4.00; H McKellar, 40.00; Andrew Henderson, 5.00; J J Richards, 4.00; W D Armstrong, 6.50; Robert Laird, 3.75; James Wilson, 4.00; John Turnbull, 4.00; J S Burnet, 3.75; J Cumberland, 3.00.—\$1,241.20.

MCALL MISSION.

Toronto, Knox ch B. class...\$ 25.00
Toronto, Knox ch Duchesss
St SS..... 50.00
Toronto, St James sq'r ch... 30.00

COREA.

Alma SS.....\$ 11.60

ERROMANGA, ETC.

St Catharines, 1st ch SS, Day
Spring.....\$ 6.00
North Westminster SS, Day
Spring..... 8.00
Toronto, Old St Andrew's SS,
Day Spring..... 50.00

KNOX COLLEGE STUDENTS MISSIONARY SOCIETY.

South Westminster SS...\$ 12.00
Toronto, College St ch..... 5.00
New Market SS..... 15.00
North Westminster..... 30.00

North Westminster SS..... 30.00
A Nichol, N Westminster... 10.00
Caledonia..... 30.60
Churchill..... 10.00

JEWISH MISSION.

Piedmont Valley, N.S.....\$ 5.32
Amicus..... 10.00
Toronto, St James Square ch. 20.00
Vaughan, Knox ch..... 20.00

CONTRIBUTIONS UNAPPORTIONED.

Thamesford.....\$ 25.00
East Puslinch..... 215.00
Thamesville..... 20.00
Toronto, Central ch..... 100.00

Received during February, by Rev P. M. Morrissey, Agent at Halifax, office Chalmers's Hall, Duke street, P O Box 338.

FOREIGN MISSIONS.

Previously acknowledged...\$10,267.77
Cape North..... 6.25
St John's, Windsor..... 20.00
Kempt & Walton..... 18.40
St John's, Yarmouth..... 20.00
Mill Creek S S, Buctouche... 6.49
New London and Kensington 75.00
Hermon church, Millsville.. 26.00
Princeton..... 22.35
Elmsdale, P E I..... 8.00
Scotsburn..... 25.11
James ch, New Glasgow..... 25.72
Donald, John McDonald,
Ball's Creek, C B..... 2.00
Ladies M A, St Andrew's St
John's, Newfd. (½ year)... 40.00
St Croix, Hants Co..... 2.00
Chalmers SS, Halifax..... 10.65
St John's Church, Halifax... 100.00
East River..... 15.80
L M & B Soc Knox, Pictou.. 20.00
Beq'st of late Rev P Clarke. 27.50
Upper Caledonia..... 2.00
Middle River, C B..... 7.20
St Andrew's SS, Halifax.... 25.00
Cavendish and New Glasgow. 70.00
St Andrew's, Halifax..... 100.00
Richmond, N B..... 5.70
St John's, Chatham..... 25.00
Kouchibouguac SS..... 0.54
Paterson SS..... 1.00
Park St SS, Halifax N W.... 18.00
Guysboro' Road, Gay's River 3.30
Upper Stewiacke..... 12.84
Castlereagh, Riverside cong'. 3.00
Coldstream..... 35.00
Mirigomish..... 10.27
Belfast, P E I..... 80.00
St Stephen's, St Stephen... 12.00
Little Harbor..... 7.00
Falmouth St, Sydney..... 20.00
Gabarus, C B..... 10.00
Sackville, Prof Lawson, Ph D 5.00
Brig "Darpa"..... 2.50
St Matthew's, H'fx, ad'l.... 35.05
Bass River, N B..... 25.00
Lower Stewiacke Miss Band. 32.00
Sheet Harbor..... 1.00
Rev S Rosborough..... 5.00
Tryon and Bonshaw..... 5.00
Strathalbyn, P E I..... 10.00
Valleyfield, P E I..... 40.00
Sherbrooke..... 21.00
Anonymous..... 1.00
New Maryland..... 7.30
Miss Brown, Kingsclear.... 5.00
A Friend..... 50.00
Summerside, ad'l..... 21.00
James Ch, N G Y L, H Road. 40.00
" B. class. 5.80
Richmond Bay, west..... 40.86

"A friend," Upper Stewiacke 20.00
Blue Mountain..... 7.00

\$11,566.40

DAYSRING AND MISSION SCHOOLS.

Previously acknowledged...\$2865.42
Edith and Jessie McLeod,
Neil's Harbor..... 2.00
Greenock SS, St And'rs, N.B. 25.00
St John's SS, Windsor..... 25.00
St Croix..... 2.64
Kempt SS..... 1.60
St Andrew's SS, Halifax... 40.00
Y M & Y L B cl's, Brockville 40.60
Cavendish and N Gls'gw SS's 30.00
Chalmers SS, Kingston..... 25.00
Portaupique SS..... 7.35
Park St SS, Halifax..... 20.00
Lunenburg SS..... 48.00
St Stephen's, St Stephen... 40.00
Falmouth St, Sydney SS... 16.00
Maggie H Archibald, Water-
vale, Pictou..... 2.00
Springfield & English Setl'mt 2.25
Bass River, N B..... 1.00
Glassville..... 11.50
Hartsv'1 SS, Strathalbyn PEI 3.58
Back Lots SS, L Newcastle. 1.00
James Church N G Juv. M A 11.90
Union SS, U Stewiacke ad'l. 2.50
St Andrew's SS, Truro..... 20.00

\$3,244.35

HOME MISSIONS.

Previously acknowledged...\$4738.35
Colonial Com F C of Scot'nd 389.33
Div'nd Merchants B of H'lfx 15.00
St John's, Windsor..... 35.00
St John's, Yarmouth..... 20.00
N London & Kensington, ad'l 30.00
Brookfield, PEI..... 6.00
St Andrew's, Truro..... 86.15
Ladies M A St And, St John's
Newfd. (1 year)..... 40.00
St Croix, Hants Co..... 3.00
St John's, Halifax..... 50.00
East River, section of E R
Glenelg, &c..... 12.78
Y L M B K'x, Pictou for NW 25.00
Beq'st of late Rev P Clarke. 20.00
Middle River, C B..... 4.92
Upper Caledonia..... 2.00
Cavendish and New Glasgow. 50.00
St Andrew's, Halifax..... 169.00
for NW 19.00
Richmond, N B..... 7.10
St John's, Chatham..... 20.00
Rev T Corbett for Labrador. 10.00
Coldstream..... 15.00
Lake Ainslie..... 3.50
Merigomish..... 6.00
Belfast PEI..... 10.00
Loch Lomond & Framboise.. 10.00
Falmouth St, Sydney..... 20.00
Gabarus, C B..... 4.00
Brig "Darpa"..... 2.50
St Luke's, Bathurst..... 7.00
for "N W." 10.00
Springside..... 22.56
Springfield & English Setl'mt 15.00
Bass River, N B..... 20.00
Shubenacadie & Lower Stewi-
acke, N W..... 8.00
North Salem..... 2.30
Indian Road..... 2.43
Strathalbyn, PEI..... 5.00
Valleyfield, PEI..... 66.00
Mrs Archibald for N-West... 4.00
New Bandon, N B..... 1.00
James Church N G Miss Asso 24.00
Div Union Bank of Halifax. 3.75
Richmond Bay, West..... 21.70
Clifton and Stanley Bridge 12.00
Blue Mountain..... 6.00

\$6,054.37

AUGMENTATION FUND.

Previously acknowledged...\$3262.37
Shubenacadie & L Stewiacke 25.00
Knox, Wallace..... 30.00
St John's, Windsor..... 100.00
St John's, Yarmouth..... 50.00
New London & Kensington.. 35.00
Ladies M A St Andrew's, St
John's, Newfd. (1 year).... 40.00
St John's, Halifax..... 110.00
East River, St Mary's ad'l... 1.65
Beq'st of late Rev P Clarke. 20.00
Middle River, C B..... 18.00
Cavendish & New Glasgow 41.00
Richmond, N B..... 6.00
St John's, Chatham..... 25.00
Glassville..... 25.00
Fisher's Grant..... 7.50
Coldstream..... 18.00
Springfield & English Setl'mt 15.00
Belfast, PEI..... 45.00
St Stephen's, St Stephen... 45.00
Falmouth St, Sydney..... 30.00
Gabarus, C B..... 25.00
Lockeport..... 20.00
East Jordan..... 7.00
Salt Springs, Ebenezer ch... 13.00
St Luke's, Bathurst..... 11.00
Bass River, N B..... 45.76
Black River & Nappan, N B. 24.55
Sheet Harbor..... 1.35
Tryon and Bonshaw..... 25.00
Strathalbyn, PEI..... 16.00
Valleyfield PEI..... 22.00
Earltown..... 27.00
Red Bank and Whitneyville.. 23.00

\$4,220.17

COLLEGE FUND.

Previously acknowledged, \$7528.44;
Int P H Durkee, 48.00; Int T B
Crossley, 45.00; Int J N Gardner,
33.00; Knox, Wallace, 4.00; St
John's, Windsor, 10.00; St John's
Yarmouth, 13.00; Dividend Mer-
chants Bank of Halifax, 45.00;
Dividend Bank of N S, Halifax,
112.00; St Croix, Hants Co. 2.00; St
John's, Halifax, 41.00; Bequest of
late Rev P Clark, 20.00; Upper Caledo-
nia, 1.30; Middle River, C B,
3.93; Cavendish and New Glasgow,
18.00; St Andrew's, Halifax, 20.00;
Richmond, N B, 2.55; St John's
Chatham, 10.00; Upper Stewiacke,
25.00; Coldstream, 10.00; Belfast,
PEI, 9.00; St Stephen's, St Stephen,
5.00; Int H L Atkins, 189.76; Fal-
mouth St, Sydney, 10.00; Gabarus,
C B, 4.00 St Mathew's, Halifax, 15.20
Bass River, N B, 5.00; Glassville,
8.50; North Salem, 1.80; Admiral
Rock, 2.30; Loch Lomond and
Framboise, 7.00; Div People's Bank
of Halifax, 75.00; Div Union Bank
of Halifax, 381.25—\$8,707.03.

BURSARY FUND.

Previously acknowledged, \$409.44;
Interest C W Smith, 18.00; Dividend
Merchants B of Halifax, 15.00; St
John's, Windsor, 5.00; New London
and Kensington, 5.00; Bequest of
late Rev P Clarke, 5.00; Cavendish
and New Glasgow, 8.00; St And'ws,
Halifax, 10.21; Upper Stewiacke,
5.00; Rev A Pollok, D D, 25.00; St
Matthew's, Halifax, 34.35; Economy
and Five Islands, Friend in Cala,
7.00; Bass River, N B, 2.00; Spring-
field and English Settlement, 7.00;
Dividend Union B of Halifax, 3.75.—
Total \$559.75.

AGED AND INFIRM MINISTERS' FUND.

Previously acknowledged, \$1993.16;
Int J D Morrill, 30.00; Int C J Keiley,
45.00; Int Stephen Butler, 17.10;

St John's, Windsor, 5.00; St John's,
Yarmouth, 6.00; New London and
Kensington, 4.00; Rev Abraham
Mackintosh, rate 5.00; St John's,
Halifax, 6.95; East River, St Mary's,
0.20; Bequest, late Rev P. Clarke,
15.00; Middle River C B, 2.67;
Cavendish and New Glasgow, 5.00;
St Andrew's, Halifax, 10.00; Rich-
mond, N B, 3.10; Glassville, 3.00;
Int Murdoch Campbell, 18.00; Upper
Stewiacke, 10.00; Rev W P Archibald,
rate 3.75; Coldstream, 2.00; Rev A
Grant, 2.50; Belfast PEI, 10.00;
Loch Lomond, 8.00; Falmouth St,
Sydney, 4.00; Gabarus, 3.00; St
Matthew's, Halifax, 34.15; Bass
River, N B, additional, 0.50; Spring-
field and English Settlement, 3.25;
Valleyfield, PEI, 8.00; James Ch.,
NG Miss A, 5.00; Div Union Bank
of Halifax, 18.75.—Total \$2282.08.

MANITOBA COLLEGE.

Previously acknowledged, £237.61;
West River and Green Hill ad'l, 2.00;
St John's, Halifax, 15.00; Rev S
Rosborough, 5.00; St Andrew's,
Halifax, 20.00; Upper Stewiacke,
5.00; Falmouth St, Sydney, C B,
3.00; Gabarus, C B, 2.00; St Luke's,
Bathurst, 5.00; Bass River, N B,
2.00; Glassville, 2.00; Valleyfield,
PEI, 15.00; St Paul's, Fredericton,
15.00; James Church, New Glasgow
Miss Assoc, 5.00.—Total \$333.61.

FRENCH EVANGELIZATION.

Received by Rev. Dr. Warden,
Treasurer of the Board of French
Evangelization, 198 St. James St.,
Montreal, to 6th March, 1889.

Already acknowledged...\$14655.84
Guelph, Chalmers ch..... 40.75
Douglas..... 20.00
Price's Corners, Bethel ch... 4.00
Members of St Adrew's ch,
Arthur..... 5.00
Ormstown (including \$5, J
Younie)..... 110.25
Newmarket Sunday School.. 15.00
Dunbar..... 5.24
Ratho..... 12.00
Montreal, Erskine ch..... 475.00
Walton, Duffs ch..... 28.00
Grimsby..... 4.06
Muir's Settlement..... 2.00
Lynden..... 5.00
Ingersoll, Knox SS..... 15.28
Hon D Wark, Fredericton... 10.00
Montreal, Stanley St SS.... 15.00
Dalhousie Mills and Cote St
George..... 15.00
Mrs J H—, Cobourg..... 10.00
Almonte, St John's..... 50.00
Keene SS..... 20.00
Whitewood, N W T..... 3.80
Dundee, Zion ch..... 16.00
Harwich..... 20.00
Manitou..... 7.00
Coldsprings..... 25.00
John Leask, Greenbank.... 15.00
Ailsa Craig,..... 7.50
Thames Road..... 31.00
SS..... 18.00
Kirkton..... 18.00
Baltimore SS..... 14.00
Rev Dr H Crosby, New York. 5.00
Hampden..... 5.00
Montreal, Taylor ch..... 5.00
SS..... 10.00
Berne SS..... 13.65
Elgin..... 30.00
Lyn..... 3.00
Grande Freniere..... 9.00
Creemore..... 4.90

East Nottawasaga.....	3.23
Dunedin.....	4.00
Orange Society.....	4.20
Grafton.....	12.30
Rev T Fenwick, Elders Mills	2.00
Martintown, St Andrew's....	18.00
" Union Th Service	3.50
Prescott.....	18.00
N Bruce & Saugeen, St A'ws.	34.00
Montreal, Stanley St.....	20.00
Glencoe.....	20.00
Ste Therese.....	10.00
S R Wallace, Burgessville....	10.00
Jas McIntosh, Hyde Park, NS	5.00
Huntingdon, St Andrews....	38.00
Arundel.....	5.00
N Nissouri.....	7.00
Danville.....	7.00
Omeme, Mt Pleasant and	
Lakeville.....	15.00
Balderson and Drummond...	20.00

Per Rev. Dr. REID :—

Blackheath.....	1.00
Hibbert.....	20.00
Glenallan.....	7.00
Morrisburg.....	10.00
St Catharines First.....	20.00
St Catharines, First SS.....	30.00
Kingston, Chalmer's.....	6.00
Ballinafad.....	9.50
Toronto, College St.....	28.00
Georgina, &c.....	11.00
Binbrook.....	14.25
Saltfleet.....	14.25
Amicus.....	5.00
Brock.....	3.00
Paris, River St.....	15.00
Seaforth, First.....	10.48
Beulah.....	2.00
Bird Tail Reserve.....	2.00
Dundas.....	16.00
S Nissouri.....	5.25
N Westminster.....	55.00
E Beattie, N Westminster...	25.00
Bothwell.....	2.00
Dunsford.....	3.00
Thamesford.....	56.00
Hampstead SS.....	1.49
Hamilton, Knox.....	59.00
Wellandport.....	2.39
Galt, Knox.....	139.77
Uxbridge.....	20.00
Cannington.....	15.00
E Ashfield.....	8.00
New Edinburgh.....	5.00
Avonton and Carlingford....	22.00
Owen Sound, Division St....	40.00
Toronto, St James Square....	75.00
Barrie.....	20.00
Mount Forest.....	15.75
St Helens.....	6.00
Parry Sound.....	0.40
Hastings.....	2.23
Port Perry.....	12.00
Listowell.....	10.00
St Catharines, Knox.....	25.00
Toronto, St James Square SS	50.00
St Mary's, First.....	10.00
Shelburne.....	13.00
Primrose.....	13.00
N Gower and Wellington....	3.80
Glen Sandfield.....	5.00
Toronto East SS.....	25.00
Millbrook SS.....	10.38
Rev Dr Smith, Chefoo.....	10.00
Jas Wightman, sr, Belgrave.	1.00
Picton.....	9.00
Milverton.....	15.00
Lakeport.....	3.00
Toronto, Erskine.....	50.00
Neepawa.....	10.00
Churchill.....	15.00
Iroquois.....	15.00
Tottenham.....	5.00
Hamilton, St John's.....	21.00
Alma.....	8.00

Nichol.....	4.00
Norwood.....	35.00
Colborne.....	10.00
E Hawkesbury.....	6.00
W Toronto Junction.....	10.00
South Kinloss.....	8.00
Fingal.....	40.00
Toronto, St Andrews.....	15.00
Kingston, Cooke's.....	20.00
Lobo.....	3.00
Baltimore.....	20.00
Vernonville.....	12.00
Bethesda.....	4.00
Ridgetown.....	10.00
Amherst Island.....	5.00
Rodney.....	9.00
Woodstock, Chalmer's.....	35.00
Richmond Hill.....	15.00
Thornhill.....	8.00
Aurora SS.....	10.00
Alliston.....	16.00
Vaughan, St Andrew's and	
Fisherville.....	15.00
Vaughan, Knox.....	25.00
Bolton, Caven.....	21.00

Per Rev. P. M. MORRISON, Halifax:—

Yarmouth.....	14.00
New London and Kensington	30.00
Halifax, St John's.....	25.00
Middle River, C B.....	5.00
East River.....	2.70
Cavendish & New Glasgow...	30.00
Halifax, St Andrew's.....	10.00
Richmond, N B.....	4.55
Chatham, St John's.....	13.74
Kouchibouguac SS.....	1.00
H L —, Boularderie. C B..	1.00
Upper Stewiacke.....	5.00
Coldstream.....	7.00
St Stephen's, St Stephen....	25.00
Sydney, Falmouth St.....	15.00
Gabarus, C B.....	5.00
Halifax, St Matthew's.....	38.35
Bathurst, St Luke's.....	11.00
Belledune.....	4.21
Springfield & English Settlt	5.00
Glassville.....	2.00
Lucy Fulton, Springside....	1.00
Bass River, N B.....	10.00
Shubenacadie Indian Road..	1.50
Wm McCarty, Sheet Harbor..	2.00
Rev S Roxborough, S Harbor	5.00
Strathalbyn.....	5.42
Valleyfield, PEI.....	40.00
Hon S Creelman, Springside..	5.00
Richmond Bay, West.....	7.60
Blue Mountain.....	6.00

\$17,870.60

Correction in March Record:—
Toronto, Old St Andrew's, \$95.09,
should be Toronto, St Andrew's,
85.09; Toronto, Old St Andrew's,
10.00.

POINTE AUX TREMBLES SCHOOLS.

Received by Rev Dr Warden, Treas-
urer, 198 St James St, Montreal,
to 6th March, 1889.

Ordinary Fund.

Already acknowledged, \$6429.42;
Grafton SS, 6.00; Norwood S, 25.00;
Valetta SS, Tilbury E, 10.40; Miss
Margaret Curtis, Paris, 50.00; North
Sydney, St Matthew's, 10.22; Norval
SS and B class, 50.00; Union SS and
B class, 50.00; W Zorra Y M Soc.,
4.00; Dunbar, 5.00; Thos Wallace,
Toronto, 2.00; Dr Morrison, Freeport
NS, 1.00; Grimsby, 21.00; Muir's
Settlement, 2.00; Dalhousie Mills, &

Cote St George, 10.00; Lucknow SS,
25.00; Seaforth, 1st ch SS, 50.00; Lyn,
Ladies of Presbyterian ch, 25.00;
Mrs Alex Strachan, Belgrave, 25.00;
Molesworth, Y P Miss Assoc, 25.00;
Morrisburg, 10.00; St Catharines 1st
S School, 14.00; Toronto, Cooke's SS,
50.00; N Westminster SS, 20.00;
Hamilton, Knox ch, 50.00; A Friend,
Deer Park, 10.00; A Friend, Deer
Park, 2.50; Mount Forest, 3.00; Mt
Forest SS, 32.00; Deer Park SS, 25.00;
Bowmanville SS, 25.00; Toronto, Old
St Andrew's SS, 25.00; Halifax, St
Andrew's SS, 50.00; Halifax, Park
St SS, 50.00; Balderson & Drummond
S Schools, 7.00; Clayton S Scheel,
3.00.—Total \$7202.54.

BUILDING FUND.

Already acknowledged, \$4172.69;
Newmarket SS, 15.00; Montreal,
Stanley St SS, 15.00; Miss Sutherland,
Quebec, 2.00; Seaforth, 1st ch SS,
15.00; Montreal, Wom Miss Soc, 15.00;
Per Mrs Day, Hamilton, 2.00;
"Nina," 1.00; N Westminster SS,
15.00; Toronto, St James Square SS,
10.00.—Total \$4262.69.

MINISTERS W & O FUND, MARITIME
PROVINCES, Rev. George Patterson,
D.D., Secretary.

Receipts from 30th Nov., 1888 to
28th February, 1889.

Ministers Rates.—Rev J H Cameron,
\$28.00; K McKenzie, 15.00; J S
McKenzie, 28.00; Wm Dawson, 15.40;
A McMillan, \$7.60.—Total \$94, of
which for fines and interest on
arrears \$7.

Congregational Collections & Dona-
tions.—Lower Musquodoboit, \$1.00;
St Andrew's, Truro, 5.00; Union
Centre, Lochaber, 4.00; Lake Ainslie,
4.00; Mount Stewart & W St Peters,
5.00; St Georges, N B, 1.00; Grove
ch, Richmond, 1.00; Woodville,
Caledonia, &c., 4.00; River John,
4.00; Kentville, 7.75; St James ch,
Charlottetown, 5.00; Chalmers Ch.,
Halifax, 4.00; West Bay, 2.00;
Leitch's Creek, 3.00; Middle Mus-
quodoboit, 1.25; West River and
Green Hill, 4.00; Middle River, CB,
3.52; Cavendish and New Glasgow,
3.00; St Andrew's, Halifax, 10.00;
Richmond, NB, 3.95; Glassville, NB,
3.00; Falmouth St Sydney, CB, 4.00;
Gabarus, CB, 1.00; Bass River, NB,
0.50; Valleyfield, PEI, 8.00; St
Matthew's, Halifax, 12.00; Windsor,
5.00.—Total \$109.97.

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Moorefield, Rev H Edmison.	3.50
Chal ch, Kingston, Rev M	
McGillivray.....	8.00
Parkill, Rev J S Lochhead	12.50
Cushing, 7.75; Pointe Fortune,	
1.18; Grenville, 6.07.....	15.00
Rev R Chambers, Erzroom...	24.00
Hampden, Rev Dr Lamont...	6.00
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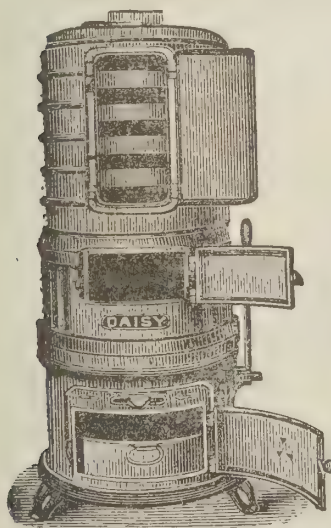
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THE
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FOR THE
DOMINION OF CANADA.



MAY, 1889

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THE PRESBYTERIAN RECORD

FOR THE DOMINION OF CANADA.

VOL. XIV.

MAY, 1889.

No. 5.

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Home and Foreign Missions.

THESE are often wrongly contrasted. Both are necessary to the life and prosperity of any church. If Home Missions are esteemed less "romantic" than Foreign, it is largely because distance lends enchantment to the view. The Divine authority for missionary work emphasizes the duty of "beginning at Jerusalem"—Taking up *first* the work that lies nearest our own doors. But in effect it says,—“do this, and leave not the other undone.” We have reason to believe that the accounts we have been enabled to give of our Home Mission work in Manitoba and the North-West, in British Columbia, in Muskoka and Algoma, in New Brunswick and Cape Breton, have been perused with as much interest as the letters of our missionaries in the distant fields of India, China, the South Seas and Trinidad, and it will not be our fault if in the future the *Record* shall appear to discriminate in favour of either. Only let the brethren at home and abroad supply the *information*, and we shall gladly give it wings. We put the word in *Italics* because we wish it to be understood that *information* is what we really want, and what our people want. Many of our congregations are sadly in want of it, and for that reason take less interest than they

should in the missions of the church, and contribute less of their money than they might. We are meeting every month fresh evidences of what congregations *can* do and *are* doing for themselves, and noting the increasing liberality of individual members of the church. And yet, on the whole, we are very far from having reached the measure either of our individual or collective *ability*. There is a vast amount of undeveloped latent power in our church and it is for the ministers and kirk-sessions to consider if they are using the best means within their reach to develop this power. How often do the ministers leave the beaten path to preach a rousing missionary sermon? In how many of the congregations is there a stated missionary meeting of a week-day evening when missions can be talked about from the pew as well as from the pulpit? What use is made of the missionary maps which some congregations have and which all should have? In how many of the congregations does the *Record* reach every family? When the people shall be fully instructed as to the extent and requirements of the mission fields, at home and abroad, there will be comparatively little difficulty in obtaining any reasonable amount of money that may be asked for carrying on the work.

The incidental remark made in the March number of the *Record*, (page 58), that “The contributions for the Assembly’s ‘Schemes’

appear to be on the average less than one-third the amount raised for strictly congregational purposes," has been misunderstood in some quarters. It is well-known that the contributions of the congregation there instanced, for "other purposes" — not technically included in the Schemes, yet, as really and truly, for the promotion of the work of the church—is much larger than the sum mentioned (\$7,236); and the same is true in regard to all our large and wealthy congregations; yet, over the whole church, the proportion is much less than we then stated, as may be seen by reference to Appendix No. 26, page vii of Assembly Minutes, where the expenditure for "strictly congregational purposes" is put down at \$1,393,226, and for the "Schemes of the Church," \$226,490, or rather, less than *one-sixth*. Speaking generally, it may be assumed as a good principle that a congregation might aim at giving pretty nearly as much for the general work of the church, as it does for its own running expenses.

Brieflet No. 5.

IN ROME—THE CAPITOL.

WE have now reached the Capitol, or *Campidoglio*, as it is called—the historic hill of the Kings and the republic of Rome. The approach to it is by a broad incline, bordered with marble balustrades. Near the top of this avenue you see a live wolf in one cage, and a pair of live eagles in another, reminding you of the reputed origin of the city and its arms. The glories of the ancient capitol have long since faded away, but are still spoken of as "something beyond the conception of man." The present buildings, however, designed by Michael Angelo, and erected about 340 years ago, are very handsome, comprizing the palace of the Senator, or Mayor of Rome, the municipal chambers, and a very fine museum. Over the doors of the public offices you still find the symbolic letters S. P. Q. R. suggestive of the *Senatus Populusque Romanus* of 2400 years ago. The piazza, is adorned with many fine pieces of statuary, the most remarkable of which is the famous bronze statue of Marcus Aurelius, Emperor 161-180 A. D.—commonly called "the Philosopher." So life-like is the horse,

when M. Angelo first beheld it he exclaimed,—"it walks." The rider has been described as "The most majestic representation of the kingly character that ever the world has seen." Certainly he is a nice-looking gentleman! But his finely moulded features and graceful pose do not make us forget the despot who rivalled all who went before him in his cruel treatment of the poor Christians. He hated them with perfect hatred, and exhausted ingenuity in devising means of torture and death to extirpate them. It was during his reign that Justin Martyr was beheaded, the saintly Polycarp of Smyrna, and the aged Pothinus, of Lyons, were burned at the stake, and the heroic Blandina and her noble boy companion, Ponticus, were gored to death by wild bulls in the amphitheatre. Such were the tender mercies of this "meek and mild" Aurelius—one of Rome's pet Emperors.

The museum of the capitol is splendidly fitted up, and contains the most valuable collection of antiquities in Rome. But the chief interest of the place is the historic associations that cling to it. On this hill stood the grand temple of Jupiter—the supreme object of veneration in pagan times—the goal to which victorious generals marched in triumphal procession to lay their trophies at the feet of the "Father of the Gods." No vestige of it now remains, but on its supposed site, reached by a long flight of steps, are the very old Franciscan Church and convent of the *Ara Cœli*, or as it was originally called, the *Ara Filii Dei*—"The altar to the Son of God." The vast dingy church is constantly thronged by pilgrims—chiefly poor old women—who come here to count their beads and mutter invocations at the shrine of Mary. In the sacristy, guarded by special attendants, is the '*Sacred Bambino*,' said to have been dropped from the skies at midnight, a wax or wooden image of the Infant Saviour decked with jewels, and which is kept here "on hire." It is carried about from place to place with farcical solemnity and laid on sickbeds in expectation of effecting cures, of which no record is extant, but on the contrary, it is asserted that thereby many have been frightened to death.

The Capitoline Hill is interesting in another way. It forms the line of demarkation, so to speak, between the living

and the dead—between Paganism and Christianity. From one side of it you survey a great city of crowded thoroughfares, throbbing with impulses of new life: On the opposite side there is spread out before you a vast sea of ruins reaching out to the dreary Campagna. Continuing our ramble, we shall next go down into the Forum Romanum, and passing along the *Via Sacra*, we shall presently come on the footsteps of St. Paul on the Appian Way.

Missionary Cabinet.

GEORGE MÜLLER OF BRISTOL. NO. II.

MR. MÜLLER'S great undertaking began to assume definite shape in 1836-37. After much prayer and consultation with Mr. Craik, they resolved to embark in the enterprise. It was announced at a public meeting called for the purpose in Bristol. A report of that meeting went to the press, and very soon small donations began to come in. A house was rented. Offers of personal service were made by one and another to take part in the work and eventually applications for admission were made on behalf of forty-three children. In 1837 three houses were rented, in which were eighty-one children and nine assistants to care for them. About that time, entries of this kind are frequently met with in Mr. Müller's diary.—

"I have not one penny in hand for the Orphans. . . My eyes are to the Lord. . . Our hour of trial still continues. The Lord mercifully has given enough to supply our daily necessities; but He gives *by the day* now, almost by the hour, as we need it. . . I have besought the Lord again and again, both yesterday and to-day. It is as if the Lord had said,—'Mine hour is not yet come'; but I have faith in God. I believe that He will send help, though I know not when it is to come."

Again and again, while he was yet praying, answers came in cheques, small sums of money, books, clothing, and trinkets to be sold for what they would bring. And so days, weeks, months and years passed—a bare sufficiency coming in for daily requirements, and nothing more, until 1845, when a new departure became necessary.

The houses had not only become too small, they were felt to be an inconvenience to the neighbourhood. It was desirable that the establishment should be removed out of

town. That involved an outlay of about \$70,000 at least. Would it be forthcoming?

"Up to Dec. 9th, thirty-five days had passed, whilst I was, day by day, waiting upon God for means for this work, and not a single penny had been given to me. On the thirty-sixth day, after having begun to pray, I received one thousand pounds towards the building of the new house—the largest donation I had received up to this time. . . On the 39th day, an architect offered to plan and superintend the building, gratuitously. . . On the 50th day, the Lord sent me another thousand pounds, and thereafter small sums amounting to £710 3s. 5½d."

In July 1846 Mr. Müller received a gift of £2050. "*I believe that God hears me,*" he exclaimed, as he threw himself down on his face and burst forth into thanksgiving to God. In April, 1847, he had received £11,062 4s. 11½d. "Six hundred and seven days I sought the help of God, day by day, before we came so far as to be able to commence the building. Yet, at last, He gave me the desire of my heart!" In July 1847, the new Orphanage to accommodate 300 was commenced, and in July 1849, "as the fruit of the prayers of three years and seven months, the children moved into it. . . We have more than £500 to commence housekeeping with. How true that word,—'those who wait upon the Lord shall not be confounded!'" Up to May, 1850, the total receipts were £33,868 11s. 1½d, without any one having been personally applied to for assistance. Another favourite text was often in Müller's thoughts, "Open thy mouth wide and I will fill it." He did open his mouth, and it was filled.

Encouraged by this success, and seeing the need for extending the work in many distressing cases of children bereaved of both parents, Mr. Müller's mind became occupied with the idea of building another house for 750 more! Before speaking to any one about it, he besought the Lord earnestly for guidance, "that he might not allow him to be deluded." He was kept from all anxiety about it by meditating on Prov. 3: 5, 6, "Trust in the Lord with all thine heart; and lean not to thine own understanding." While he was working, waiting, and praying, he received a gift of £3000, which enabled him to make his new project known to the public. Soon after this he had the promise of £8,100, the joint donation of several Christians. In the meantime sufficient money came in from many sources for the daily wants of the existing institutions. At length, when he had in hand some £23,000, he concluded to build *two* additional houses.

One of these for 400, was opened in 1857, and another, in 1862, for 450 orphans. Though the cost of the three houses had been nearly £42,000 (\$210,000) there yet remained £11,000 at the credit of the building fund! Many, seeing the good work that had been done, became regular contributors. The enterprize became an assured success. The demand for larger accommodation still continuing, it was resolved to build *two more* houses, for 850 orphans, making the whole capacity 2000! He redoubled his entreaties at the Throne of Grace, and was encouraged as before with donations, the result being the completion of these other two buildings at a cost of £41,000 without incurring a farthing of debt. They were opened in 1870.

The great end which he had so long cherished was now reached. Not only were the five Orphanages a success, financially, they proved an unspeakable blessing to thousands of poor children who were there fitted for the practical duties of life, and instructed in the things pertaining to their immortal souls. Added to this were the blessings which came to the givers, and the salutary example of a life of simple trust in God, consecrated to a work of philanthropy that is to-day without a parallel. Skepticism as to the efficacy of prayer receives a valid answer and refutation in the Bristol Orphanages. On the other hand, such as sit with folded hands, expecting answers to formal prayer will get no encouragement from Müller's success. Müller is not a fanatic. His work is not a miracle. He is a shrewd, sensible business man. While it is quite true that he has asked no one personally for money, by a judicious use of the press, and by faithfully accounting to the public from time to time for every farthing of money entrusted to his management, he has inspired confidence in his integrity and the methods he has employed in working out his beneficent purposes.

During all the time this great work was in progress, Mr. Müller was pastor of a congregation which at the time he retired from its stated ministry had a communion roll of about 700 members. And we have said nothing about the other branches of his work, the "Scriptural Knowledge Institution," the Day-schools, and Sunday-schools. The following figures taken from the report for 1888 will give some idea of the magnitude of that department of work. "The whole amount received for the various objects of the institution since 1834 was £1,153,004 11s. 11½d. By this sum 106,672 were taught in schools entirely supported by the institution, besides tens of thousands benefited in schools assisted by its funds. 5826 pupils are now in its 66 schools. 228,763 Bibles, 1,107,138 New Testaments and 331,520 portions of scripture have been circulated; also 90,614,853 books, pamphlets and tracts. Missions in various countries were assisted to the extent of £219,078 15s; and 7704 orphans have been cared for in the Orphanages."

"*The Preaching Tours and Missionary Labours of George Müller*," is the title of a volume of 227 pages, written by Mrs. Müller, giving a graphic account of their travels in Europe and America, Egypt, Palestine, Greece and Turkey, from 1875 to 1882. Since then, Mr. Müller has visited Australia, New Zealand, Tasmania, China, and Japan. His travels by land and sea during the last fourteen years have exceeded 150,000 miles, and the people who have listened to his simple preaching of the Gospel are numbered by millions. Now in his 84th year, he is still doing the work of an Evangelist—everywhere preaching to large audiences with undiminished power and success. When last heard from he was labouring in Calcutta, India.

North-West Missions.

BY REV. JAMES ROBERTSON, D. D.

AT the recent meeting of the H. M. C. of the General Assembly, arrangements were made for summer work in the North-West. During 1888, six augmented congregations became self-sustaining, and two other congregations which never yet had a settled pastor, agreed to dispense with all aid from the H. M. Fund. Three mission fields have been organized into congregations, and have called pastors. There are now 19 self-sustaining congregations and 95 Mission fields, four of which are self-sustaining. Of the mission fields seven will be occupied this season for the first time, and at about 465 or 470 points in all, services will be conducted. Petitions have been received, praying that men might be sent to several other districts, but the state of the Fund forbade compliance. Over 50 Crofter families have left Scotland for the neighborhood of Wolseley, and provision must be made for them later on. The immigration this spring to the West is larger in volume than any year since 1882 and, as in the past, no doubt, many of the people are Presbyterians, and we must not neglect them. Of the Missionaries appointed, 25 are from Manitoba College; 9 from Knox; 7 from Queen's; 4 from Montreal; 2 from Princeton, and one from Halifax. The rest of the young men are catechists. Of the whole number, nine only are ordained missionaries, and one of them takes the place of one retiring. This means a large number of vacancies next winter, it is feared. The Synod is employing a missionary to labour among Scandinavian and Icelandic colonies. Steps have been taken to divide the Presbytery of Brandon, and the people of North Saskatchewan would like a presbytery of their own. It is too soon to divide the Presbytery of Regina till some of the congregations in the North are self-sustaining. The missionary appointed to the Kootenay and Columbia valley have some knowledge of medicine which will be of great

service when people are 250 miles from a physician. Several congregations, societies, and individuals have undertaken to support missionaries in special fields in the West, that work might not be hindered. Mr. John Charlton, M.P.; Mr. D. D. Wilson, Seaforth; Mr. E. H. Bronson, M.P.P.; the Farrington congregation, Brantford; a Young Woman's Society in Perth; another in Chatham, and a member of Crescent Street Church, Montreal, have already given pledges, and others are asking what amount would be required for this work. Queen's Missionary Society is supporting three missionaries for the summer; Knox, two; and Manitoba College, four. Church-building promises to be active, and the Church and Manse Board has been arranging to give aid to deserving congregations. Indian affairs are claiming more attention. As long as it is optional for the children to attend school, and while the reserve system lasts, no great progress can be made in civilizing or Christianizing these people. Compel the children to attend school, and give each family a farm of its own, and we may look for advancement. The reserve system, with its idleness and degrading practices, must retard any effort to better the Indian, however good the missionaries and their methods. It might be difficult and expensive at the outset to inaugurate such a change, but it could surely be done. It must be done, else much of the money spent on the Indians is thrown away. We scarcely permit our children to dictate to us how we are to train them, and shall the views of these roaming children of the prairies determine the character of our policy? Missionaries and teachers would welcome a change.

Missions in Cape Breton.

BY A MISSIONARY.

IN CAPE BRETON the first pioneers of the Presbyterian Church were men of piety and missionary spirit. In the rude condition of the island they had to perform labours and endure hardships to which their successors are comparative strangers. They were men of gifts and graces, and although they laboured humbly and unostentatiously in what seems to some a very distant isle, they were men of whom any church might well be proud. They are now all gone to the rest and reward that awaited them, with the exception of the venerable and gifted Dr. Macleod of Sydney, who has reached the advanced age of eighty-six years. They did not labour in vain; their works follow them. The fields in which they laboured are divided and sub-divided, and where there was only one minister of the gospel, there are now two, or three, or four. The present ministers of Cape Breton are characterised by the same earnest evangelistic spirit which possessed the first pioneers, and

will compare favourably with any corresponding number elsewhere. In most cases their fields are large and laborious, requiring all the tact and diligence which each can give to his parish. But it is an advantage to have presbyteries pervaded with a charitable and evangelistic spirit; for the hard-wrought minister may calculate on the sympathy and aid of his brother-presbyter.

There are three fields at present receiving aid and directions from the H. M. Board. The parish of St. Ann's had last year the services of a student who worked with constant diligence and earnestness. This parish would require two men at least, and the devoted and godly pastor worked faithfully until his strength began to give way. Now full of labours and of years he lies on a sick bed awaiting the call to the home of His Master. Margaree is another field which received only occasional services from probationers and catechists. It was purposed last year to employ an ordained missionary, but we failed to get a man. Cape North is the last, and in many ways the most arduous. But the difficulties of the situation did not prevent the Presbytery of Sydney from giving attention to it; they were wise enough to supply it with men from time to time. The late Rev. Peter Clark was pastor for about 14 years. He was a quiet, modest, pious man, but in many ways a very effective worker. The Revd. Fwen MacKenzie was ordained in November last to act as missionary. What is the particular nature of his field and the character of his labours? His field begins at Smokey in the County of Victoria and ends in Pleasant Bay in the county of Inverness, thus covering fifty miles in length. It contains six stations, and the principal one is Cape North. There is a good commodious church here, and the missionary gives the greatest part of his time to it. Besides the usual services, there is a regular S. school with a large attendance, and a weekly prayer meeting and weekly singing class taught by Mrs. MacKenzie, Temperance meetings, and an auxiliary branch of the W. T. M. S. organised by Mrs. MacKenzie. The bulk of the population here is Presbyterian; there are some Methodists and some R. Catholics. The next station is Bay St. Lawrence, which is 12 miles away from Cape North. The inhabitants of this beautiful place are Roman Catholics; the few Scattered Protestants are nearly all Presbyterians. Here (where there is a R. C. chapel and a priest) the minister of the gospel can only go occasionally. But it is a comfort to know there are a few members in full communion with our church to shine as lights in the abounding darkness. Another station is Pleasant Bay—a beautiful spot hemmed in by mountains on both sides. It contains more than thirty families, all Presbyterians. The way to it is over a mountain and by a steep bridle path, a considerable part of which is

either bogs or water courses. Here the missionary can be only six times in the year. The best time to go over is in March when there is crust on the snow. The people have built a decent new church, with no help from the church but the loan of \$100 from the Hunter Fund. They keep regular services throughout the year when one of their number reads one of Talmage's or Spurgeon's Sermons. Neil's Harbour which is 13 miles from Cape North, is another station; this place and Hungary Cove are important fishing stations, employing about fifty families who almost all belong to the Episcopal church. There are half a dozen Presbyterian families, two of whom are the merchants of these places. They have built a beautiful new church, on which they have already expended \$725. In this church the missionary preaches as often as he can. When the Episcopal minister is absent, there are generally large meetings. Twelve miles further South is North Bay—another station. Here the sects are many—Roman Catholics, Episcopalians, Methodists and Presbyterians. The Methodists form the great majority, have a church, and keep a missionary who spends half his time in Cape North. The Presbyterians are few and scattered, but are anxious to have services from their own church. So they have helped to get an elegant new church in which the missionary holds meetings as often as he can. Further South still is South Bay Ingonish—the last station of Cape North Congregation. Here the great bulk of the inhabitants are Roman Catholic; there is a R. Catholic chapel and a resident priest. There are ten Presbyterian families who have a meeting house of their own, in which three men of their number, full members of the church, conduct regular Sunday services. They are to be commended for this, and it would be well for any other corner of the Congregation and of the church, similarly situated, to have as much faith in Christian fellowship and prayer as to meet together every Sunday. Thus it is clear that great distance, bad roads, and different sects combine to make the labours of the Presbyterian missionary or minister in Cape North rather difficult. He has to serve six stations that look upon themselves as independent Congregations. He preaches on Sunday and weekdays, on every opportunity. He organizes and superintends S. schools. He visits and catechizes in every corner. But how much happier the people would be, how much easier the work of the minister, if each family, however isolated, realized the preciousness of the gospel, their responsibility to God, and their duty to the church to which they belong. But it is to be hoped that the *Record* which reaches every section will enlighten them and stimulate them in these all-important matters. It now finds its way regularly into almost every family in this remote district, and is highly appreciated by the people.

Household Words.

THE leaf fades in hope. When it separates from the tree it leaves a new germ for the coming spring and in its own decay forms fresh soil for future foliage. We also live in posterity. But more than this. The leaf perishes in its individuality, but we live on. Every separate leaf will grow again. "Sown a natural body, it is raised a spiritual body," in that world where there will be no more biting frosts, and raging storms, and fading leaves, but where "Everlasting spring abides and never withering flowers."

Our life, how frail it is—
Changeful and brief;
Spring, summer, fly; then we
Fade as a leaf!

Why should a thought like this
Minister grief.
If we our end fulfill,
E'en as a leaf?

Then brightening at the close,
Hoping relief
From sorrow, sin and care,
Fade as a leaf?

Brief winter! fadeless spring!
Blissful belief!
This is our joy that we
Fade as a leaf!

Of all our ends in life,
This then be chief,
Ripe, hopeful, bright, that we—
Fade as a leaf.

Newman Hall.

AM I A CHRISTIAN?

How am I to feel and what am I to do, if I become a genuine Christian? What are solid evidences that I have come into the fold?

Search yourself honestly, thoroughly; dig down deep, clear down under mere emotions, and lay your foundations on the solid rock. To shed tears, to "rise for prayer" in a meeting, to go into an inquiry room, to feel happy, are not in themselves Bible tests of regeneration. Our Lord struck down miles deeper than all these when he said, "Except a man be born again, he cannot see the kingdom of God." The new birth is the beginning of new light. The prodigal son in the parable had been dead, and was alive again. Being "found" and coming to life are described as the same thing. If you are alive, you ought to know it.

Then probe yourself with such close questions as these:—Have I begun to hate the sins I used to love, and have I given up the practices which the Bible and my conscience condemn? Do I pray earnestly to be delivered from all sin, and watch against it? Have I

submitted my will to Jesus Christ, to let him rule me and own me, and guide me? Do I distrust myself entirely, and trust Jesus Christ only? Do I feel a real satisfaction in doing right and trying to please God? Have I begun to feel such an interest in others that I want to do them good? While the Holy Spirit is working on me, do I work with the Holy Spirit? Do I honestly endeavour to live as I pray?

If you can give your sincere "yes" of your conscience and your conduct to such questions as these, you cannot be mistaken in regarding yourself as a converted man or woman. These are Bible-evidences, and when the scriptural *die* answers to the stamp on the *coin* of character, then there is a 'witness of the Spirit' that the work is of God. If you find such evidences as these, then you may thank the Lord with all humility that Jesus has found you, and that you have found Jesus. The Shepherd knoweth his sheep, but so does the sheep know his Shepherd, and followeth Him.—T. L. Cuyler.

CONTENTMENT.

Don't torment yourself with borrowed troubles. Don't wait for happiness. Go to work and make it. Adopt the true philosophy of life. Take things as they come. Look at the bright side. If there is no bright side, brush up one of the dark ones. Don't hang down your head or lips. "Nothing so bad but it might have been worse." It is a long lane that has no turning. "It is always morning somewhere in the world." Every cloud has a silver lining. "The darkest hour of the night is that which preceeds the dawn." Form the habit of thinking how much there is to cheer you, even when there may be much to depress. A poor widow not having bed clothes to shelter her boy from the snow which was blown through the cracks of her miserable hovel, used to cover him with boards. One night he said to her smilingly and contentedly: "Ma what do poor folks do these cold nights that haven't any boards to put on their children?" A poor widow living in a house, open to snow in the winter, and who could have no fire when the wind blew, exclaimed: "How favored I am! For when it is coldest and the wind does not blow, I can have a fire." When rheumatism had disabled one of her feet, she exclaimed again: "How favoured I am, I once lost the use of both of my feet." Thus in every calamity, she saw some special mercy. "How dismal you look," said a bucket to his companion as they were going to the well. "Ah," replied the other, "I was reflecting on the uselessness of our being filled: for let us go away ever so full, we always come back empty." "Dear me how strange to look at it in that way," said the other bucket. "Now I enjoy the thought that however empty we may come, we always go away full. Only look at it in that light and you will be as cheerful as I am."

Croesus, on being asked who in the world was happier than himself answered, "Tellus, who though he was poor, was a good man and content with what he had, and died at a good old age." What a glorious world this would be if all its inhabitants could say with Shakespeare's shepherd: "Sir, I am a true labourer, I earn what I wear; owe no man hate; envy no man happiness; glad of other men's good, content with my farm." Cultivate what is warm and genial, not the cold and the repulsive, the sullen and the morose. Smile and all nature will smile with you; the air will seem more balmy, the sky more clear, the grass will have a brighter green, the trees a richer foliage, the flowers a more fragrant smell, the birds will sing more sweetly, and the sun, moon and stars will appear more beautiful.—*Christian World*.

A SUCCESSFUL PRESCRIPTION.

A Christian worker relates: "A doctor in a country district was one very stormy night quietly sitting by his room fire, and hoping, as he listened to the wind and rain without, that he would not be called out. A minute or two later a servant entered with a note. Looking at it, the doctor said, 'seven miles' ride; I suppose I must go.' Silently he rode for the first six miles' without meeting anyone; then he noticed a cart drawn by a half starved looking horse. He looked for a driver, but found none. On he went for another mile, when he noticed a dark object staggering along in the middle of the road. As the doctor came up, the owner of the lean horse stammered out: 'I say, doctor, is that you? I want you to give me a prescription; they say you are real good to the poor, perhaps you will give it to me for nothing.' 'Well my friend, what is it that ails you?' said the doctor. 'I want a prescription for keeping my legs from turning into the saloon.' 'I cannot give you it, my man, but there is a great Physician, a friend of mine who will give you what you want.' 'Oh tell me where he lives, that I may go to him, for I am in danger of losing both body and soul.' Months passed, and again the doctor saw the same figure on the road, but not intoxicated this time. He came up, caught the doctor by the hands, and with tears rolling down his face, he said, 'God bless you!' That was all, but the doctor understood that the great Physician had dealt with him and had effected a cure of both body and soul. For him no case is too desperate; he can save unto the uttermost."—*Christian Herald*.

—Go where he will, the Christian is never without his influence. He cannot do an indifferent action. There are eyes upon him. He is being scanned and read often when he is not thinking about it—one noting his weakness of temper, another his tenderness of conscience, a third his large-hearted charity,

The Command to Watch.

MAY 5. A.D. 33. MARK 13 : 24-37.

Golden Text, Mark 13 : 33.

COMP. Matt. 24 : 29-51, Luke 21 : 25-36. The prophecy of which this lesson forms part, applied primarily to events close at hand, the destruction of Jerusalem and the setting up of Christ's kingdom in the world. But, like many other prophecies, it looks forward as far as the general judgment. Jerusalem is a type of the world, its destruction that of the final destruction of the world. Some passages are more applicable to the first events, others to the last, but the close of the prophecy, points to the latter. The signs spoken of, as preceding the judgment, will always be worthy of deep study until that event takes place. V. 24. *Those days*—the time that will precede the second coming of Christ, Zeph. 1 : 14-17. *Sun darkened*—figures of speech, denoting great woes, slaughter and devastations, Is. 13 : 9-10, 34 : 4. V. 25. *Stars of Heaven*—Compare Luke 21 : 25, Joel 3 : 15. Great political convulsions, accompanied by plagues, storms or famines, are probably indicated by these expressions. V. 26. *Shall they see*—Not only the Jews, Zech. 12 : 10, but all men, Rev. 1 : 7. Every eye shall see Him. *Great power*—Mark the contrast between the first and second coming. Jesus, the infant of Bethlehem. Luke 2 : 7, and “the Faithful and True” described in Rev. 19 : 11-16. V. 27. *His Angels*—See Matt. 13 : 41, 49. *His elect*—chosen ones, true Christians, 1 Pet. 1 : 2 ; 2 : 9. *Four winds*—from all parts of the world. *Of Heaven*—Christ shall gather his people from every place under the visible heavens, Rev. 20 : 11-15, 2 Thess. 4 : 16-17. V. 29. *Those things*—the signs mentioned in vs. 24, 25. V. 30. *This generation*—This was literally fulfilled, in its primary sense, at the destruction of Jerusalem, forty years after. It will be accomplished also by the survival of the Jewish race at the time of the second coming of Christ. V. 31. *Pass away*—All created things are mutable and temporary. They shall wax old and perish, Is. 51 : 6, but Christ's words will remain unshaken after the wreck of worlds. Therefore He is the Church's sure foundation, 2 Tim. 2 : 19. V. 32. *Neither the Son*—In his human nature, Jesus had the same limitations of knowledge that we have, Heb. 4 : 15, Luke 2 : 52. On earth, the knowledge of “day and hour” was kept from him, as the *man*, Jesus Christ. In heaven, as God, one with the Father, he knows it. V. 33-37. *Watch*—Be faithful and diligent in the work, God has assigned to you, v. 34. Watch not only for the signs of Christ's coming, but over your actions, words and thoughts, 1 Pet. 5 : 8. If we do this in faith, we are ready for the Lord's coming, whether it be his last coming in glory, or death which ends the possibility of repentance.

The Anointing at Bethany.

MAY 12. A.D. 33. MARK 14 : 1-9.

Golden Text, Mark 14 : 8.

COMP. Matt. 26 : 1-14, John : 12 1-8 John places the incidents of this lesson six days before the Passover, John 12 : 1. Matt. and Mark have left the time indefinite, saying only that it was whilst Jesus was in Bethany. Matthew appears to have placed these facts as he did to show their relation to the conduct of Judas. Angry at the rebuke given him, the traitor went to the chief priests, etc., Matt. 26 : 14. V. 1. *Passover*—It lasted seven days, during which only unleavened bread could be used, Ex. 12 : 15-20. *By craft*—by subtilty so that the people would not interfere, Matt. 26 : 4-5. V. 2. *Feast-day*—when an immense multitude would be there who might side with Jesus. V. 3. *Simon*—had been a leper but was cured, as it was unlawful to eat with lepers. From the fact that Lazarus and his sisters were there, it is inferred that Simon was a relation of theirs, John 12 : 1. *A woman*—Mary, the sister of Lazarus, John 12 : 3. *Alabaster*—a kind of white marble jar, almost transparent, in itself, costly. *Spikenard*—one of the most esteemed perfumes of those times. *Brake the box*—the seal of the box, so as to pour it out easily, which could not be done so well from a broken jar. *On his head*—John adds “on his feet” also. The way in which the ancients reclined on couches at meal-time, made this easy. This act on Mary's part denoted deep love for the Saviour, profound gratitude and humility. V. 4. *Some*—Judas was the leading spirit here, whose indignation was shared to some extent by some of the other disciples, John 12 : 4. The motive of Judas is given by John 12 : 13-14. The others grumbled only at what they thought a useless waste. V. 5. *300 pence*—About \$41.00. There are disciples who deem it a waste, to give largely to Christ. They find fault with the expense of missions, church building, etc. Those who object, are seldom sufferers by their own liberality. Mary had a right to do as she pleased with her own. That she was blameless, is shown by Jesus' words. V. 6. *Let her alone*—What is it to you, that she has done this? It is a “good work” done out of a loving and grateful heart. V. 8. *What she could*—Are we doing what we can for Christ? Mary's gift puts to shame the beggarly offerings of some wealthy members of the Church, to Christ's cause. She gave, as God had prospered her; 1 Cor. 16 : 2, for she had first given her heart to Christ; 2 Cor. 8 : 5. *Burial*—A proper preparation, as anciently bodies were anointed and embalmed, John 19 : 39. V. 9. *A memorial*—For over 1800 years this act has been told, and it has not lost its fragrance. God is never forgetful of the labour of love of His own, 1 Cor. 15 : 58.

The Lord's Supper.

MAY 19. A.D. 33. MARK 14 : 12-26.

Golden Text, Luke 22 : 19.

COMP. Matt. 26 : 14-30, Luke 22 : 3-23, John 13 : 21-30. Jesus now quietly prepares to celebrate his last passover with his disciples. He sent two disciples, giving them a sign, by which they would find a suitable place, v. 13. Thus Judas could not inform the chief priests in time to disturb these last solemn hours, when he was to institute a better Passover for His Church. V. 16. *As he had said*—when ever we obey Jesus, we also find all things as he has said, 2 Cor. 1 : 20. V. 17. *The twelve*—Judas was there with Jesus, Ps. 41 : 10. V. 18. *One of you*—This was said in anguish, John 13 : 21. Christ's mental sufferings were often more bitter than all the agony of the cross. V. 19. *Is it I?*—They all asked this—eleven of them with horror at the thought, looked suspiciously at one another, John 13 : 22, Judas, with brazen impudence, Matt. 26 : 25. V. 20. *Dippeth*—Judas must have been sitting close to Jesus. The Lord pointed him out by giving him a "sop," i.e. a piece of bread dipped in the bitter sauce used at the Passover meal, as a reminder of the bitterness of Egyptian bondage, John 13 : 26, Exod. 12 : 8. Whilst doing this Jesus pronounced the traitor's doom, v. 21, Matt. 26 : 24. After the sop, Satan entered into him. Jesus, ever merciful, gave him a last opportunity of Salvation. "That thou doest, do quickly." Either repent and ask for pardon, or go: He went out. And it was night. The last spark of hope had died out for him, John 13 : 27-30. V. 22. *Took bread*—Judas being gone, Jesus instituted the Gospel feast, to which no traitors can be knowingly admitted. *My body*—Represents my body, compare John 10 : 7; 15 : 1. Paul adds "which is broken for you," 1 Cor. 13 : 24, do this in remembrance of me. V. 23. *Thanks*—as before this, He blessed the bread. God should be specially thanked for the food we enjoy, Eph. 5 : 20. *They all drank*—The Lord's Supper, deprived of the cup, is incomplete and unscriptural. *This is*—represents my blood shed for many, in order that their sins may be forgiven. The Covenant is sealed or ratified by the blood of Christ, Heb. 9 : 22. Compare 1 Cor. 13 : 25-26. V. 25. *That day*—The time when they would be received to Heaven. *I will not*—with His bodily and visible presence. Otherwise Jesus is present wherever his people meet in his name, Matt. 18 : 20, and in a special manner at the Lord's table, 1 Cor. 10 : 16. V. 26. *An hymn*—The 115th and 118th Psalms were sung at the close of the Passover meal. The discourses reported by John in ch. 14-16, and the Prayer of Christ in ch. 17th were spoken at this time. Paul in 1 Cor. 11 : 28-29, gives plain directions, as to the necessary preparation of Christians for the Lord's supper, which might usefully be studied in connection with this lesson.

Jesus Betrayed.

MAY 26 A.D. 33. MARK 14 : 43-54.

Golden Text, Luke 22 : 48.

COMP. Matt. 26 : 47-57, Luke 22 : 47-53, John 18 : 1-12. Whilst Jesus was praying, John 17, Judas was on his way to betray him. Jesus had done him nothing but good, and he plotted his death. The knowledge of this base treason from a professed friend must have added greatly to the mental sufferings of Jesus in Gethsemane, Zech. 13 : 6. There he spent some hours of such suffering that "his sweat fell to the ground as great drops of blood," Luke 22 : 44. The disciples, heavy with grief, had slept and left Him to fight his battle alone, Is. 63 : 5. He saw that the hour of the power of darkness had come, and he woke them, with a warning that Judas was at hand, v. 42. V. 43. *A great multitude*—to surround the place, and prevent his possible escape. Some were soldiers, others servants of the priests. V. 44. *A token*—a mark, by which they would know Jesus. V. 45. *Kissed him*—An unworthy profanation of that "sacrament of the lips," meant to symbolize the intimate nearness of two souls. Judas makes it a type of the venomous serpent's bite, who, when he kisses, kills. Every word of Jesus's answer, like sharp arrows, should have pierced the traitor's heart, Matt. 26 : 50, Luke 22 : 48. It is probable that Judas now fell back. Traitors are generally cowards, and he may have detected a dangerous gleam in the eyes of the disciple who bore a sword. Read here, John 18 : 4-9 and Luke 22 : 49-51. V. 47. *One of them*—Peter, John 18 : 10. *A servant*—Malchus. Peter meant to kill him, but striking wildly, he missed his aim. Jesus healed the wounded man, Luke 22 : 51, and reproving Peter, taught him that the weapons of Christian warfare are not carnal, Matt. 26 : 52; 2 Cor. 10 : 4. V. 49. *Be fulfilled*—The scriptures which foretold his sufferings and death, Is. 53, Psalms 22. V. 50. *All fled*—even Peter, Matt. 26 : 33. V. 51. *A certain young man*—Perhaps Mark himself. He alone mentions him. *The young men*—the Roman soldiers—*laid hold*—thinking him one of the apostles. V. 53. *High priest*—Caiaphas, Matt. 26 : 57. This was the man who had prophesied that it was expedient one should die for the people. Jesus had been first taken to Annas, the father-in-law of Caiaphas, John 18 : 13. V. 54. *Afar off*—See John 18 : 15-16. The treason of Judas shows to what degree of baseness a man can descend when he listens to the demons of envy, hatred, avarice and malignity. And if we follow the story of Judas to its close, we may see what a terrible mistake they make, who think of enriching, or avenging themselves at the expense of the righteous, who have done them nothing but good. The existence of false friends should also make us appreciate true friends all the more. Like Jesus, do good even to those who try to do us harm.

Ecclesiastical News.

SCOTLAND: The churches are busy, preparing work for the Assemblies. The Moderators are likely to be as we hinted previously. For the Established Church, the Rev. J. Paton Gloag, D.D., Galashiels; Free Church, the Rev. Dr. Laird, Cupar Fife; and for the U. P. Synod, probably Dr. Adam Black, Glasgow. In the Free Church Assembly, the leading question will probably be: the Revision of the Confession of Faith, while a second question will doubtless be: that of Union with the U. P. Church. The growing opinion about the Confession is, on all hands, that "it does not now adequately express the views held by the Church regarding many important points; such as the prominent place given in Scripture to the Love of God to the world, and His free offer of salvation to all men." On that ground chiefly the alteration is desired. On the Union question, the claim of the minority as to Church property will still stand in the way. In the U. P. Synod, the disestablishment manifesto will have a prominent place in all likelihood. In the Established Church, the policy of maintaining expensive educational agencies in our Mission fields, more especially in India, will be keenly discussed. The Foreign Mission Committee has the matter under consideration now, and hopes to have a report ready by the end of May. The Free Church has lost a warm and steadfast supporter in the death of Mr. William Kidston, of Fernigair, a near relative of Mrs. Principal Macknight, of Halifax, N.S. We mourn also the death of the Rev. Alexander McWilliam, formerly of Georgetown, P.E.I., a man of the highest attainments in scholarship and of the most loving and gentle spirit. For about a year or so, he has been in very delicate and even precarious health. He will be long remembered by those brethren and friends in the Maritime Provinces who had the pleasure and privilege of knowing, and being associated with him in Christian work. . . . The Rev. Dr. MacGregor, of St. Cuthbert's, Principal Rainy, and Rev. Dr. Donald Fraser of London sail for Australia in a week or two, by invitation, to aid in the celebration of their Jubilee. The Sustentation Fund of the Free Church shows an increase this year of \$4,000. In the sixth Gifford Lecture in Edinburgh, Dr. Hutchison Stirling dealt with the opinions of Plato. He speaks of that philosopher, as one of the "greatest figures of all times." "With an ease and fulness and natural simplicity, there was an amenity in the composition of Plato, that constituted him unapproachably the greatest, sweetest, most delightful master of prose that ever wrote it." . . . The Free Church professors, ministers and students have held a conference on the Forms of Public Worship. The results have not yet been put into definite form. A liturgy is not generally favoured.

D.

IRELAND.—The most notable event of the news to hand of last month is the death of the Rev. Josias Leslie Porter, D.D., LL.D., President of Queen's College, Belfast. His death was in a measure sudden, as on the Sabbath before, he had started for public worship but was not well enough to go all the way. He lasted until early Saturday morning. He was in his 66th year. His public life may be told in a few words. Burt, near the city of Londonderry, was his birth-place. After being licensed to preach, he was settled in Newcastle, England, from 1846-9, when he was appointed by the Irish Board of Missions to be a missionary to the Jews in Damascus. Here he laboured for next ten years. Before going to the east he was married to a daughter of the far-famed Dr. Henry Cooke. While in Damascus he explored, in the most thorough manner, every corner of the Holy Land, as well as some of the surrounding regions. In 1859, he was elected by a narrow majority to the Chair of Biblical Exegesis in the Assembly's College, Belfast. The present Professor Witherow was his opponent for the Chair, and nobody doubted that but for Dr. Cooke's influence, Porter would have failed to get a majority of votes. It is equally true that afterwards everybody believed that he was the right man in the right place. Witherow's strength lay in Church History rather than in Exegesis. For some 15 years he discharged the duties of the Chair to the entire satisfaction of the Church. About the end of this period he was Moderator of the General Assembly. Then he was placed by the Government at the head of the new scheme of Intermediate Education, and in 1879, on the death of President Henry, he was placed at the head of Queen's College where he remained until his death. It will be seen that he filled many positions, and the testimony is borne of him that in every position he did his work well. The literary work, which he did during the last 40 years, was very great. The articles he contributed to the third edition of Kitto's Biblical Cyclopaedia would fill several volumes. He was also a writer for Smith's Bible Dictionary. All these were on the topography of Syria and Palestine. Up to very lately he was writing articles in magazines and publishing treatises on the East. It is not long since a bulky volume was issued on Jerusalem, Bethany, and Bethlehem. His "Giant Cities of Bashan" is known to a wide circle of readers. His "Life and Times of Dr. Cooke" will ever be a standard volume of the greatest value and interest. He leaves two sons and two daughters behind him. His eldest son died, we believe, a number of years ago, in Canada, somewhere we think in the Ottawa Valley. His removal leaves a great gap, one that will not soon be filled. H.

UNITED STATES.—The General Assembly (North) meets on the 16th inst. in New York. On the 18th of June, the people of Pennsyl-

vania are to be called upon to vote for a measure amending the constitution of that State by the introduction of a prohibitory law similar to that in force in Maine. The ministers of religion in Philadelphia, recently met and adopted a resolution in favour of said amendment. It is said that thirty-six years' experience of prohibition in Maine, four in Iowa, and eight in Kansas, have demonstrated that prohibition is the only effectual remedy for the evils arising from the liquor traffic. Constitutional prohibition is claimed to be the best, because it is permanent—removing the question from the sphere of local and party politics. It makes it a fundamental law of the Commonwealth. "It will cost \$50,000 to take the vote," they say, "but it will cost ten times that amount not to take it. The expense will be repaid in a single year, if prohibition prohibits." . . . Mr. A. J. Drexel has announced his intention of establishing an "Industrial College for Women" at Wayne, Delaware Co., Pa. He is prepared to spend \$1,500,000 in purchasing the land, erecting the buildings, and endowing the Institution. Mr. Isaac Williamson has given \$400,000 to establish a "Boys' Institute," while Lady Kortright has given a large sum to the Presbyterian Hospital in Philadelphia. The same paper, which contains these cheering announcements, bewails the prevalent extravagance of the upper classes. "The love of costly display, of restless pleasure, is seizing upon our people to an extent which begins to recall the decline of the ancient empires."

CANADA.—The whole Protestant community has been exercised to an unwonted degree by recent legislation in the Province of Quebec, incorporating anew the society of Jesuits and alienating a large sum of public money (\$400,000) from the Educational Fund and placing it at the disposal of the Roman Catholic Authorities. The Evangelical Alliance, the Ministerial Associations of Montreal and Toronto and a number of Presbyteries and congregations have protested vigorously against the measure, and petitioned the Federal Government to exercise its prerogative of disallowing the Quebec Act, but hitherto without avail. The reasons for asking that the Act be disallowed are concisely and clearly stated in the motion submitted to the Ottawa Parliament by Mr. O'Brien:—

"*Firstly*, because it endows from the public funds a religious organization, thereby violating the unwritten but undoubted constitutional principle of the complete separation of Church and State, and of the absolute equality of all denominations before the law; *secondly*, because it recognizes the usurpation of a right by a foreign authority, namely, his Holiness the Pope of Rome, to claim that his consent was necessary to empower the Provincial Legislature to dispose of a portion of the public domain, and also because the Act is made to depend upon the will, and the appropriation thereby made is subject to the control of the same authority; and *thirdly*, because of the endowment of the Society of Jesus, an alien and secret and politico-religious body, the expulsion of which from every Christian community wherein it has had a footing has been rendered neces-

sary by its intolerant and mischievous intermeddling with the functions of civil government, is fraught with danger to the civil and religious liberties of the people of Canada."

On a vote being taken, Mr. O'Brien's motion was negatived by 188 to thirteen—a clear indication that no redress will come from that quarter. Among the supporters of the motion were Mr. John Charlton, member for Norfolk, N. R., and Mr. Julius Scriver, member for Huntingdon, both staunch Presbyterians, the latter being the only member from the Province of Quebec who voted for the disallowance of the Act. The burden of opposition, as is usual in all such cases, seems to have been borne chiefly by Presbyterians.

TEMPERANCE NOTES:—Votes were taken on the repeal or maintenance of the Scott Act last month in the counties of Lennox, Guelph, Kent, Northumberland, Durham, Frontenac, Wellington, Lanark, Brant, Ontario, Carleton, Peterboro, Lincoln, and the city of St. Thomas, all in Ontario, and the county of Colchester, in Nova Scotia. In every case, repeal was carried by majorities ranging from 125 to 2,000. This emphatic expression of public opinion must be interpreted as a clear indication that the Scott Act has, up to date, proved a failure, and that other means must be devised to grapple with the giant evil of intemperance. While some are looking to a more stringent license system, and others to total prohibition, as the only remedy, in the meantime, let the pulpit use its power, and every individual his personal influence, to inculcate sobriety and discountenance intemperance. The Scott Act is, in itself a reasonable measure, and *ought* to have done more good than it is credited with. The chief difficulty seems to have been the want of proper local appliances for carrying its provisions into effect. In many instances it has been notoriously a dead letter.

Our Own Church.

THE GENERAL ASSEMBLY:—The fifteenth Session will be opened in the city of Toronto, and within St. Andrew's Church there, on Wednesday, 12th June next, at 7.30 p.m. Presbytery clerks will please forward *lists of Commissioners*, so as to be in the hands of the Clerks of the General Assembly at least eight days before the meeting. Reports of ordinations, inductions, censures, deaths, demissions, depositions, within the several Synods, and all other official documents, should be sent so as to be in the hands of the Clerks of Assembly at least eight days before the meeting. Special attention is called to this. The Conveners of Standing Committees should have their reports ready to hand to

the Committee on Bills and Overtures at the second sederunt of the General Assembly. Lists of Commissioners and other documents should be addressed to Rev. Dr. Reid, Toronto. The Committee on Business, consisting of the Clerks of Assembly, together with those of Synods and Presbyteries, who may be Commissioners, will meet in St. Andrew's Church, Toronto, on Wednesday, the 12th June, at 4.30 p.m.

WM. REID, D.D., } Clerks of

W. FRASER, D.D., } General Assembly.

Certificates will be sent to Clerks of Presbyteries for the Commissioners of their Presbytery. If more are required in any case, application should be made at once to Dr. Reid, Toronto,—and if more certificates are received than are required, those remaining over should be returned to Dr. Reid. Rates of travelling will be made known as soon as possible. *Commissioners* are requested to send their names to REV. W. BURNS, P.O. Drawer 2607, intimating when they are likely to arrive, and stating with whom they expect to stay, or if they wish accommodation provided for them.

PERSONAL.—Rev. Principal Grant, Dr. Wardrope of Guelph, Dr. Laing of Dundas, and Rev. D. J. Macdonnell of Toronto, have each been nominated by Presbyteries for the moderatorship of the General Assembly. Rev. A. B. MacKay of Montreal, Professor Donald Ross of Queen's College, Kingston, Rev. W. B. Clark of Quebec, Rev. W. T. McMullen of Woodstock and Rev. D. H. Fletcher of Hamilton, have each received the degree of Doctor of Divinity—the first three from Montreal, and the last two from Toronto. *Miss Blackadder* is on her way back to Trinidad to resume her work as missionary teacher—a work in which she has been remarkably successful. She has had a year's furlough, but when health permitted, she devoted her time to the visitation of congregations and Sabbath schools, and women's societies. In these visits she gave much information concerning our missions, and deepened the interest of the young in the work. *Miss Blackadder* extended her visits to central points in Nova Scotia, P.E. Island and New Brunswick; and she spent a few days in Quebec, Montreal, and Toronto. *Dr. McClure* is married. *Miss Sutherland*, who went to China with our Honan mission-

aries is going to be married to a missionary of the American Board. We regret to state that *Rev. A. O. Brown* of Campbellton is still very seriously ill.

THE LORD'S DAY. An influential public meeting was held recently in Ottawa of "The Lord's Day Alliance of the Dominion of Canada."—President, Hon. G. W. Allan, speaker of the Senate; Secretary, Rev. Dr. Armstrong. Mr. Allan explained that the Alliance had been formed for the purpose of vigorously fighting against the desecration of the Sabbath, and more especially to promote the stopping of work on Sunday on Railways, Canals, on the postal service, on public works generally over which the government has control, and of Sunday labour of all kinds throughout the Dominion. Mr. John Charlton M. P., after discussing the legal aspect of the Question, submitted a declaratory motion which was subsequently embodied in a Petition to Parliament, asking for such legislation as would further the better observance of the Lord's Day especially in connection with the postal service, and the management of the Railways and Canals under the superintendence of the Government.

PRESBYTERIAL ITEMS.

Columbia.—All correspondence with this Presbytery during June and July should be sent to Rev. E. D. Maclaren, Vancouver, B. C. At the induction of Rev. E. D. Maclaren at Vancouver, the Rev. Robt. Jamieson, our pioneer minister on the Pacific Coast, remarked that Mr. M. was the 37th Presbyterian minister who had come to B. Columbia; 21 had gone away. The number was now sixteen. He had been there twenty-seven years himself, having come with the determination to sink or swim with the ship. He hoped and felt sure Mr. Maclaren would be in every way "a neat fit."

Toronto: A lively discussion took place over Rev. D. J. Macdonnell's proposed overture anent a modification of the Confession of Faith. On a division it was resolved by 8 to 4 not to transmit—a large number refraining from voting. Another overture, looking in the same direction, though not quite so far, is to be submitted to next meeting by Rev. Wm. Frizzell in terms following.—

Whereas the phraseology of sections 3, 4 and 7 of Chap. III in the Confession of Faith is out of harmony with the views of many of our most worthy and faithful members and office-bearers:

And whereas, said sections are sometimes distorted and used by non-Presbyterians to the injury of our Church:

Therefore, be it humbly overtured to the venerable the General Assembly to appoint a committee to revise said sections, together with the proof texts of these and the other sections in the Confession, and that said revision be sent down to Presbyteries for consideration.

MIRAMICHI. At its last meeting, much regret was expressed at the absence of its Moderator the Rev. A. O. Brown, who is at present in Montreal under medical treatment. Mr. Aitken received the thanks of the Presbytery for his successful management of the Augmentation fund, which had fully met expectations. All the other annual Presbyterian reports were in the hands of the clerk.

Montreal.—Very emphatic protests against the Jesuits Estate Act have been made by this Presbytery at successive meetings. It is now proposed to petition Her Majesty the Queen to interpose. Similar steps have been taken in Toronto, Hamilton, Paris, Kingston and other Presbyteries. On the motion of Rev. L. H. Jordan, the Presbytery at its last meeting appointed a committee "to consider the question of instituting the order of the Diaconess, in all its bearings, and to recommend some method by which woman's work in our Church may be deliberately organized, and then judiciously developed."

PRINCE EDWARD ISLAND. The Presbytery of P. E. Island embraces the whole of the Province. Last year was marked with progress all along the line. Five churches and one manse were built. Contributions to the schemes of the church increased \$1,612 over the previous year. \$930 of the increase was in the Foreign Mission Fund. For all objects the advance was \$5,634. Comparing 1883 with 1878 the advance in contributions amounts to \$19,378. Eleven years ago the gifts for Foreign Missions amounted to \$899; last year the amount was \$3,118. The congregations have increased from 25 to 33; families from 2418 to 3064; communicants from 3527 to 4635; stipends from \$14,423 to 19,530. These figures show a steady and marked advance. Within the last three years six congregations in the eastern part of the island have come up to the minimum stipend.

ORDINATIONS AND INDUCTIONS.

ANCASTER AND ALBERTON, Hamilton:—Rev. John McClung of Shakespere, was inducted on the 5th of April.

PROTON, Orangeville:—Rev. D. McColl, ordained missionary, was inducted on the 2nd of April.

DALHOUSIE, Miramichi:—Rev. George Fisher of Montrose, P. E. I., was inducted on the 9th of April.

SHEDIAC, St. John:—Mr. W. R. M. Baird was ordained and inducted on the 2nd of April.

LITTLE NARROWS, C. B.—It was Mr. *Roderick McLeod*, and not Mr. Mackenzie, who was ordained here on the 29th of January.

BRIDGEWATER, Lunenburg and Shelburne:—Rev. J. F. Dustan was inducted April 9th.

WEST CORNWALLIS, Halifax:—Rev. J. W. MacLennan has been appointed to this charge for one year.

NORTH LUTHER & WOODLAND, Saugeen:—Rev. Hugh McKellar of High Bluff, *Brandon*, was inducted on the 9th of April.

CALLS.—Rev. John Mathieson of Martintown, to Lake Megantic—declined. Rev. J. C. Tolmie to Whitechurch and Wawanosh, Maitland—declined; also to Melville Church, Fergus—call set aside. Rev. R. J. M. Glassford of Waubaushene, *Barrie*—to Streetsville, Toronto. Rev. John A. Jaffray of Spillamacheen, has accepted a call to Richmond, B. C. Rev. Donald Munroe to Deloraine, *Manitoba*. Rev. W. G. Mills of Sunderland to Markdale etc.—*Orangeville*, declined. Rev. G. E. Freeman of Deer Park to Cobourg—declined. Rev. H. McKellar of High Bluff, *Brandon*, to N. Luther, Ont.,—accepted. Rev. A. Urquhart of Regina, to Brandon, Man.,—accepted.

DEMISSIONS.—Rev. George Crombie of St. Ann's, and Rev. R. M. Croll of Simcoe,—*Hamilton*. Rev. A. McColl and Rev. W. Walker of First Church Chatham, Ont. Rev. A. A. Watson of Riverside, *St. John*. Rev. George Mackay of Cartwright, *Peterboro*.

NEW CHURCHES.

CORNWALL, Ont.—A very handsome new church, built by the congregation of St. John's, was opened for divine worship on Sabbath the 17th of March. Rev. Dr. McMullen, Moderator of General Assembly, preached in the forenoon, and Principal McVicar in the evening, the attendance at both services being very large. The church has cost about \$30,000, and is the third that has been built for the use of this historic congregation. The first was erected during the early part of the ministry of Rev. John Bathune (1787-1815), the second was built during the Rev. Harry Leith's incumbency, and was opened in October, 1826. The successive ministers of this congregation after Mr. Bathune were, (1), Rev. Joseph Johnston, a licentiate of the Synod of Ulster (but there is no record of his "induction," (2) Rev. Harry Leith, from Aberdeen. (3) Rev. Hugh Urquhart, 1829-1871, (4) Rev. Neil MacNish, L. D. D., the present pastor, who succeeded Dr. Urquhart in February 1871. The new church is undoubtedly the finest ecclesiastical structure in the old Eastern District.

TORONTO.—The new East Church was opened for worship on the 7th of April, by Rev. Dr. McMullen, Moderator of General Assembly and Principal Caven. It is a very handsome building, seated for 1,000 persons, and has cost about \$34,000. This is mainly a working-men's congregation and the completion of such a fine edifice speaks well for the zeal and success of the pastor, Rev. J. M. Cameron and those associated with him in the management of its affairs. Mr. C. was inducted here in 1871 and the congregation has grown in his hands from a small mission station to a large and flourishing church.

VICTORIA, B. C.—The foundation stone of a splendid new church for St. Andrew's congregation was laid here on the 6th of March.

DIGBY, N. S.—A church building belonging to the Baptists, has been bought by the Presbyterians of that town. Digby is a favorite summer resort. Presbyterians are few there now, but they are likely to increase.

THE COLLEGES.

THE PRESBYTERIAN COLLEGE, MONTREAL.—Closed its session of 1888-9 on the evening of April 3rd, in the Convocation Hall, which was filled to its utmost capacity. Principal MacVicar occupied the chair, and with him on the platform were the Senate and a large number of the members of the Presbytery of Montreal. The presentation of prizes and scholarships afforded an opportunity for a variety of impromptu and spicy speeches. The gold medalist of the year was Mr. R. Johnston, B. A., who delivered a very effective valedictory address. Rev. A. Ogilvie, B. A., received the degree of B. D. Rev. W. B. Clark, of Quebec, Rev. Professor Donald Ross of Queen's College, Kingston, and Rev. A. B. Mackay of Crescent street church, Montreal, had each the degree of D.D. conferred upon them. The graduating class numbered *fifteen*, the largest in the history of the College, as follows,—J. J. Bourgoïn, D. Campbell, P. N. Cayer, J. E. Coté, D. L. Dewar, B. A., J. J. Forbes, R. Johnston, B. A., W. Russell, B. A., A. J. Lods, J. Macdougall, B. A., J. S. MacIlraith, M. MacKenzie, M. J. Macleod, B. A., J. A. Maclean, J. H. MacVicar, B. A. Four of the young men are under engagement to enter upon foreign missionary service, three going to China and one to Japan. Dr. Ross addressed the graduates in earnest and appropriate terms. Rev. L. H. Jordan, on behalf of his sister, Mrs. James Fairie, presented the College with a very handsome organ. The learned principal in his closing address reviewed the work of the session which had been highly satisfactory, and acknowledged the receipt of over 250 volumes for the Library.

KNOX COLLEGE, TORONTO:—The closing exercises of Knox College were held in the afternoon and evening of the 4th of April, when there was a very large attendance of interested spectators. Principal Caven presided, and was supported by a large number of Ministers and Professors. In opening the proceedings, Dr. Caven reviewed in felicitous terms the work of the session, concluding his remarks by a well merited tribute of respect to the memory of the late Professor Young of University College. The distribution of prizes and scholarships being finished, the following gentlemen who had completed their theological course received their diplomas,—Messrs. Geo. Needham, B. A., Thos. Nattress, B. A., W. A. J. Martin, L. C. Emes, Wm. Neilly, Dugald McMillan, John Robertson, James Gilchrist, M. C. Rumball, M. A.; D. C. Hossack, L.L.B.; A. J. Jansen, P. J. Pettinger, Thos. R. Shearer, B. A.; John McP. Scott, Wm. P. McKenzie, M. N. Bethune, Robt.

Johnston, A. E. Mitchell, M.A.; J. McD. Duncan, B. A.—nineteen in all. Rev. Mungo Fraser of Hamilton and Rev. Donald McGillivray of China, were admitted to the degree of B. D. The degree of D.D. was conferred upon Rev. W. T. McMullen, Moderator of the General Assembly, and the Rev. D. H. Fletcher, of Hamilton. Mr. J. A. J. Martin gave the valedictory address, and after short addresses by the new Doctors and others, the proceedings connected with the closing of a very satisfactory session terminated.

HALIFAX:—The graduating class of the Presbyterian College, Halifax, numbers 10. All are to be licensed very shortly, and it is probable that within two months all will be called on or settled over congregations.

SYNOD OF HAMILTON AND LONDON.—This Court met on the evening of the 8th of April and continued in session three days. The opening sermon was preached by Rev. Dr. James, of Walkerton, in whose stead Rev. George Cuthbertson, of Wyoming, was elected Moderator. The reports of standing committees were read and considered and ordered to be transmitted; that on Temperance, by Rev. Wm. M. Martin, of Exeter; on Sabbath schools, by Mr. T. W. Nisbet; on Sabbath Observance, by Rev. W. J. Dey, of Hamilton, and on the State of Religion, by Rev. Dr. D. H. Fletcher, of Hamilton. Rev. Dr. Young and Rev. John Kay, representing the Methodist Niagara Conference, were introduced by Dr. Cochrane and addressed the Synod in courteous and felicitous terms, to which the Moderator replied with warmth and humour. An invitation to visit the Brantford Ladies' College was accepted. Miss Ghertrede, of Toronto, on behalf of the students, read an address to the Synod which was responded to eloquently by Mr. Cuthbertson. The beautiful grounds surrounding the college, and the home-like buildings, with their admirable internal appointments, were much admired by the visitors. A very profitable evening was spent in discussing the report on the State of Religion and Evangelistic work. Dr. Robertson, of Winnipeg, addressed the Synod on Missions in the North-West, and Mr. J. K. Macdonald, Convener of the Aged and Infirm Ministers' Fund, made an able and eloquent appeal in behalf of that most deserving fund. A committee was appointed to frame a deliverance on the much-debated Jesuits' Estates Bill. A whole sederunt was occupied in discussing this question when a series of resolutions condemnatory of the Act were enthusiastically carried and a committee was appointed to take such further means as may seem best for securing the disallowance of said Act. Leave was granted to Presbyteries to take on trial for license Messrs. Hutt, McMillan, Pettinger, Hossack, Jansen and Needham—graduates of Knox College.

To

REV. R. H. WARDEN, D.D.

198 ST. JAMES STREET,

MONTREAL.

*I enclose you herewith the
sum of Dollars,
on behalf of the purchase of the Ottawa
Ladies' College.*

Name.....

Post Office {
Address }

Date.....188

198 ST. JAMES STREET,

MONTREAL, April 22nd, 1889.

The General Assembly, in June last, authorized the Board of French Evangelization to purchase the Ottawa Ladies' College for the sum of \$20,000—the College to be maintained as an educational institution under the control of the Board. In accordance with this decision, the Board has purchased the property and is to take possession of it on first July next, when the purchase money requires to be paid.

The property has been valued by a competent authority, appointed by the Board, at \$65,000. The present proprietors, being chiefly Presbyterians, were desirous to secure the institution to the Church, and agreed to place it in the hands of the Board of French Evangelization for the sum of \$20,000, being the amount of indebtedness remaining thereon.

The Board purposes utilizing the College in the interests of Protestantism. It is intended to sustain and extend the work of French Evangelization on educational lines. Recent events, touching the vital interests of the country, show the vast importance of such an undertaking.

The Board is at present arranging for the opening of the College in September next, under a French Lady Principal of high culture, and a staff of efficient teachers of pronounced Christian character and missionary spirit.

In addition to the purchase money, the sum of \$2,000 is required to put the property in a thorough state of repair. To obtain this \$22,000, we earnestly appeal to all friends of the work. That there is a sufficiently strong Protestant and missionary spirit in the Church to ensure a successful response, we cannot doubt. Will you kindly return the enclosed slip, together with the amount of your contribution, *in a registered letter*, at as early a date as possible. All contributions will be acknowledged in the columns of the *Record*. It should be clearly understood by contributors that this fund is entirely distinct from the ordinary fund for French Evangelization, no part of which will be used for this purpose.

In name and on behalf of the Board of French Evangelization.

D. H. MACVICAR, D.D., LL.D., *Chairman*.

ROBT. H. WARDEN, *Secretary-Treasurer*.

MANITOBA ITEMS.

Winnipeg has now five Presbyterian churches in successful operation. The quarterly communions of Knox and St. Andrews have added large numbers to the rolls. Taken altogether these churches were never so thriving before. St. Andrews has begun a branch sabbath-school on Point Douglas, and Knox the same on Armstrong's Point. Rev. A. B. Baird continues to minister to Augustine Church, Fort Rouge, and the North Presbyterian Church intends building a new church this summer, and next year will likely be settled. The Icelandic Church, Kate St., lately held its second communion, when 17 new members were added. Rev. Joseph Hogg officiated to a large congregation. Brandon Presbyterians have at length united on a pastor, and Rev. A. Urquhart of Regina is to be settled there soon—a most suitable choice. Portage la Prairie is still vacant, but has decided to call a well-known eastern minister. Rev. D. McRae, of British Columbia, is taking a well-earned holiday, and is supplying Fort William for a month. Rev. J. A. F. Sutherland, of New Brunswick, Rev. A. P. Logan, of Nova Scotia, and Mr. Whiteman, of Quebec College, will supply the vacancies of Winnipeg Presbytery viz. Springfield, Stonewall, and Fort William for the next few months. Mr. W. Neilly of Knox College will be stationed at Schreiber and Nepigon. Rev. J. K. Wright goes to the Spallumcheen district of British Columbia, and Rev. Angus Robertson to Donald. Manitoba College Theological department has closed after a successful session. Thirty-two students of the college of all years go into mission work this summer. This will save the church about \$2000 in travelling expenses. About a dozen students came from eastern colleges, and some 12 or 13 ministers ordained or to be at once ordained from the east. Two students of Manitoba College go to British Columbia for the summer. In regard to the whites stated last month to have interfered in the affairs of Okanase Indian Mission, it is but fair to state that they are members in good standing in the neighbouring congregation of Strathclair, and while differing from the Brandon Presbytery, and Foreign Mission Committee in Winnipeg, are no doubt honest in their views as to the conduct of the mission. Manitoba has an extraordinarily early spring. The farmers are in high spirits. The immigration to the province this year is enormous. G. B.

Obituary.

REV. ABRAHAM McINTOSH. This venerable and beloved minister, pastor of St. Ann's, Cape Breton, died on the 10th March, in the 70th year of his age. He was educated in the Free Church College, Halifax, and entered upon the work of the

ministry in 1856, having been then ordained over the large and scattered congregation of St. Ann's and North Shore. From first to last he proved himself a workman needing not to be ashamed. He was a powerful preacher, especially in Gaelic, which was the prevailing language among his parishioners. It was in this field that Rev. Norman Macleod, a remarkably eccentric minister, lived and "reigned" for many years up till 1851, when he, with his family and a number of his followers, emigrated to New Zealand. Mr. McIntosh found it no easy task to succeed such a man—a man whose influence among his people was more than patriarchal. But he proved equal to the occasion. The strife of faction could not continue in the face of his godly life, his eloquent and powerful preaching, and his patient tolerance. He preached in four churches, far apart. The roads were rough in the extreme. But he toiled faithfully, as long as health would permit. Much spiritual fruit has crowned his labour. He will be greatly missed in the Presbytery of Sydney, as he was a favourite Gaelic preacher.

French Evangelization.

IF any of our readers are in doubt as to the good that is being done through the agency of our Board of French Evangelization, we recommend a visit to Point-aux-Trembles Schools, as one of the best means of strengthening their confidence in the methods employed by the Board. We cannot speak from observation of the manner in which the missionaries of the Board carry on their evangelistic work, nor of the labours of the colporteurs who are employed in circulating the Scriptures and other Christian Literature, but of the efficiency of these schools, we have had repeated opportunities of judging, and we have never visited them without carrying away with us the impression that a very useful and important work is being prosecuted there, under an administration that leaves nothing to be desired on the score of thorough efficiency. If they are not model schools, we do not know what a model school is. The Principal is not only a scholar and a gentleman, he is "apt to teach," and an enthusiast in his profession. He is, moreover, assisted by a staff of teachers who seem to be in entire

sympathy with him and the work they have in hand. The natural result of this is a pleasing manifestation of harmony, not only among the teachers, but also among the pupils, giving one the impression of a well directed family. The boys and girls seem to realize that it is a privilege to be there, and that the efficiency and success of the establishment rests largely with *them*. One cannot help noting particularly their familiarity with their Bibles, the heartiness with which they unite in singing their hymns, their orderly deportment, in school and out of school, and their reverent observance of public worship. I suppose they are all or nearly all of French-speaking parents, and many of them belong to Roman Catholic homes, yet it is pleasing to notice how many of them are quite at home in the English language, and to observe less reticence and shyness of manner than might be expected in these circumstances.

During the past year the buildings have been entirely remodelled and are greatly improved. The addition of a neat and commodious chapel, and a new dining room for the boys are specially noteworthy. When the girls department—occupying a separate building from that for the boys—shall have been correspondingly enlarged and improved, the establishment will be such that the church may be proud of it. It should be so now, but for one thing, and that is that it has not nearly accommodation enough for all who would gladly avail themselves of its educational advantages. My own impression is that if it could be extended so as to take in *a thousand* inmates, instead of one hundred and fifty, not only would pupils be found to fill it, but the money required to carry on the work would be forth-coming as readily as the revenues of Mr. Quarrier's Homes and Mr. Muller's Orphanages.

In the meantime we direct attention to an announcement, that the Board of French Evangelization, with the concurrence of the General Assembly, have acquired the fine building in Ottawa known as the Ottawa Ladies' College, with a view to founding an institution somewhat similar in its main features, to the Point-aux-Trembles Schools, in the capital of the Dominion. We do not doubt for a moment, that in the hands of the Board, and directed by its skillful and

enterprising Secretary-Treasurer, the new project will be successful. Certainly, \$20,000 is a very small sum to ask from the whole membership of the Presbyterian church in Canada for a purpose the possible fruits of which cannot be estimated.

THE MANAGING EDITOR.

Our Home Missions.

THE SEMI-ANNUAL MEETING of the Committee of the Western Section was held in Toronto, 26th to 28th March, Rev. Dr. Cochrane, Convener; Rev. Dr. Warden, Secretary. The claims of the respective Presbyteries for services rendered during the past six months were considered and appropriations passed amounting in all to \$11,623.67 for augmentation of stipends, and \$17,511.79 for Mission fields. The receipts up to 26th March were reported to be, for augmentation, \$18,875.43; for Home Missions, \$38,466.37. The list of missionaries desiring work for the ensuing summer was made up, and appointments given to no less than *one hundred and seventy-three*. Of these, 12 go to the Presbytery of Kingston, 9 to Bruce, 24 to Barrie, 60 to Manitoba and the North-West, and 3 to British Columbia, the rest being distributed among the other Presbyteries. The convener reported that he had received grants of £200 from the Free Church of Scotland, £150 from the Irish Presbyterian Church, and £390 from the students of the Free Church College, Glasgow. There had also been received from the Church of Scotland, for the Church and Manse Fund, £100; for Home Mission, £50; and for Manitoba College £50. Rev. Allan Findlay read an interesting report of the missions in Muskoka and Algoma, and Dr. Robertson reported progress in Manitoba and the North-West.

At the close of a Sabbath morning service in Toronto, Dr. Cochrane made an earnest appeal in behalf of Home Missions. He said that the Home Mission Committee of the Western Section, which includes Quebec, Ontario, Manitoba, the North-West Territories and British Columbia, has under its care over 200 missionaries and student catechists, 744 preaching stations, with 8,280 communicants and a Sabbath attendance of 27,369. These stations paid themselves last year \$48,633 towards the support of ordinances. It has also under its care 135 augmented congregations, with 7,837 families and 13,935 communicants. These congregations paid last year to support ordinances, \$88,651.

The resources of the Home Mission Committee are altogether inadequate to keep pace with the demands made upon it. Apart from the direct contributions of congregations, and the occasional and uncertain revenue derived from bequests and donations—becoming smaller every year—it has nothing to depend

upon. Individual congregations, in addition to their foreign mission contributions, support missionaries in India or China; the students of our colleges do the same; the ladies of the Church give, through their associations, some \$25,000 or \$30,000, but Home Missions so far have no such help. But for help from British churches we would this year be far behind. As it is, both the Home Mission and augmentation funds have a deficit. The membership of our Church, east and west, is nearly 150,000. The entire contributions for Home Missions and augmentation, from east and west, fall below \$100,000. Not much more than 50 cents per member!

EASTERN SECTION. There will be 48 Missionaries and Catechists in the field this summer, allocated among the Presbyteries as follows: St. John, 13; Halifax 10; Miramichi 6; Pictou 6; Truro 3; Victoria and Richmond 2; Sydney 2; Lunenburg and Shelburne 2; P. E. Island 3. Labrador (Presbytery of Halifax) 1.

Our New Hebrides Mission.

MR. MACKENZIE'S ANNUAL REPORT OF THE WORK ON EFATE.

IN many respects the past year has been one of the most satisfactory, as it has been one of the busiest we have yet had in the Mission. The accessions from the heathen have not been numerous, but there has been a healthier moral tone amongst the Christian natives, and fewer cases of immorality. Besides this there has been a strong public opinion manifested, especially at this village, against the violation of the law of God. Then towards ourselves they have manifested more real kindness and sympathy than ever before. One reason of this no doubt is, that they have seen the trial we have had to endure for their sakes, in parting with our children, three of whom are now at school in Sydney. Of course we would endeavour to do our duty all the same should we see no evidence of their gratitude, but it makes labour lighter to experience it, after the opposition we have had to encounter from some of them for so many years. This is especially true of one old man at Fila, who a few years ago did his utmost to prevent us from going amongst them, but now cannot do enough for us. When I asked him some time ago for his old dancing ground for a site for a house, he said, "Why should I not give it to you, you are one of ourselves?"

We spent a few months of the year in Australia, and returned to our station very much benefited by the change. While there had a translation of the "Peep of Day" printed, which has been a great boon to our schools. I also transcribed some portions of the New Testament. My brother missionary, Mr. Macdonald, is now in Melbourne, superin-

tending the printing of our joint translation of the New Testament. The cost of printing and binding will be about five hundred pounds sterling. It is defrayed in the meantime by the B. & F. Bible Society, but to be refunded by our natives in due time. The contribution from our side of the island this year is two thousand pounds of arrowroot, which should realize at least £50 sterling. An encouraging feature of our work is that so many of our people are willing to go out to labour on other islands. At present we have three teachers and their wives on Epi, under Mr. Fraser, and another couple as servants; on Ambrim a teacher and his wife in charge of the station, at present without a European missionary; on Malekula two teachers and their wives under Messrs. Leggatt and Morton; on Malo, a teacher and his wife, a married couple and a boy, as servants under Mr. Landels. And to-day I was speaking to a young man to go to Aniwa, where Mr. Paton laboured so long and so faithfully, to take charge of the work there. This is in accordance with the request of Mr. Watt, who has charge of that station. Five of these belong to the class of young men who received a special training, being supported by friends of the Mission in Montreal, and other places. I am sure could those who so kindly contributed to the support of these young men only realize the assistance they have rendered to the Lord's work here, they would not consider that their money had been misspent. The rest of the class are employed on their own island, and are indispensable to the work.

Having received contributions from several S. Schools, I have taken another class, most of them young, with the same object in view, but hoping, should financial circumstances admit, to keep them longer. As in former years we have devoted a good deal of time to teaching. We have morning school attended more or less regularly by all the adults. After an intermission of about half an hour, the children's school is held. The name of every child in the village, of a proper age, is on the roll, and the attendance is very regular. Besides reading in Efatese and English, they are taught writing, arithmetic, geography, Scripture, history and useful knowledge. While this school is going on in the church, we are now building a proper school-room, the old one having fallen into decay. Mrs. MacKenzie has a class in English on the verandah of our house—children of settlers living near us. At the close of the children's school, medicine is dispensed, after which the training class meets on Mondays and Thursday, but on the other days of the week, in the evening, as other classes interfere with it, viz, a candidates' class on Tuesday and Wednesday, at different villages, and a class for teachers assisting in the work and others on Fridays. At the close of this class I give the outlines of a sermon to those who are to conduct service on Sabbath

at the out-stations. A number attending this Friday class are a sort of reserve force. They conduct service when the teacher of a station is ill or absent, and itinerate occasionally. But a special object of this class is to endeavour to give to four or five of the most influential church members of each village as much instruction of a practical nature as possible, in order that they may support their chiefs—five of whom also attend—in the exercise of their authority, and thus make them more self dependent. Formerly they came to me with all their troubles, and often much time was lost in listening to their complaints. After school they talk over the affairs of their respective villages, and come to me with the more important matters. The chief by himself does not exercise much authority, but supported by some of the principal men of the village, law and order are respected and necessary discipline is exercised.

The French priest who settled near Meli some time ago has left. He found there was no hope of gaining an entrance amongst that people. We, too, have found them a hard lot to deal with; much bolder and more insolent than any others we have ever come in contact with. It is the largest village on the island, and dreaded by all the other villages. Their opposition became very violent some time ago, and we thought it prudent to leave them for a time. For several months past, however, we have visited them occasionally, and they have not again attempted to drive us away. But bad as they are, their hearts are not too hard for the grace of God to subdue. We have been permitted recently to gather some first fruits. Three of them, two women and a man have moved to Fila and joined us. That in due time the whole village must submit to Him who is Governor among the nations, I have not the shadow of a doubt. May God hasten the day.

REV. HUGH A. ROBERTSON, of Eromanga, in a recent letter, says:—"It is simply delightful to note the changes in the field since we arrived in the New Hebrides in 1872. Encouraging reports come from nearly all the stations. Epi has a population of 10,000, Mr. Fraser has 14 teachers at work, and he asks as many more. Messrs. Mackenzie and Macdonald have translated the whole New Testament into Efatese, and the volume is now being printed at Melbourne. The other stations are most hopeful. The work on Eromanga was never more encouraging. The converts are doing their best to aid the work of the Mission by their contributions and otherwise." Mr. Robertson with his family came to Australia in the "Dayspring." Mrs. R. is not well—has not been well for years, though at present her condition is not alarming. Mr. R. hopes she will be able to return to Eromanga in Sept.

THE DAYSPRING.—The 25th Annual Report of the Mission Vessel, *Dayspring*, is now before us. The *Dayspring* sails from Sydney for the Islands in the last week of March. She is expected back early in September. She will sail again about ten days after her arrival. Thus she makes two voyages a year, visiting all the principal stations and as many minor ones as she can overtake. There are now sixteen missionaries with their wives in the group,—occupying Efate, Eromanga, Santo, Aneityum, Futuna, Aniwa, Malekula, Tanna, Nguna, Tongoa, Epi, Malo. The affairs of the *Dayspring* are managed by a Board at Sydney, selected and appointed by the New Hebrides Synod. Last year her spring voyage occupied 23 days to Aneityum. She delivered stores and mails at all the stations and returned to Sydney on the 5th September. She started for the islands again on the 18th Sept., and returned on the 27th Dec. Thus she serves the mission instead of railway, steamer, postman and express waggon. The cost of running her last year amounted to £1604 19s. 5d. stg.—say about \$7,800. We contribute £250 stg., and the Free Church a like sum. The rest is raised by the Australasian churches.

Trinidad Mission.

REV. JOHN MORTON, under date March 7th, writes:—On returning from Barbados, January 25th much improved in health, I found on my table two well-printed volumes, being the official report of the Conference on Missions held in Exeter Hall, June, 1888. These volumes should be extensively read, and be mastered by every missionary and every member of Mission Boards throughout the world. They are books to be carefully read and then referred to and consulted on all questions connected with missions. Though the methods and management of the Trinidad Mission are in remarkable harmony with those approved by the Conference, these volumes can yet teach us much, and are specially valuable as inspiring hope, quickening zeal, and making us sensible of our fellowship with the great army at home and abroad who labour for Christ.

One of the subjects brought before us at the close of the year is the state of the accounts. I began 1888 with £133 7s. stg. debt; I closed with six shillings in hand, having built two new school-houses outside of my estimate. For this, I thank God from whom all blessings flow, and I thank very especially the Women's Foreign Missionary Society of the West for \$300.00, which were received in answer to prayer, and, I am confident, were given with prayer. The subject of giving to God, as a part of our religious life and of worship, has lately been brought before the Christians in my district individually, and every man and woman has renewed or increased his or her

weekly subscription. The children are giving as a separate scheme, and some of the old who cannot earn money are to give work in keeping the church grounds in order. Cottage meetings have been started, conducted wholly by the people themselves. These are attracting the heathen neighbours especially through the singing. Next to the Bible comes the *Hymn Book* in the mission field.

Formosa.

THE following letters from Dr. MacKay and Rev. Mr. Jamieson, dated respectively the 8th and the 28th of January, and addressed to Dr. Wardrope, have been sent to us for publication. Read in the light of correspondence already published in Toronto papers, and also with reference to the published proceeding of F. M. Committee (west) There appears to be a strong desire on Dr. MacKay's part to retain Mr. Jamieson as his assistant, and a willingness on Mr. Jamieson's part to remain in Formosa and do the best he can in the interests of the work,—

DR. MACKAY writes;—"I am grieved to the very core of my heart about you all being troubled. If Mr. Jamieson had only taken my advice long ago, if he just *waked* up as *now*, how different all would have been.

But *now* I am very anxious about him being allowed to remain here. On Sab. he was at *Chinnih* preaching, and is every day *doing work* in the mission. Soon he will be making a long trip amongst our stations with a living heart at work. Surely that is enough. He is *working* now and is *able enough* to do *work* in the field for our Blessed Lord—You may expect fuller information about the whole work than ever before forwarded to you. Even now I send you a Preacher's statement about living, so you all can see if they have high salaries or not. He gets \$10. per month '(chopped)' dollars here, such as are going. *Not gold.* The family consists of himself, wife and two children, and is now on the East Coast. Rice per month, \$3.00; Oil, Salt, Vegetables, \$4.00; Coal, \$1.50; For carrying water and pounding rice, \$0.65; 3 must shave their heads \$0.30; Shoes, stockings &c. \$0.38; Total per month, \$9.83. There is a great difference between this and the mainland.

MR. JAMIESON says:—"I notice by a letter in "Canada Presbyterian" of date December 5th, 1888, that there seems a disposition on the part of some, to cast reflections on the Foreign Mission Committee, because of information Mrs. Jamieson and I recently published in Canada. No blame in reason can possibly be attached to the Committee so far as the discharge of their duty is concerned. The Committee could not be expected to require any

further information about my work than they had in their hands: and I did not make facts clear to them, because I, myself, did not realize my situation, and really believed I was helping in the work more than I was. And therefore, rather hastily, I confess, rushed into print. The information I gave should have been given through the proper channel.

However, those far away may find it difficult to understand our letters, there is nothing at all mysterious or strange about the matter, such information was simply the outcome of the natural course of events; and if others could see as all here as the field have seen, perhaps not much blame would be attached to any one. The fact is, my wife and I landed here with sentimental ideas of preaching the gospel to the heathen, then after Mrs. Jamieson found out what practical mission work means, having already given wrong impressions, she found it very difficult to make her situation understood.

. While still clinging to our former home ideas about how to win the heathen, we made many mistakes in dealing with Chinese, and Dr. Mackay and other labourers in the meantime were the innocent sufferers on that account. When we came more and more to see the results of such mistakes, of course we could not but admire their patience. I am not now attempting what is beyond my ability, but every day doing what I think sensible Christians in any land ought to do whether missionaries at home or abroad—just whatever I can to be useful and helpful to the Lord's work and his people. The regular, solid work of the church in all its branches is steadily going on from day to day around us, of which you will have full information before long.

THE CHINESE.

For twelve years the United States Government has striven to keep the Chinese out of that great country. Among the people of California, and even further east, there is a feeling of bitter hostility against Chinese. They have been, in not a few cases, the victims of robbery, incendiarism, and murderous violence. Last summer an Act of Congress enforces their total exclusion from the United States. Still they continue to come. We, as well as our neighbours are deeply interested in the Chinese, and we are glad that mission work has commenced among them in Victoria and in Winnipeg. This is as it ought to be. It is a christian duty to be kind to the stranger, even if that stranger should be a Chinaman. Mongolians as well as Celts and Teutons are our neighbours; and we are to love our neighbour as ourselves. The best thing we can do for the strangers is to meet them with the Gospel of the Lord Jesus, and then whether they continue in this country or pass on to the south, or return to their own land, they will at least know a little concerning the Saviour.

Our Presbyterian brethren in the United States disapprove of the policy of excluding the Chinese. They justly say that laws restricting or forbidding immigration should apply to all nations and races alike. There is no reason for excluding the Chinese that would not apply to other nations. China has as good a right to expel and exclude Americans as Americans have to exclude the Chinese. But the policy of exclusion cannot continue very long. Providence is against it; Christianity is against it. China is destined to become a great and leading Christian nation—a blessing to the world.

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Remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 415 Post Office, Montreal.

It is gratifying to notice that we are to close the ecclesiastical year with all the Missionary Funds of the Church in a satisfactory condition. The following is for the special information of our friends in the east:—

At the close of March, the following amounts were required to bring out all the funds free from debt on the 1st May:—Foreign Missions, \$2,200; Home Missions, 700; Augmentation Fund, 1,397; College, 885; Bursary, 500; Aged Ministers, 300. Making in all \$5,982. This note will probably meet the eyes of many who have forgotten or neglected to send their gifts. You may yet be in time, as the Treasurer's books do not close till May 4th. Do not forget! The Augmentation Fund is likely to prove successful this year in the eastern section. Two Presbyteries,—those of Pictou and Miramichi—have already raised more than the share allotted to them, and other Presbyteries are working up to the right figure.

Literature.

A CENTURY OF CHRISTIAN PROGRESS: By Rev. James Johnston, F.S.S., author of "A Century of Protestant Missions" etc. pp. 199. "This little book," the author tells us in his preface, "is only a part of what was intended to have been a much larger volume, for which the materials were all prepared, but thrown aside when the writer was unexpectedly called upon to act as Secretary to the Committee of the Conference on Foreign Missions." Thoughtful readers, however, will be thankful for what they have received and will find much to interest and encourage them in respect of the relative growth of Christianity compared with Heathenism.

THE CROSS, ANCIENT AND MODERN, by Willson W. Blake; Anson D. Randolph & Co. New York. \$1.50 with numerous illustrations; W. Foster Brown & Co. Montreal. From the same publishers, "THE SPIRIT OF CHRIST"—Thoughts on the indwelling of the Holy Spirit in the believer and the Church, by Rev. Andrew Murray, pp. 394. Price \$1.25. Also **ANCIENT SPANISH BALLADS** by J. G. Lockart, pp. 299. Price \$1.50.

THE PRIEST, THE WOMAN, AND THE CONFESIONAL, By Father Chiniquy, a new edition by F. E. Grafton & Sons, Montreal—40cts. in paper covers; 75cts. in cloth.

MINISTER'S WIDOWS AND ORPHAN'S FUND, MARITIME PROVINCES. Rev. George Patterson DD. Secy. Receipts from 28th Feby. to 31st March. *Ministers Rates.* Rev. G. M. Grant DD. \$15.60 Rev. W. P. Begg \$113.10 *Congregational collections,* Mira, Economy and Five Islands, Boularderie, Black River, Florenceville \$2 each, Malagawatch and River Dennis \$4, Sydney Mines, \$3, Zion Church Charlottetown, P. E. I. \$10, Total \$27.

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Received by Rev. Dr. Reid, Agent of the Church at Toronto. Office, 15 Toronto Street, Post Office Drawer 2607.

ASSEMBLY FUND.

Received to 5th Mar., 1889, \$1805.85; Omemee, Mt. Pleasant and Lakevale, 5.00; Aldborough, 4.00; Camden and Tamworth, 1.00; London, St Andrew's, 25.00; St. Thomas, 25.00; Mosa Burns, 12.00; Amos, 6.00; Alnwick, 2.00; Yarmouth, 6.00; New London and Kensington, 3.00; St John's, St Andrew's, 10.00; East River, St Mary's, 0.50; Pictou, Knox, 3.00; Middle River, 2.76; Halifax, St Andrew's, 4.00; Shediac, 4.00; Upper Stewiacke, 5.00; Coldstream, 1.00; Halifax, St John, 12.00; Loch Lomond and Framboise, 2.00; Belfast, 4.00; Sydney, Falmouth St, 2.00; Gabarus, 1.00; Halifax, St Matthew's, 20.00; Bass River, 3.00; Springfield and English Settlement, 1.35; Glassville, 2.00; English Settlement, 7.00; Enniskillen and Cartwright, 2.00; New Westminster, St Andrew's, 4.00; Osgoode, 4.00; Metis, 1.00; White Lake, 2.00; Burnstown, 2.00; Regina, 2.00; London, 1st ch, 8.00; Stratford, St Andrew's, 4.00; Mandaumin, 4.00; Ottawa, St Andrew's, 20.00; Peterboro', St Paul's, 30.00; Underwood, 3.00; Ormstown, 4.00; Kintore, 2.00; Carluke, 3.50; Langside, 1.00; Alvinston, 4.00; Napier, 3.00; Angus, 1.00; W Essa, Burns, 2.00; Woodstock, Knox, 12.00; Toronto, St Andrew's, 33.56; Hamilton, Presbytery, 77.45; Hamilton, Presbytery, addl., 153.10; Owen Sound, Knox, 8.00; Brockville, 1st, 10.00; Keady, 5.00; W Gwillimbury, 2nd, 4.00; Peterborough, St Andrew's, 9.00; Pakenham, 3.00; Hillsdale, 2.00; Elmvale, 2.00; Southampton, 8.00; Kenmore, 2.00; Stayner, 5.00; Tavistock, 1.00; Gravenhurst, 2.00; Springfield, 6.85; Belleville, St Andrew's, 10.00; English River and Howick, 5.00; Montreal Erskine, 30.00; Huntingdon, St Andrew's, 8.00; Corunna, 3.00; Essa Townline, 5.00; Weston, 2.00; Belleville, John St, 10.00; Kirkhill, 7.00; East Paslinch, Duff, 8.00; Garden Hill and Knoxville, 1.00; Essa, 1st, 3.00; Balaklava, 1.00; Osnabruck, 2.00; Smith's Falls, St Andrew's, 6.00; Burford, 2.00; Toronto, Bloor St, 5.85; Dennis, 3.00; Creemore, 4.00; E Nottawasaga, 4.00; Dunedin, 2.00; Toronto, East, 15.00; Ashfield, 3.00; Cardinal, 5.00; Mainsville, 1.00; Westport and Newboro', 3.00; Cedarville and Esplin, 4.00; McIntosh, 2.00; Belmore, 1.00; Palmerston, 5.00; Cobourg, 10.00; Napanee, 2.00; Gladstone, 1.00; Brighton, 2.50; Fenelon Falls, 2.00; Balderson and Drummond, 3.00; Balderson and Drummond S.S., 1.00; Cornwall, Knox ch, 8.00; Markham, St Andrew's, 5.00; Toronto, Erskine, 12.00; Toronto, Chalmer's, 12.00; Galt, Knox, 27.00; Woodbridge, 3.00; Sunnidale, 2.55; Stirling, 3.00; Leslieville, 6.00; Parkdale, 12.00; Fullarton, 9.00; Avonbank, 7.00; Dutton, 2.00; St Andrew's, 1.00; Penetanguishene and Wyebridge, 0.50; Ramsay, 2.00; Brock 6.00; Ashfield, 2.00; Embro, 9.00; Woodville, 8.00; Chesterfield, 9.00; Toronto, Knox ch, 40.00; Bear Creek,

3.00; Orillia, 10.00; Milton, 4.00; Gananoque, 5.00; Kildonan, 3.00; New Lowell, 1.00; Athelstane, 5.00; Richmond and Stittsville, 5.00; Innisfil, St John's, 3.00; Erin, 6.00; Ospringe, 3.00; Bracebridge, 2.00; Wallacetown, 4.00; Beamsville, 2.00; Clinton, 5.00; Vaughan, Knox, 5.00; Campbellford, 5.00; Vancouver, 1st, 3.00.—Total \$2,872.36.

HOME MISSION FUND.

Received to 5th March \$31,685.99
Omemee, Mt. Pleasant, &c. 36.00
Corbett 2.00
West Bentinck 6.60
Aldborough 25.00
Camden and Tamworth 8.00
Crescent Lake Field 2.00
London, St Andrew's 270.00
London, St Andrew's S.S. 130.00
London, St Andrew's (North Waterloo S.S.) 6.00
St Thomas 182.16
St Thomas S.S. 50.00
Executors Mrs. Sarah Franklin Streetsville 200.60
East Williams 10.00
Carberry 10.00
Wick 57.00
Danville 10.00
Alnwick 11.00
North Easthope 43.00
Hamilton, Central 400.00
Newdale 15.00
Niagara Falls, South 28.85
Enniskillen and Cartwright 13.00
Belgrave 21.00
Vyner 2.00
Osgoode 6.00
New Westminster, St Andrew's 115.00
Vittoria 7.00
Madoc, St. Peter's 65.00
White Lake 10.00
Burnstown 10.00
St Catharines, Haynes ave 15.00
Ottawa, St Andrew's S.S. 78.55
Ottawa, Bank st. 108.00
R C M 10.00
Regina 50.00
London, 1st 100.00
Craighurst 31.00
Ernestown & Fredericksburg 11.00
Erin S.S. 5.00
Annan 29.10
Forest 11.00
Belmont S.S. 47.00
A Friend, Paisley 5.00
Stratford, St Andrew's 47.00
Mandaumin 8.00
Mono Mills 12.00
Mono, East 25.00
Adjala 20.00
Cambray 4.00
Underwood 20.00
James Noble, Jarvis 5.00
Port Colborne 15.00
New Lowell 10.00
Angus 15.00
Kintore 23.00
Westwood 24.00
Greenbank 40.00
Carluke 7.00
Erin 19.00
Langside 3.00
Alvinston 30.00
Napier 15.00
Fergus, Melville S.S. 18.00
Pictou, Knox ch, Y L M Band 25.00
Bathurst, St Luke 10.00
Springside 22.56
Shubenacadie and L Stewiacke, N.W. 8.00
Mrs Archibald, Port Hastings, N.W. 4.00
Lower Musquodoboit, N.W. 7.00
Carlisle 30.00

Carlisle S.S. 5.00
A Friend 9.00
Holstein 19.00
Kincardine Tp, Chalmers 2.65
A Friend, Ottawa 40.00
Senator Vidal, Sarnia 20.00
T W Nesbit 20.00
W B Clark 5.00
Mrs Leckie 10.00
Moore Lake 11.50
W Essa, Burns 6.00
Woodstock, Knox 237.58
Woodstock, Knox S.S. 50.00
Dundas St 8.00
Hamilton, McNab St 265.00
Belmore 16.00
McIntosh 26.84
Thorold 20.00
Owen Sound, Division St 15.00
Marrinhurst 9.25
Harrowsmith 21.56
Wilton 5.00
Two Sisters, Smith's Falls 3.00
Swan Lake Field 5.00
Gladstone 30.00
Brockville, 1st 150.00
Keady 13.00
W Gwillimbury, 2nd 30.00
Dunnville 20.00
Executors James Shaw, Bayfield Road 50.00
Melrose, &c 21.00
Wilbur, &c 4.00
Matawatchan 3.00
Montrose 15.00
Beckwith 10.00
Ottawa, St Andrew's 815.39
Peterborough, St Andrew's 48.00
Pakenham 15.00
Euphrasia 10.00
Hillsdale 17.00
Elmvale 14.00
Southampton 70.00
Comox 19.00
Geo Dodds and family 3.00
Oro Escon 17.00
Oro Willis 16.00
Grimsby 4.00
Cayuga 5.00
Mt Healy 8.00
Stayner 22.00
W Nottawasaga S.S. 5.00
Tavistock 9.00
Gravenhurst 30.00
Dunwich, Chalmers 46.50
Springville 12.52
St Thérèse 8.80
Belleville, St Andrew's 100.00
Kinloss 15.05
Riversdale 12.76
Enniskillen 6.00
Huntingdon, St Andrew's 40.00
Arundel 7.00
West Farnham 3.17
Three Rivers 5.25
English River and Howick 22.00
Montreal, Calvin 40.00
Victoria, St Andrew's 115.00
Torbolton 4.00
Dunannon and Port Albert 10.00
Caledonia 85.00
Essa Townline 15.00
Gorrie 7.00
Jarvis 20.00
Mrs McKenzie, Brockville 50.00
Weston 20.00
Belleville, John St 100.00
Kirkhill 30.00
Rev. D. Gray, Orillia 1.00
Bervie 5.00
Elora Chalmers 25.00
Elora, Chalmers' ch B class 10.25
East Paslinch, Duff 70.00
A Friend of Missions 7.00
Garden Hill and Knoxville 5.00
Essa, 1st 8.00
Balaklava 9.00
A Friend, Aultsville 10.00

Smith's Falls, St Andrews...	90.00	Nipissing Junction.....	13.36	STIPEND AUGMENTATION FUND.	
Summerstown.....	17.00	Raymond.....	6.00	Received to 5th March.....	\$15,376.22
Toronto, Bloor St.....	115.00	Deebank.....	5.00	West Bentinck.....	1.00
Norwich.....	67.79	J. G.....	10.00	Camden and Tamworth.....	35.00
Fairbairn.....	7.50	A Friend.....	1.00	Woodville.....	13.00
Esquering, Boston.....	54.00	Magawetawan.....	13.00	London, St Andrew's.....	110.00
Dunn's Ch.....	5.00	Powassan.....	20.44	St Thomas.....	90.00
Glenvale.....	5.00	South Falls.....	12.57	Danville.....	20.00
Creemore.....	9.00	Uffington.....	13.44	Carberry.....	10.00
E Nottawasaga.....	6.00	Oakley.....	20.01	North Easthope.....	18.00
Dunedin.....	6.09	Craighurst.....	1.75	Hamilton, Central.....	398.00
Berlin.....	9.00	Midhurst.....	10.00	Comber.....	8.13
Birtle.....	14.00	Port Sydney.....	6.25	West Tilbury.....	4.59
Toronto, East.....	70.00	Chisholm.....	0.81	Newdale.....	10.00
Ashfield.....	45.00	Strong.....	9.17	Hensall.....	22.26
Walpole.....	15.00	Sundridge.....	43.02	Niagara Falls, South.....	8.70
North Brant.....	17.00	Sudbury.....	43.35	Enniskillen and Cartwright.....	9.00
Cardinal.....	30.00	Lynch Lake.....	10.78	Belgrave.....	13.00
Mainville.....	3.00	North Bay.....	1.91	New Westminster.....	30.00
Westport and Newboro'.....	10.00	Aspelin.....	9.30	Madoc, St Peter's.....	50.00
East Normanby.....	5.00	Turtle Lake.....	8.77	White Lake.....	10.00
Cedarville and Esplin.....	8.00	Rosseau.....	39.42	Burnstown.....	10.00
Fordwich.....	9.28	Trout Lake.....	1.70	St Catharines, Haynes Ave.....	20.00
Fordwich S S.....	5.32	Cadarcis.....	1.30	Regina.....	25.00
London, Park Avenue S S.....	85.00	Parry Sound.....	1.50	London, 1st.....	66.21
Cobourg.....	77.30	Washago.....	8.00	Wroxeter.....	6.31
Cobourg S S.....	10.00	Minesing.....	7.00	Ernestown & Fredericksburg.....	9.50
Napanee.....	3.00	Sturgeon Falls.....	21.90	Forest.....	10.00
Caledon East.....	8.00	Ardrea.....	7.00	Stratford, St Andrew's.....	20.00
Morewood.....	10.00	Ni-sing.....	8.77	Mandaumin.....	6.00
Crysler.....	5.00	Ridout.....	2.20	Hawkesbury.....	15.00
Brighton.....	4.50	St Joseph Island.....	12.00	Mono Mills.....	6.00
Fenelon Falls.....	6.00	Little Current.....	35.22	Mono East.....	10.00
Balderson and Drummond.....	26.00	Manitowaning.....	30.70	Adjala.....	8.00
Balderson and Drummond S S.....	9.00	Sault Ste Marie.....	43.00	Cambray.....	4.00
Cornwall, Knox.....	80.00	Gore Bay.....	6.00	Underwood.....	10.00
Markham, St Andrew's.....	60.00	Cockburn Island.....	5.00	Angus.....	7.50
Markham, St Andrew's S S.....	10.00	Tarbut.....	15.00	Kintore.....	25.00
Ivy.....	8.00	Woman, Montreal.....	1.00	Westwood.....	24.00
Toronto, Chalmers.....	171.00	Anon.....	2.00	Carluke.....	7.00
Woodbridge.....	26.00	Mrs Wm Campbell, Roslin.....	10.00	Erin.....	2.00
Sunnidale.....	8.00	Garafraxa, St John's.....	2.00	Langside.....	10.00
Chinguacousy, 1st.....	49.00	Garafraxa, St John's S S.....	2.00	Alvinston.....	10.00
Chinguacousy, 2nd.....	50.00	Clifford.....	24.00	Napier.....	10.00
Stirling.....	10.00	Parkdale S S.....	31.32	Holstein.....	4.25
Flos.....	18.00	Winnipeg, Knox ch B class.....	51.00	Toronto, Erskine.....	100.00
Leslieville.....	35.00	Puslinch, Duff ch Miss Band.....	6.45	W Essa, Burns.....	6.00
Ventnor.....	15.00	Kamloops.....	25.00	Woodstock, Knox.....	86.25
Spencerville.....	25.00	Hartney.....	11.00	Woodstock, Knox B class.....	20.00
Spencerville S S.....	15.00	Victoria District.....	10.00	Dundas St ch.....	5.00
Bristol.....	46.10	Ottawa, Bank St ch S S.....	63.00	McIntosh.....	1.50
Parkdale.....	152.00	New Lowell.....	5.00	Thorold.....	15.00
Amherstburg.....	14.00	Severn Bridge.....	18.70	Owen Sound, Division St.....	54.00
Burton.....	2.00	Spence.....	13.50	Marringhurst.....	9.25
C E McLean, Consecon.....	3.35	Croft.....	11.45	Harrowsmith.....	9.00
Dunroon.....	10.00	Algoma Mills.....	10.00	Wilton.....	6.00
St Andrews.....	5.00	Montreal, Wom Miss Soc NW.....	11.00	Leith.....	3.00
Leaskdale.....	24.00	St Sylvester.....	2.00	Gladstone.....	40.00
Zephyr.....	15.00	St Louis de Gonzague.....	20.00	Brockville, 1st.....	75.00
Penetanguishene, &c.....	9.00	Athelstane.....	25.00	Sydenham, St Paul's.....	6.51
Thessalon.....	34.70	Richmond and Sattsville.....	5.00	W Gwillimbury, 2nd.....	20.00
Ansonia.....	5.30	Rockburn and Gore.....	6.00	Melrose, &c.....	7.88
Hyde Park.....	13.50	Sawyerhill.....	4.50	Wilbur.....	2.50
Hyde Park S S.....	7.00	St John's, Innisfil.....	20.00	Montrose.....	15.00
Komoka S S.....	6.00	Church of Scotland (£50).....	243.87	Dunnville.....	10.00
Ramsay.....	25.00	Ospringe.....	4.00	Ottawa, St Andrew's.....	550.00
Seaforth, 1st.....	93.53	Bracebridge.....	24.00	Peterborough, St Andrew's.....	46.00
Chesterfield.....	60.00	Monck.....	6.00	Pakenham.....	17.00
John Charlton, M.P.....	200.00	Brockville, St John's.....	72.70	Euphrasia.....	20.00
Belleville, St Andrew's.....	16.00	J A C, Ailsa Craig.....	15.00	Holland.....	9.00
Toronto, Bloor St ch S S.....	100.00	Allansville.....	3.50	Southampton.....	43.00
Clinton Willis.....	100.00	Wallacetown.....	15.00	Comox.....	5.00
Huntsville.....	5.00	Hull.....	8.86	Kenmore.....	2.00
Jasper.....	4.00	Tilbury East.....	23.00	Oro Esson.....	10.00
Bear Creek.....	12.30	Beamsville.....	30.00	Oro Willis.....	10.00
Milton.....	15.00	Clinton.....	15.00	Stayner.....	15.00
Kildonan.....	50.00	Mount Pleasant.....	27.21	Oneida.....	26.00
Battleford.....	18.00	Caeltenham.....	20.50	Tavistock.....	5.00
Comm Coll Barrie, Pres.....	1.54	Scarboro', Chalmers.....	15.00	Gravenhurst.....	15.00
Callander.....	3.40	Monckton.....	6.95	Dunwich, Chalmers.....	15.00
Wisawassa.....	4.19	Orillia.....	33.43	Springville.....	15.32
Orange Valley.....	6.13	Gananoque.....	55.00	Belleville, St Andrew's.....	100.00
Katrine.....	8.02	Montreal, Knox.....	125.00	Kinloss.....	7.00
Burk's Falls.....	16.48	W M Rochester, Mont'l, NW.....	15.00	Riversdale.....	5.70
Novar.....	12.28	Campbellford.....	73.00	Enniskillen.....	3.00
Elmsdale.....	23.21	Vancouver, 1st.....	125.00	Three Rivers.....	25.00
Sprucedale.....	5.42			Arundel.....	5.00
Morrison.....	21.90			Montreal, Calvin.....	15.00

\$42,103.17

Montreal, Calvin ch S S.	23.00	Clifford	13.30	Erin	22.00
Victoria, St Andrew's	30.00	Minniska	6.00	Langside	3.00
Tarbolton	4.00	New Lowell	7.50	Alvinston	40.00
Dungannon and Port Albert	10.00	St Sylvester	12.50	Napier	20.00
Essa Townline	8.00	St Louis de Ganzague	28.00	Halifax, St Andrews S S.	25.00
Jarvis	10.00	Athelstane	20.00	Member of W T M S, St An-	
Weston	9.00	Chatham	6.25	drew's ch, Halifax	20.00
Belleville, John St.	100.00	Point Fortune	4.24	Carlisle	23.16
Kippen	7.13	Lower Leeds	12.50	Carlisle S S.	4.34
Kirkhill	10.00	Montreal, Stanley st.	125.00	A Friend	6.00
Elora, Chalmer's	25.00	Hills Green	2.00	Holstein	15.00
East Puslinch, Duff	5.15	Brockville, St John's	45.00	Kincardine Tp, Chalmers	6.00
Garden Hill and Knoxville	15.00	Innisfil, St John's	8.00	West Essa Burns	3.00
Mount Pleasant	10.25	Bracebridge	11.33	Woodstock, Knox ch S S.	45.00
Essa, 1st	9.00	Monck	3.67	Dundas st ch	5.00
Balaklava	9.00	Hull	5.00	Hamilton, McNab st.	140.00
Smith's Falls, St Andrew's	53.00	Tilbury, East	10.00	Belmore	15.00
Summerstown	20.40	Beamsville	20.00	McIntosh	32.49
Bethany	10.00	Clinton	12.00	Thorold	15.00
Toronto, Bloor St.	90.00	Vauhan, Knox	10.00	Owen Sound, Knox	10.00
Fairbairn	2.20	Bolton	15.00	Sydenham, 10th Line S S.	10.00
Dunn's ch	6.00	Scarboro', Chalmers	18.00	Harrowsmith	20.00
Glenvale	4.00	Monkton	6.75	Wilton	5.00
Creemore	5.00	Orillia	50.00	Two sisters, Smith's Falls	4.00
E Nottawasaga	5.00	Gananoque	40.00	Gladstone	20.00
Dunedin	2.00	Coulange	31.00	Brockville, First	125.00
Berlin	7.00	Upper Litchfield	9.00	Keady	10.00
Birtle	14.00	Ashfield	7.00	W Guilimbury, Second	18.00
Annan	3.77	Montreal, Knox	162.00	Executors James Shaw, Bay-	
Ashfield	13.00	Campbellford	60.00	field Road	50.00
Admaston	15.00	Vancouver, 1st	25.00	Madoc, St Peter's	20.00
Walpole	10.00			Beckwith	10.00
Cardinal	25.00		\$20,483.03	La Rivière	5.00
Mainsville	10.75	FOREIGN MISSION FUND.		Ottawa, St Andrew's	250.00
Westport and Newboro'	10.00	Received to 5th March	\$33,632.69	Peterborough, St Andrew's	20.00
E Normanby	2.30	Onemee, Mt. Pleasant, &c	21.00	SS	31.00
Cedarville and Esplin	5.00	West Bentwick	3.75	Pakenham	10.00
London, Park Ave S S.	30.00	Aldborough	20.00	Euphrasia	5.00
Cobourg	75.00	Camden and Tamworth	4.00	Holland	6.00
Napanee	2.00	London, St Andrew's	566.00	Hillsdale	10.00
Caledon East	4.00	St Thomas	124.52	Elmvale	7.00
Morewood	13.80	East Williams	10.00	Southampton	20.00
Brighton	4.00	Woodbridge S S.	6.40	Geo Dodds & Family	3.00
Fenelon Falls	16.00	Danville	8.40	Grimsby	2.00
Ivy	15.00	A Friend, Binbrook	50.00	Alex. Ogston, Whitby	20.00
Ayr, Stanley St.	26.63	Alnwick	6.00	Stayner	8.00
Balderson and Drummond	26.00	North Easthope	54.00	Tavistock	10.50
Balderson & Drummond S S.	9.00	Hamilton, Central	340.58	Gravenhurst	10.00
Cornwall, Knox	43.00	Rev. John Mowat, Newdale	5.00	Dunwich, Chalmers	25.00
Markham, St Andrew's	9.00	Metcalf	12.53	Springville	0.67
Toronto, Chalmer's	150.00	Russell	21.23	Belleville, St Andrew's	31.00
Woodbridge	10.00	English Settlement	13.00	Kinloss	8.00
Sunnidale	5.00	Londesborough	24.15	Riversdale	7.00
Chinguacousy, 1st	20.00	Niagara Falls, South	30.50	Enniskillen	2.00
Chinguacousy, 2nd	20.00	Bradford Sabbath School	53.00	Huntingdon, St Andrew's	40.00
Stirling	10.00	W Guilimbury, St John's SS	24.00	Three Rivers	5.00
Flos	10.00	Bayfield	3.03	English River and Howick	25.00
Leslieville	38.00	Enniskillen & Cartwright	15.00	Montreal, Calvin ch SS	80.00
Ventnor	15.00	New Westminster	86.90	Victoria, St Andrew's	25.00
Spencerville	25.00	Vyner	2.00	Dungannon and Port Albert	10.00
Allansville	3.50	Sunnyside S S.	5.00	Gorrie	6.00
Parkdale	100.00	Vittoria	6.00	Jarvis	15.00
Cotswold	9.60	White Lake	10.00	Mrs. McKenzie, Brockville	50.00
Laarak, St Andrew's	40.00	Burnstown	10.00	Weston	12.25
Duntroon	10.00	St Catharines, Haynes ave.	15.00	Belleville, John st.	30.00
St Andrews	5.00	St Catharines, Haynes ave SS	15.00	Gravel Hill & Apple Hill	10.00
Leaskdale	15.00	Ottawa, Bank st.	102.00	Bervie	5.00
Zephyr	10.00	R C M.	10.00	Oneida	30.00
Penetanguishene, &c.	12.00	Regina	8.00	Elora, Chalmers	25.00
Delaware	0.80	St Catharines, Union Meet'g.	18.62	Elora, Chalmers B Class	7.00
Ramsay	20.00	London, First	140.00	East Puslinch, Duff	57.80
Seaforth, 1st	10.63	Craighurst	9.00	A Friend of Missions	4.00
North Brant	5.00	Erin S S.	5.00	Garden Hill & Knoxville	5.00
West Bentinck	2.50	Annan	50.39	Mount Pleasant	13.00
Port Hope, 1st	18.80	A Friend, Paisley	5.00	Essa, First	6.00
Harriston, Knox	6.40	Stratford, St Andrew's	32.00	Rocky Saugeen	3.00
Cayuga and Mt. Healy	10.00	Mandaumin	8.00	Balaklava	9.00
Chesterfield	10.00	Jessie, Ottawa	2.00	Smith's Falls, St Andrew's	50.00
Toronto, Bloor st ch S S.	10.00	Mono Mills	5.00	Burford	4.00
Clinton, Willis	98.70	Mono, East	5.00	Toronto, Bloor st.	90.00
Huntsville	4.00	Adjala	5.00	Norwich	76.26
Jasper	12.00	Underwood	7.00	Fairbairn	6.00
Milton	5.00	James Noble, Jarvis	5.00	Fairbairn S S.	4.39
Kildonan	20.00	John Smith, Oneida	30.00	Dennis	5.00
Prescott	26.00	Kintore	10.00	Glenvale	3.00
Minesing	2.00	Westwood	24.00	Millbrook	15.00
Ardrea	3.00	Carluka	6.50	Creemore	4.00
Oneida	4.00			E Nottawasaga	3.00

Dunedin.....	4.00
Berlin	12.00
Toronto, East	53.33
Ashfield	25.00
Walpole	10.00
North Brant.....	13.00
Cardinal	15.00
Mainsville.....	4.00
Westport and Newboro'	9.00
Cedarville and Esplin.....	7.00
Fordwich	19.93
Fordwich SS.....	5.32
London, Park Ave S S.....	40.00
Cobourg	57.50
Cobourg S S.....	15.31
Napanee	2.00
Morewood	10.00
Crysler	4.00
Brighton	4.00
Fenelon Falls.....	5.00
Balderson and Drummond.....	25.00
SS	7.00
Cornwall, Knox.....	15.00
Markham, St Andrew's	60.00
SS.....	40.00
Toronto, Cooke S S.....	5.00
Toronto, Chalmers.....	200.00
Culloden	7.39
Williamstown, St Andrew's.....	75.00
Woodbridge	25.00
Summida'e	3.00
Chinguacousy, First.....	35.00
Chinguacousy, Second.....	24.00
Colin Cameron, Iroquois.....	30.00
Friend of India	100.00
Leslieville	25.00
Samuel Hunter.....	5.00
Berie	8.70
Aberarder	5.00
Spencer'sville S S.....	10.00
Harriston, Union Meeting.....	13.63
Holstein	3.84
Teeswater	19.00
Prescott	14.90
Ottawa	31.20
St Andrew's.....	23.20
Lachute	5.20
St Mary's.....	7.79
Brockville.....	12.50
Chatham	25.75
Bristol	28.76
Parkdale	80.00
Fullarton	12.00
Avonbank.....	8.00
Renfrew	25.00
Leaskdale	14.00
Zephyr	10.00
Zephyr S S.....	8.83
Annan S S.....	14.25
Duntroon	6.00
St Andrew's	5.00
Penatanguishene, &c.....	8.00
Toronto, St James sq ch.....	42.00
Hyde Park	8.00
Hyde Park SS	8.00
Komoka	5.00
Seaforth, 1st.....	13.10
Eden Mills.....	8.00
Chesterfield.....	20.00
Toronto, Bloor st SS.....	160.00
St Helen's SS.....	5.00
Jasper	4.00
Bear Creek	15.00
Milton	15.00
Kildonan.....	25.00
Prescott.....	20.00
Magaretawan	5.00
Minesing	5.00
Mrs Wm Campbell, Roslin.....	10.00
Oneida	7.00
Winnipeg, Knox ch SS.....	90.00
Garafraxa, St Johns.....	2.00
Garafraxa, St John's SS.....	2.00
Clifford	11.66
Ayr, Knox.....	84.67
Parkdale SS	34.25
Croft	7.00
Mrs Gillespie, Toronto	1.00

Montreal Wom Miss Soc.....	151.00
St Louis de Gonzague.....	16.00
Athelstane	25.00
St Sylvestre.....	2.00
Carluke, St Paul's.....	43.00
Innisfil, St Johns.....	6.82
Osprings	3.00
Bracebridge	13.50
Monck	3.50
Mrs T Campbell, Strathroy.....	2.00
Lanark	15.00
Wallacetown	5.00
Knox College Alumni	300.00
Hull	6.00
Tilbury East.....	23.00
Beamsville.....	10.00
Clinton	5.00
Monk on.....	10.70
Orillia	30.00
Gananoque	12.00
Woodville	93.00
Montreal, Knox.....	154.00
Campbellford.....	44.00
Vancouver, 1st	60.00
Richmond	15.00
St Mark's SS, Montreal.....	40.00

\$40,855.37

KNOX COLLEGE FUND.

Omemece, Mt Pleasant and Lakevale, \$8.00; London, St Andrew's, 50.00; Alborough, 10.00; Ridgetown, 15.00; North Easthope, 8.00; Ennis-killen and Cartwright, 5.00; St Thomas, 30.00; Vittoria, 2.35; White Lake, 2.00; London, 1st, 50.00; Underwood, 5.00; Carluke, 7.00; Alvinston, 5.00; Napier, 5.00; Kintore, 8.00; A Friend, 4.00; Burnstown, 2.00; W Essa, Burns' ch, 3.00; Woodstock, Knox, 80.00; Dundas st ch, 5.00; Hamilton, McNab st, 20.00; Belmore, 4.05; Thorold, 10.00; Erin, 10.00; Keady, 3.00; Southampton, 20.00; Hamilton, Central, 50.00; Ottawa, Bank st, 40.00; Stayner, 5.00; Springville, 5.00; Kinloss, 2.75; Riversdale, 2.50; Essa Townline, 19.00; Weston, 5.00; Elora, Chalmers' ch, 20.00; Alnwick, 4.50; W Gwillimburg, 2nd, 8.00; East Puslinch, Duff 30.00; Garden Hill & Knoxville, 3.00; Essa, 1st, 4.00; Toronto, Bloor st, 70.00; Dunn's, 2.00; Creemore, 2.00; Berlin, 7.00; Holstein, 0.25; Toronto, East, 25.00; Hillsdale, 10.00; Pakenham, 3.00; Belleville, John st, 70.00; Palmerston, 10.00; Cobourg, 30.00; Napanee, 2.00; Markham, St. An's, 10.00; Toronto, Chalmers, 50.00; Lesterville, 25.00; Parkdale, 55.00; Woodbridge, 6.00; Leaskdale, 12.00; Zephyr, 4.00; Penetanguishene and Wyebridge, 4.00; Hyde Park, 3.05; Ramsay, 4.00; Seaforth, 1st, 14.35; Ashfield, 22.00; Toronto, Bloor st SS, 10.00; Clinton, Willis, 40.00; Bear Creek, 0.00; Ripley, 10.00; Chesterfield, 15.00; Tavistock, 1.00; Chinguacousy, 1st, 13.00; Chinguacousy, 2nd, 15.00; Brantford, Zion ch, 100.00; Flos, 6.00; Osprings, 2.00; Tilbury East, 8.00; Jarvis, 5.00; Cedarville and Esplin, 7.00; Scarboro, Chalmers, 5.00; Orillia, 50.00; Markham, St Andrew's, 6.00; Cedar Grove, 2.00; Hespeler, 6.45; Markham, Melville, 8.00; Mandaumin, 4.00; Bethesda, 14.00; North Westminster, 30.00—

KNOX COLLEGE BUILDING FUND.

Rev John Dunbar, Toronto, \$20.00.

KNOX COLLEGE BURSARY FUND.

Hamilton, Central, \$60.00; Galt, Knox, 55.00; Brantford, Zion, 50.00;

Rev Dr Torrance, Guelph, 50.00; J. B. Armstrong, 50.00.

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th March, \$5,580.58.
Wm Hendries, Hamilton, 250.00; Josh Carleton, Walkerton, 5.00; Clinton, 91.00; Chatham Tp, Knox, 38.00; M C Cameron, Goderich, 100.00; A H Smith, Kincardine, 4.00; Walter Thomson, Mitchell, 100.00; John McIntosh, Cranbrook, 4.00; Underwood, 6.50; Westwood, 61.00; Tiverton, 32.50; Sydenham, St Paul's, 16.00; Berlin, 35.00; Don Murray, Harrington, 5.00; Keene, 204.00; St Mary's, 1st, 63.00; Dungannon, 7.00; Caledonia, 73.00; Elora, Chalmers', 70.60; John McKay, Mara, 2.00; East Puslinch, 20.50; James, Skene, Latona, 1.00; Exeter, 27.50; Rev G B Greig, Australia, 25.00; Dunblare, 10.00; St Thomas, 16.00; Carluke, 33.00; Egmondville, 31.00; Rev J Somerville, Owen Sound, 30.00; Owen Sound, 33.00; Sam George, Flamboro W, 5.00; Alex Ketchem, 10.00; Kintore, 71.50; Dorchester, 15.00; Essa, 1st, 8.00; Meaford, 112.50; W Vanderburgh, Richmond Hill, 5.00; Clifford, 23.00; James Breadun, Euphrasia, 5.00; Kippen, 19.00; Mimosa, 7.50; Goderich, 50.00; Kilsyth, 15.00; Thornbury, 24.00; Hyde Park, 13.00; Walton, 15.50; Windsor, 93.00; P Anderson, Guelph, 6.67; Rev W A Mackay, Woodstock, 10.00; D McKay, Elora, 5.00; Milton, 21.00; J G Hood, 5.00; Wm Thompson, Granton, 4.00; St Mary's, 1st, 35.00.
—Total, \$7,552.25.

QUEEN'S COLLEGE FUND.

North Easthope, \$4.00; St Thomas, 20.00; Bethany, 3.00; Niagara Falls, south, 6.15; Owen Sound, Knox, 25.00; Springville, 5.68; Belleville, St Andrews, 30.00; King, St Andrews, 25.00; Garden Hill and Knoxville, 2.00; Essa, 1st, 4.00; Smith's Falls, St Andrews, 20.00; E Nottawasaga, 2.00; Pakenham, 4.00; Woodbridge, 2.00; Ramsay, 4.00; Peterborough, St Andrews, 20.00; Norwood, 10.00; Church of Scotland £50 (Bursary), 243.20; Campbellford, 20.00.

MONTREAL COLLEGE FUND.

North Easthope, \$4.00; E Hawkesbury, 2.00; Osgoode, 12.00; Hamilton, McNab st, French student, 60.00; Brockville, 35.00; Kenmore, 5.00; Dungannon and Port Albert, 20.00; Garden Hill and Knoxville, 2.00; Dunedin, 2.00; Pakenham, 3.00; Ramsay, 4.00; Dunbar, 2.42; Manotick and S Gloucester, 20.00.

MANITOBA COLLEGE FUND.

Received to 5th March, \$2,699.17; London, St Andrew's, 50.00; St Thomas, 29.00; North Easthope, 4.00; Hamilton, Central, 50.00; Ennis-killen and Cartwright, 3.00; New Westminster, 25.00; White Lake, 2.28; Burnstown, 2.00; Ottawa, Bank st, 40.00; London, 1st, 20.00; Mandaumin, 5.00; Mono Mills, 1.12; Mono East, 1.60; Adjala, 1.98; Underwood, 4.00; Alvinston, 8.00; Napier, 6.00; W Essa, Burns, 2.00; Hamilton, McNab st, 30.00; Thorold, 5.00; Brockville, 1st, 15.00; Stratford, St Andrews, 5.00; Keady, 2.00; W.

Gwillimbury, 2nd, 2.00; Ottawa, St Andrew's, 50.00; Pakenham, 3.00; Southampton, 10.00; Stayner, 3.00; Kinloss, 2.60; Riversdale, 2.00; Weston, 2.00; Kirkhill, 3.00; E Puslinch, Duff, 1.54; Garden Hill and Knoxville, 3.00; Essa 1st, 2.50; Smith's Falls St Andrews, 14.00; Toronto, Bloor st, 25.00; Dunn's, 2.00; Creemore, 2.00; E Nottawasaga, 2.00; Dunedin, 2.00; Birtle, 6.00; Toronto, East, 20.00; Belleville, John st, 20.00; Westport and Newboro, 2.00; Cedarville and Esplin, 4.00; Cobourg, 15.00; Balderson and Drummond, 3.00; Balderson and Drummond SS, 1.00; Markham, St Andrews, 6.18; Cornwall, Knox, 10.00; Toronto, Chalmers', 40.10; Woodbridge, 3.00; Chinguacousy, 1st, 5.00; Chinguacousy, 2nd, 10.00; Leslieville, 13.00; Parkdale, 35.00; Beaverton, 16.32; Leaskdale, 6.00; Zephyr, 2.00; Hyde Park, 2.30; Ramsay, 8.00; Seaforth, 1st, 1.00; West Hall, 6.00; Innisfil, St Johns, 3.00; Toronto, Bloor st SS, 10.00; Church of Scotland, £50; Gamebridge, 9.30; Clinton, Willis, 10.00; Regina, 4.00; Tilbury East, 8.00; Campbellford, 20.00.—Total, \$3,695.09.

WIDOWS' AND ORPHANS' FUND.

Received to 5th March, \$3,608.01; West Bentinck, 25; Aldborough, 10.00; Camden and Tamworth, 1.00; Woodville, 10.00; St Thomas, 50.00; Alnwick, 1.00; English Settlement, 10.00; Niagara Falls South, 10.95; Enniskillen and Cartwright, 3.00; New Westminster, 10.00; Osgoode, 3.00; White Lake, 5.00; Burnstown, 5.00; St Catharines, Haynes Ave, 10.00; Ottawa, Bank st, 25.00; Regina, 5.00; Sutherland's Corners, 2.00; Stratford, St Andrew's, 5.00; Mandaumin, 5.00; Mono Mills, 2.00; Mono East, 2.00; Adjala, 1.00; Underwood, 2.00; Carluke, 6.00; Erin, 7.00; Langside, 3.00; Angus, 2.00; A Friend, 1.00; Holstein, 25; W Essa Burns, 3.00; Harrington, 2.25; Dundas, 3.00; Thorold, 5.00; Brockville, 1st, 15.00; Keady, 3.00; W Gwillimbury, 2nd, 2.00; Dunnville, 3.00; Ottawa, St Andrew's, 75.00; Peterborough, St Andrews, 10.00; Pakenham, 9.00; Hillsdale, 4.00; Southampton, 9.00; Kenmore, 4.00; Stayner, 3.00; Tavistock, 2.00; Gravenhurst, 2.00; Springfield, 8.22; English River and Howick, 7.00; Montreal, Calvin, 5.00; Essa Townline, 2.00; Weston, 4.00; Belleville, John St, 28.00; Kirkhill, 6.00; Elora, Chalmers', 4.00; E Puslinch, Duff, 13.00; Garden Hill and Knoxville, 2.00; Essa, 1st, 3.00; Balaklava, 3.00; Smith's Falls, St Andrew's, 7.00; Toronto, Bloor st, 15.00; Norwich, 15.00; Dunn's, 2.50; London, King st, 5.00; Creemore, 3.00; E Nottawasaga, 2.00; Dunedin, 2.00; Berlin, 3.00; Toronto, East, 10.00; Ashfield, 10.00; North Brant, 4.00; Cardinal, 10.00; Mainsville, 2.00; Westport and Newboro, 3.00; Cedarville & Esplin, 4.00; Cobourg, 15.00; Napanee, 3.00; Morewood, 10.00; Gladstone, 3.00; Fenelon Falls, 3.00; Balderson and Drummond, 4.00; Balderson and Drummond SS, 1.00; Cornwall, Knox 15.00; Markham, St Andrews, 6.00; Toronto, Chalmers', 12.00; Woodbridge, 6.00; Chinguacousy, 1st, 5.00; Chinguacousy, 2nd, 5.00; Leslieville, 6.00; Parkdale, 10.00; Zephyr, 2.00;

Penetanguishene and Wyebridge, 3.00; Ramsay, 10.00; Seaforth, 1st, 10.41; Chesterfield, 4.00; Bear Creek, 7.00; Kildonan, 8.00; Minesing, 3.00; St. Sylvester, 2.00; Athelstane, 5.00; Richmond and Stittsville, 5.00; Innisfil, St Johns, 2.00; Ospringe, 1.50; Tilbury, East, 8.00; Beamsville, 4.00; Clinton, 3.00; Scarborough, Chalmers', 5.00; Monkton, 1.85; Orillia, 25.00; Gananoque, 20.00; Montreal, Knox, 20.00; Campbellford, 13.29; Vancouver, 1st, 10.00; Richmond, 3.00; Leaskdale, 4.00.—Total, \$4,425.93.

AGED & INFIRM MINISTERS' FUND.

Received to 5th March, \$6781.99; Omemec, Mt Pleasant and Lakevale, 15.00; Aldborough, 10.00; Camden and Tamworth, 1.00; Woodville, 13.30; London, St. Andrew's, 120.00; St Thomas, 50.00; E Williams, 4.00; Alnwick, 2.00; Comber, 10.03; W Tilbury, 2.76; Newdale, 3.00; English Settlement, 11.00; Niagara Falls South, 9.60; Enniskillen and Cartwright, 4.00; Belgrave, 6.00; New Westminster, 10.00; Osgoode, 4.00; White Lake, 5.00; Burnstown, 5.00; St Catharines, Haynes ave, 5.00; Ottawa, Bank St, 50.00; Regina, 10.00; London, First, 20.00; Sutherland's Corners, 2.00; Stratford, St Andrew's, 10.00; Mandaumin, 5.00; Moore Line, 10.00; Mono Mills, 1.00; Mono East, 2.00; Adjala, 1.00; Underwood, 5.00; Bishop Mills, 2.62; East Oxford, 2.24; Kintore, 10.00; Westwood, 23.00; Carluke, 7.00; Erin, 7.00; Langside, 3.00; Alvington, 8.00; Napier, 6.00; A Friend, 2.00; Holstein, 1.00; W Essa Burns, 3.00; Woodstock, Knox, 97.00; Eden Mills, 2.00; Thorold, 5.00; Marring-hurst, 1.50; Harrowsmith, 5.00; Gladstone, 10.00; Brockville, First, 28.43; Keady, 4.00; W Gwillimbury, 2nd, 10.00; Dunnville, 5.00; Montrose, 5.00; Ottawa, St Andrew's, 75.00; Peterborough, St Andrew's, 20.00; Pakenham, 9.00; Elmvalle, 8.00; Southampton, 15.00; George Dodds and Family, 1.00; Stayner, 6.00; Tavistock, 3.00; Gravenhurst, 2.00; Dunwich, Chalmers ch, 6.73; Springfield, 8.29; Belleville, St Andrew's, 20.00; Kinloss, 3.00; Riversdale, \$2.64; Enniskillen, 1.00; English River and Howick, 8.00; Montreal, Calvin, 10.00; St Louis de Gonzague, 5.00; Laguerre, 2.18; Lachine, St Andrew's, 46.50; Dungannon and Port Albert, 10.00; Jarvis, 6.00; Weston, 4.00; Belleville, John st, 28.00; King, St Andrew's, 10.00; Kirkhill, 10.00; Elora, Chalmers', 12.00; E Puslinch, Duff, 15.00; Garden Hill and Knoxville, 3.00; Hespeler, 7.10; Essa, 1st, 6.00; Balaklava, 3.00; Smith's Falls, St Andrew's, 18.00; Toronto, Bloor st 6.00; Norwich, 15.00; Esquesing, Boston, 12.00; Dunn's, 4.00; London, King st, 5.00; Creemore, 3.00; E. Nottawasaga, 2.00; Dunedin, 2.00; Berlin, 8.00; Toronto, East, 35.00; Ashfield 14.00; Walpole, 5.00; North Brant, 4.00; Cardinal, 8.00; Mainsville, 3.70; Westport, Newboro, 4.00; Cedarville and Esplin, 6.00; London, Park av SS, 20.00; Cobourg, 20.00; Napanee, 3.00; Morewood, 10.00; Fenelon Falls, 3.00; Balderson and Drummond, 8.00; Balderson and Drummond SS, 2.00; Cornwall, Knox ch, 30.00; Markham, St. Andrew's,

9.00; Toronto, Chalmers', 45.00; Sunnidale, 5.00; Chinguacousy, 1st, 5.00; Chinguacousy, 2nd, 5.00; Leslieville, 20.00; Berne, 4.30; Parkdale, 65.00; Rev Thos Macpherson, 25.00; Dunroon, 4.00; St. Andrew's, 1.00; Leaskdale, 9.45; Zephyr, 4.80; Penetanguishene, and Wyebridge, 1.50; Hyde Park, 9.05; Hyde Park SS, 5.00; Ramsay, 10.00; Seaforth, 1st, 15.43; Chesterfield, 8.00; Toronto, Bloor, St SS, 10.00; Jasper, 3.00; Bear Creek, 8.00; Kildonan, 8.00; Minesing, 2.00; Manchester, 6.50; Smithville, 5.00; St. Sylvestre, 2.00; Athelstane, 10.00; Richmond and Stittsville, 5.00; Innisfil, St John's, 3.00; Ospringe, 2.00; J A C. Ailsa Craig, 5.00; Wallacetown, 5.00; Tilbury, East 8.00; Beamsville, 12.00; Clinton, 8.00; Scarborough, Chalmers', 5.00; Monkton, 1.85; Orillia, 25.00; Gananoque, 25.00; Rev John Dunbar, Toronto, 130; Montreal, Knox, 30.00; Campbellford, 12.00; Vancouver, 1st, 16.00; Richmond, 5.00.—Total, \$8,711.51.

WIDOWS' AND ORPHANS' FUND.

Ministers' Rates.

Received to 5th March, \$2255.00; Revds. J J Cochrane, 2 yrs, 16.00; T Wilson, 8.00; A A Drummond, 8.00; J R S Burnett, 8.00; A C Stewart, 8.00; J Mackie, 8.00; J Stewart, 8.00; J McArthur, 8.00; J McRobbie, 2 yrs, 16.00; D G Cameron, 8.00; W Burns, 8.00; W Hodnett, 8.00; T Scouler, 8.00; J Ross, 8.00; Alex Henderson, 2 yrs, 16.00; J Rennie, 8.00; R Hume, 8.00; Dr Cochrane, 8.00; John Mordy, 8.00; J Anderson, 8.00; Henry Gracey, 8.00; F A MacLennan, 50.00; A Leslie, 8.00.—Total, \$2,050.00.

AGED AND INFIRM MINISTERS' FUND.

Ministers' Rates.

Received to 5th March, \$1241.20; Revds. J J Cochrane, 7.00; A A Drummond, 3.75; J R S Burnett, 3.75; J Ewing, 4.00; A C Stewart, 4.00; J Mackie, 3.75; J Stewart, 3.50; Alex Bell, 6.00; J F McLaren, 3.75; A Tolmie, 10.00; J McRobbie, 4.00; W Meikle, 3.50; W Burns, 6.00; N Macphee, 4.00; J C Herdman, 4.50; J Hally, 3.50; G Porteous, 4.00; W Hodnett, 4.00; T. Scouler, 8.00; J H Graham, 3 yrs, 12.50; J Ross, 5.00; J M Munroe, 4.00; Alex Henderson, 7.00; J Rennie, 3.50; R Hume, 4.00; Dr Cochrane, 9.00; John Mordy, 4.00; J Anderson, 4.00; Dr Bain, 4.25; Henry Gracey, 6.00; F A MacLennan, 4.00; A Leslie, 4.90.—Total, \$1403.44.

TRINIDAD, DAY SPRING, &C.

St Thomas SS, \$20.00; St Catharines, Haynes av, 10.00; Ottawa, St. Andrew's SS, 55.00; Woodstock, Knox 12.00; Toronto, Old St Andrew's (Winchester st SS), 25.00; Mrs McKenzie, Brockville, 10.00; Ottawa, Bank st SS, 65.41; Ottawa, Bank st SS, 27.00.

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

Hamilton, Central, \$10.00; Hamilton, McNab st, 20.00; Woodstock, Knox, 20.00; Toronto, Bloor st SS, 10.00; Clinton, Willis, 15.00.

JEWISH MISSION.

North Easthope, \$1.50; A Friend, Paisley, 5.00; Mrs McKenzie, Brockville, 10.00; Toronto, Bloor st, 50.00; Toronto, Bloor st SS, 10.00; Parkdale SS, 32.08; J A C, Ailsa Craig, 10.00; Rev P Nicol, Albion, 15.00; Rev J R MacLeod, Kingsbury, 2.00.

McALL MISSION.

Mrs McKenzie, Brockville, \$10.00.

CHURCH AND MANSE BUILDING FUND.

Rev A Stewart, \$5.00; Ebenezer Rutherford, 3.00; Mrs McKenzie, Brockville, 50.00; D Hunter, Toronto, 33.00; Mrs M C Pernie, Berlin, 10.00; Rev D Tait, 10.00; D J McKinnon, Mimico, 5.00; Chinguacousy, 1st, 5.00; Church of Scotland (£100), 486.40.

CHINESE SUFFERERS—HONAN.

Mrs. McKenzie, Brockville, \$5.00; Alexandria, 20.00. Rev J L Campbell, Cheltenham, 5.00; Rev J R MacLeod, Kingsbury, 3.00.

CHINA INLAND MISSION.

London, St Andrew's SS, \$5.00.

MORRIN COLLEGE, QUEBEC.

Metis, \$2.00; Garden Hill and Knoxville, 2.00.

HALIFAX COLLEGE, NOVA SCOTIA.

Garden Hill and Knoxville.. 2 00

LUMBERMAN MISSION.

Cornwall Knox 10.00

Received during March, by Rev P. M. Morrison, Agent at Halifax, office Chalmer's Hall, Duke street, P O Box 338.

FOREIGN MISSIONS.

Previously acknowledged \$11,566.40
Bloomfield, O'Leary & Brae 15.00
St Matthews, Wallace 50.00
Mira 8.00
Knox ch, Shediac 15.71
In memory of Fanny & Evy.. 2.00
Hermon ch, Millville 27.00
Scotsburn 128.40
Mem of the W F M G, St Andrew's, Halifax 20.00
St Peter's 6.75
Mrs DesBrasay, Petite Roche 2.00
Nashwaak & Stanley 5.00
Mr McKelvie, Rockland 10.00
Woolville & Horton 16.54
Musquodoboit Harbor 15.00
Chalmers', Halfx, Endeavor 7.00
Vale Colliery 7.00
Coldstream ad'l24
United ch, New Glasgow 428.60
Knox, Wallace 53.00
Bequest late Roderick Campbell, Point Prim, Belfast .. 50.00
Lockeport and East Jordan.. 4.50
A Friend, Hopkinton, Mass.. 5.00
A B R M for Erro. Teacher.. 5.00
East River, Pictou 80.00
Malagawatch 12.00
River Dennis 8.00
Park st, Halifax, ad'l 6.77
Geddie Mem Fund coupon... 30.00
Sydney Mines 10.00
Quoddy 9.50
Knox Brookfield Ladies' Soc 10.00
Brookfield Miss Soc 9.00

Rocks 5.00
Antigonish 125 00
Antigonish B class 50.00
Miss S A Austin, Mabou 2.00
Salina, N B 1.00
W F M S's, Roger's Hill 12.00
Geddie Mem Fund, int 10.03
St James, Dartmouth 10.00
St Matthew's, Pugwash, &c.. 38 50
Knox ch, Shediac 10.00
Int on loan to Couva 44.50
Five Islands 7.00
Carleton, St John 23.00
Mabou 10.00
Malpeque 200.00
Westville & Middle River... 17.50
Carmel ch, Westville 57.50
Christian
Endeavor Soc 7.00
Grand River, C B 15.00
U Londonderry, bequest R Morrison, elder 75.00
"M G" 20.00
New Mills, Miss A J Archibald 2.00
St Andrew's, Chatham 15.00
Black River 8.00
Geddie Mem, int A K MacKinlay 77.00
Upper Stewiacke, estate late T Fulton 7.00
Zion ch, Charlottetown 60.00
New Annan 6.00
Wentworth 15.00
Florenceville 6.09
Stellarton "A Friend" 10.00

\$13,569.44

DAYSpring AND MISSION SCHOOLS.
Previously acknowledged \$3,244.35
St. Matthew's, Wallace 12.00
Elmsdale 18.50
Oldham 5.91
Meagher's Grant, L Musquodoboit 6.16
Murkyville, L Mus 2.69
Little River SS, L Mus 7.52
Woolville and Horton 6.15
Musquodoboit Harbor 2.00
Upper Canard SS 5 00
Knox, Wallace 25.00
Lockeport, coll by children.. 5.50
Baddeck river SS 2.50
Boularderie 5.00
Antigonish SS 28.00
St Paul's SS, Truro 40.00
St Matthew's, Pugwash, &c. 11.50
St John's SS, Halifax 10.00
Port Elgin 4.00
Mabou Village 10.00

\$3,451.69

HOME MISSIONS.

Correction.—In December Record, Mission Band St Andrew's, Truro, should be credited with \$50.00 instead of \$5.00. Total not changed thereby.
Previously acknowledged \$6,054.37
Bloomfield, O'Leary & Brae. 10.00
St Matthew's, Wallace 40.00
Nine Mile River 5.00
Mira 7.00
Shemogue 5.00
Springfield, English Set., &c. 1.00
Miss Cook, New Mills 10.00
Lower Mosquodoboit 7.00
Arichat Station 1.43
St Peter's 2 25
Nashwaak and Stanley 5 00
Milford and Gays River 44.83
St. Mark's, Douglastown... 3.00
Presbyterian Ch in Ireland 242.50
Chipman 20.00
Musquodoboit Harbor 13.00
Union Church, Hopewell 17.80
Anonymous for Labrador.. 5.00
Union Centre and Lochaber. 30.00

Alexander D MacLean 2.00
Lockeport and East Jordan.. 5.00
East River, Pictou 50.00
Malagawatch 5.00
River Dennis 5.00
Park St, Halifax 76.90
Sydney Mines 10.00
Rev. S. Rosborough 5.50
Rocks 3.00
Brookfield Missionary Soc.. 9.00
Salina, N B 2.00
Int. Archibald McIntosh 0.23
Earlton 5.00
St Matthew's, Pugwash, &c. 34.00
Carleton, St John 9.00
Malpeque 69.00
Grand River, C B 15.00
U Londonderry, R Morrison, elder, bequest 30.00
"M G" 20.00
St Andrew's, Chatham, ad'l. 15.00
Black River 8.00
Zion Ch, Charlottetown 40.00
New Annan 15.00
Wentworth 8.00
Florenceville 6.00

\$6971.86

AUGMENTATION FUND.

Previously acknowledged \$4210.17
Bloomfield, O'Leary & Brae 15.00
St Matthew's, Wallace 30.00
Mira 7.00
Barney's River 7.40
Garden of Eden 7.17
Middle Musquodoboit 25.00
St Andrew's, Spring Hill ... 43.73
St James, Antigonish 85.00
Baddeck, C B 12 75
Forks, C B 16.85
Montague, P E I 30.00
New St Andrew's, New Glas. 19 18
Nashwaak and Stanley 37.00
Woolville and Horton 15.00
St. Mark's, Douglastown... 10.00
Musquodoboit Harbor 21.00
Tabusintac, Burnt Ch, &c.. 23.25
Noel 25.00
St Stephen's, Amherst 43.75
Cove Head 27.00
Richmond Bay, East Lot 14 10.00
Mabou 21.00
Port Hood 4.00
Chebogue 8.00
St Andrew's, Campbelltown. 42.50
Merigomish 30.00
St John, Chatham 15.00
East River, Pictou 50.00
Park St, Halifax 110.00
Sydney Mines 35.00
St James, Charlottetown... 70.00
Richmond, Bay West 20.00
Rev J D McFarlane 6.00
Rocks 4.00
Shemogue 20.00
Salina, N B 0.75
Boularderie 6.00
St Matthew's, Pugwash, &c 43.75
Five Islands 18.00
Richmond, N B 24.00
Malpeque, P E I 63.00
West Cape, P E I 18.00
Caledonia, P E I 16.00
Richmond Bay East, Lot 16. 10.00
Carleton, N B 12.35
Grand River, C B 24.00
Upper Londonderry, add'l.. 13.00
Carard 25.00
Bequest Mr. Morrison, elder, Upper Londonderry 15.00
New Dublin 15.00
Riversdale 10.00
Woodville and Little Sands. 15.00
Upper Musquodoboit 9.00
Souris, Grand River, &c.... 23.00
St Andrew's, Chatham 32.00
Lake Ainslie 15.00

New Annan..... 29.25
Florenceville 10.00

\$5603.85

COLLEGE FUND.

Previously acknowledged, \$8707.03; Bloomfield, O'Leary and Brae, 10.00; St Matthew's, Wallace, 10.00; Nine Mile River, 4.33; Mira, 4.00; Musquodoboit Harbor, 5.00; Sharon ch, Stellarton, 21.85; Glassville, 1.00; Lockeport and East Jordan, 1.00; East River, Pictou, 8.70; Int Trustees, Moncton ch, 285.00; Malagawatch, 3.00; River Dennis, 5.00; Park St, Halifax, add'l, 1.00; Int Adam McKeen, 60.00; Sydney Mines, 20.00; Rocks, 4.00; Earlton, 10.00; St Matthew's, Pugwash and Oxford, 11.00; Five Islands, 4.00; Carleton, N B, 2.00; Malpeque, P E I, 45.00; Grand River, C B, 13.50; Upper Londonderry, 7.00; New Dublin, 8.00; Riversdale, 4.00; Black River, 2.00; Zion ch, Charlottetown, 30.00; New Annan, 10.00; Florenceville, 3.50; Truro coupons, 90.00.—Total, \$9390.91.

BURSARY FUND.

Previously acknowledged, \$559.75; Lockeport and East Jordan, 1.00; Int. Archibald McIntosh, 4.74; St Matthew's, Pugwash and Oxford, 10.00; Malpeque, P E I, 5.00.—Total, \$580.49.

MANITOBA COLLEGE.

Previously acknowledged, \$333.61; Bloomfield, O'Leary and Brae, 5.00; St Matthew's, Wallace, 10.00; Mira, 2.00; Lockeport & East Jordan, 1.00; St Matthew's, Pugwash and Oxford, 10.00.—Total, \$361.61.

AGED MINISTERS' FUND.

Previously acknowledged, \$2232.08; Rev A B McKay, rate, 3.50; Mira, 2.00; Rev. Wm. Hamilton, rate, 5.00; Int. J H Hall, 2.50; Int. H C Barnaby, 37.50; Int. Dorchester church, 18.00; Musquodoboit Harbor, 3.00; Union Church, Hopeville, 8.20; Rev W H Spencer, rate, 3.75; Lockeport and East Jordan, 1.00; A. B. R. M., 5.00; Int. Mr. Jesse Cumming, 10.00; Malagawatch, 2.00; River Dennis, 2.00; Sydney Mines, 5.00; Boularderie, 5.00; Salina, N B, 0.50; Prince St, Pictou, 8.00; St Matthew's Pugwash and Oxford, 12.00; Tryon and Bonshaw, 3.00; Carleton, N B, 4.00; Grand River, C B, 5.00; Rev M Campbell, rate, 3.50; St Andrew's, Chatham, 10.00; Black River, 2.00; Zion Church, Charlottetown, 10.00; New Annan, 5.00; Wentworth, 2.00; Florenceville, 2.00.—Total, \$2481.28

Less error in July acknowledgments, where Mr. Morton and Mr Grant's rates, should be each \$106.40 instead of \$146.40—error..... 80.00

\$2401.28

FRENCH EVANGELIZATION.

Received by Rev Dr Warden, Treasurer of the Board of French Evangelization, 193 St James St, Montreal, to 6th April, 1889.

Already acknowledged, \$17,870.60; Niagara Falls, South, 16.55; N Easthope, 27.00; Tavistock, 4.00; Alnwick, 6.00; L'Orignal, S S, 5.00; Enniskillen and Cartwright, 14.00;

Ottawa, Bank Street, 30.00; K C M, Minnedosa, 5.00; Regina, Knox ch, 8.00; per Rev. C. A. Doudiet, 487.22; Miss Janet Brydon, Guelph, 20.00; English River and Howick, 21.00; Erin, Burns SS, 5.00; Erin, Burns, 13.00; London, St Andrew's, 103.00; London, St Andrew's S S, 30.00; Sabbath Sch Teacher, St Andrew's, London, 10.00; A Friend, 5.00; Thos Weir, Spencerville, 2.00; Kintore, 7.00; Pakenham, St Andrew's, 10.00; Montreal, Calvin, 25.00; Executors late J s Shaw Stanley, 100.00; Wm Urquhart, Sporting Mt, N S, 10.00; Keady, Chalmers, 7.00; Pointe-aux-Trembles, Pupils' Missionary Soc, 35.00; J D W, 10.00; Hillsdale, 17.00; Elmvale, 13.00; National Bible Soc, Scotland, 121.39; Athelstan, 25.00; Kirkhill, 19.00; Fordwich, 16.9; Fordwich S S, 5.32; Gorrie, 7.00; Rocky Saugeen, Burns, 1.00; St Sylvester, 2.00; Cobourg, 35.00; Jasper, 4.00; Athelstan, 10.00; Leaskdale, 7.00; Zephyr, 3.00; Valleyfield S S, 14.15; Spencerville S S, 10.00; Cornwall, Knox, 25.00; Mrs McLaren, Kingston, 1.00; Montreal, St Mark's S S, 15.00; Stirling, 4.00; Richmond and Stittsville, 15.00; Anon, 1.00; Fenelon Falls, 3.00; Sommerville, 2.00; Smith's Falls, St Andrew's, 40.00; Beeton S S, 8.00; Ottawa, Bank St, S S Boys, 73.00; Thos Campbell, Strathroy, 2.00; A Friend, 10.00; G D Ferguson, Ferguson, 2.00; Hull, 4.00; Gracebridge, 12.00; Monck, 4.00; Carluke, St. Paul's, 33.00; W M Rochester, Montreal, 10.00; Montreal, Knox, 125.00; per Rev. J. Mathieu, 821.60; Brockville, First, Y L B C, 9.00; Aldboro, 10.00; St Thomas, 60.00; Hamilton, Central, 50.00; Rev J Mowat, Newdale, 5.00; Vyner, 2.00; Vittoria, 3.00; White Lake, 6.00; Burnstown, 7.50; St Catharines, Haynes ave, 20.00; St Catharines, Haynes av S S, 15.00; London, First, 40.00; No Jesuit, 4.00; Craighurst, 9.00; S ratford, St Andrew's, 10.00; Mandaumin, 5.00; Mono Mills, 4.00; Mono, East, 5.00; Adjala, 3.00; Underwood, 10.00; Westwood, 24.00; Langside, 1.00; Alvinston, 15.00; Napier, 10.00; A Friend, 3.00; Holstein, 12.25; Kincardine Township, Chalmers, 4.00; W Essa, Burns, 2.00; Woodstock, Knox, 40.00; Woodstock, Knox Bible Class, 24.00; Dundas Street, 4.00; Hamilton, McNab St, 100.00; Thorold, 10.00; Owen Sound, Knox ch, 20.00; Brockville, First, 100.00; W Gwillimbury, Second, 10.00; Dunnville, 3.00; Melrose, &c., 7.87; Beckwith, 15.00; Ottawa, St Andrew's, 75.00; Peterborough, St Andrew's, 20.00; Euphrasia, 5.00; Holland, 3.00; Hillsdale, 17.00; Elmvale, 13.00; Southampton, 20.00; Geo Dojds & Family, Primrose, 3.00; Stayner, 5.00; Belleville, St Andrew's, 20.00; Victoria, St Andrew's, 25.00; Dunganannon and Port Albert, 10.00; Jarvis, 10.00; Weston, 9.00; Belleville, John St, 20.00; Bervie, 4.00; Elora, Chalmers, 24.00; Elora, Chalmers B Class, 6.75; E Puslineh Duff's, 22.00; A Friend of Missions, 4.00; Garden Hill and Knoxville, 5.00; Essa, First, 8.00; Balaklava, 6.00; Toronto, Bloor St, 10.00; Norwiche, 5.00; Fairbairn, 5.00; Dunn's, 3.00; Berlin, 6.00; Toronto, East, 35.00; Ashfield, 18.00; Walpole, 10.00; North Brant, 5.00; Cardinal, 6.00; Mainsville, 2.00; Westport and

Newboro, 6.00; Morewood, 15.00; Gladstone, 7.00; Crysler, 5.00; Brighton, 4.00; Markham, St Andrew's S S, 10.00; Markham, St Andrew's, 20.00; Toronto, Chalmers', 100.00; Woodbridge, 10.00; Sunnidale, 4.00; Chinguacousey, 1st, 15.00; Chinguacousey, 2nd, 20.00; Leslieville, 20.00; Bristol, 35.44; Parkdale, 80.00; Aurora SS, 4.75; Penetanguishene and Wyebridge, 1.00; Hyde Park 8.90; Hyde Park SS, 5.00; Ramsay, 11.81; Seaforth, 1st 38.38; Toronto, Bloor st SS, 20.00; Huntsville, 2.00; Bear Creek, 10.00; Milton, 5.00; Kildonan, 8.00; Garafraxa, St John's SS, 2.00; Parkdale, 30.73; Innisfil, St John's, 10.00; Ospringe, 2.50; Wallace town, 5.00; Tilbury East, 4.39; Beamsville, 2.00; Scarboro, Chalmers', 10.00; Moncton, 6.15; Gananoque, 23.00; Richmond, B C, 10.00.

Per Rev P M Morrison, Halifax:—

Bloomfield, O'Leary & Brae, \$5.00; Wallace, St Matthew's, 25.00; Mira, 7.00; St Peters, 3.40; Nashwaak and Stanley, 5.00; Musquodoboit Harbor, 4.00; Glassville, 5.00; A B R M, 5.00; Pictou, East River, 8.00; River Dennis, 5.00; Halifax, Park st, 33.75; Boularderie, 6.00; Rocks, 2.00; Pugwash, St Matthew's and Oxford, 5.25; Tryon & Bonshaw, 3.00; Five Islands, 3.00; Carleton, N B, 3.00; Malpeque, P E I, 63.00; Grand River, C B, 10.00; Chatham, St Andrew's, 8.40; Charlottetown, Zion, 45.00; New Annan, 5.00; Wentworth, 2.00.—Total, \$22,546.31.

POINTE-AUX-TREMBLES SCHOOLS.

Received by Rev. Dr. Warden, Treasurer, 193 St. James street, Montreal, to 6th April, 1889.

Ordinary Fund.

Already acknowledged, \$7,202.54; Bayfield, St Andrew's SS, 1.06; Carluke, St Paul's SS, 25.00; Ottawa, St Andrew's Upper Town SS, 25.00; K C M, Minnedosa, 5.00; Mrs Jane Dewey, Montreal, 50.00; London, St Andrew's SS, 50.00; A Friend, 5.00; Montreal, Calvin SS, 50.00; Thorold SS, 25.00; Toronto, Erskine SS, 50.00; W Winchester SS, 35.00; Mrs J Irvine, Harriston, 1.00; Mrs Templeton, sr, Napanee, 2.00; Jas F Ferguson, Napanee, 2.00; Miss M Fraser, Napanee, 1.00; Mrs A Reid, Vittoria, 1.00; Cobourg SS, 50.00; Truro, 1st SS, 50.00; London, Park av SS, 50.00; Kingston, Cooke's, 1.00; Winnipeg, Knox SS, 50.00; Montreal Stanley st, 10.00; Vankleek Hill SS, 50.00; R Little, Killyleagh, 2.00; Alnwick, 2.00; Hamilton, Central, 150.00; London, 1st, 10.00; Toronto, Old St Andrew's, Winchester st SS, 25.00; Mrs McKenzie, Brockville, 15.00; Toronto, Bloor st., 20.87; Toronto, Bloor st SS, 50.00; Duntroon, 2.00; New Glasgow, United Ch Ladies' Miss Soc, 24.00; M G, Pictou, 10.00; A Friend, 50.00.—Total, \$8,102.47.

Building Fund.

Already Acknowledged, \$4,262.69; Orillia, W F M Soc, 15.00; London, St Andrew's SS, 15.00; A Friend, Hullett, 10.00; Pointe-aux-Trembles Pupils' Miss Soc, 50.00; John McLaren, Point-au-Persil, 5.00; Mrs F Cattenach, N Lancaster, 1.00; Greenbank W F M Soc, 1.00; John Leask, sr, Greenbank, 1.00; Cornwall, St John's, 15.35; Cornwall, Knox, 37.50;

Stanley st ch, Montreal, 15.00; Mrs S S B Smith, Halifax, 5.00; Mrs T Duncanson, Halifax, 3.00.—Total, \$4,436.51.

MANITOBA COLLEGE.

Received by the Rev. Dr. Warden, Montreal.

Already acknowledged, \$139.50; Ormstown, 10.00; Montreal, Erskine, 100.00; Dalhousie Mills and Cote St George, 3.00; Elgin, 9.00; Rt Anderson, Montreal (School), 100.00; Montreal, Knox, 75.00; Lachute, 1st, 10.00.—Total, \$446.50.

PRESBYTERIAN COLLEGE, MONTREAL.

Received by the Rev. Dr. Warden, Treasurer, 193 St James street, Montreal, to 6th April, 1889.

Ordinary Fund.

Already acknowledged, \$808.70; Avonmore, 5.00; Lunenburg, 2.00; Finch, 4.00; Finch South, 2.50; Chesley, 7.17; South Mountain, 8.00; Heckston, 2.00; Carp, etc., 1.00; Pembroke, 25.00; Ormstown, 25.00; Montreal, Erskine, 450.00; Waddington, 13.54; Dalhousie Mills and Cote St George, 10.00; Dundee, Zion, 5.00; Elgin, 15.00; Grande Preniere, 19.00; Montreal, Stanley st, 10.10; Huntingdon, St Andrew's, 30.00; Binbrook, 3.00; Saltfleet, 3.00; Glen Sandfield, 3.00; Lyn, 3.00; Milverton, 4.00; Iroquois, 10.00; English River and Howick, 20.00; Montreal, Calvin, 10.00; Athelstane, 25.00; Kirkhill, 11.00; Cornwall, Knox, 30.00; Elmvalle, 8.00; Montreal, Knox, 150.00.—Total, \$1,718.97.

EXEGETICAL CHAIR ETC.

Already acknowledged, \$1,920.00; C W Davis, Montreal, 20.00; D Morrice, Montreal, 100.00; J S Archibald, Montreal, 10.00; J H Hutchison, Montreal, 25.00.—Total, \$2,075.00.

SCHOLARSHIP FUND.

Already acknowledged, \$125.00; Guelph, Chalmer's, 40.00; Dr Kelley, Montreal, 25.00; Rev Dr Robertson, Winnipeg, 10.00; Peter Redpath, England, 70.00; Robt Anderson, Montreal, 10.00; Walter Paul, Montreal, 30.00; John Stirling, Montreal, 50.00; E B Greenshields, Montreal, 50.00; Hugh McLennan, Montreal, 25.00; George Hyde, Montreal, 10.00; R S Weir, Montreal, 5.00; Sir George Stephen, Bart, Montreal, 50.00; A C Clark, Montreal, 50.00; Hugh Mackay, Montreal, 60.00; Jas Robertson, Montreal, 50.00; James Slessor, Montreal, 50.00.—Total, \$500.00.

MANITOBA COLLEGE—THEOLOGICAL DEPARTMENT.

Rev. Dr. Bryce, Treasurer.

Previously reported (June to Feb 1st) \$1,484.85; Kildonan, add'l, 20.00; Balgonie, 4.00; Regina, 25.00; Antlers, 9.00; Wolseley, 3.50; Moose Jaw, add'l, 8.00; Esquimalt, 5.00; North ch, Winnipeg, 15.00; Neepawa, 15.00; Auburn, 15.00; Newdale, 15.00; Gladstone, add'l, 21.00; Canberry, in part, 20.00; St Andrew's, Winnipeg Bib Class, 50.00; Virden, 25.00; Fort Qu'Appelle, 6.70; St Andrew's, Victoria, B C, 25.00; Manitou, add'l, 27.00; Marringhurst, 11.00; Comox, B C, 5.00; Riverside, 8.10; Portage La Prairie, 80.00; Glenboro-Cypress, 16.00; Rapid City, 15.00; Burnside, 20.00; Battleford, 15.00; Tarbolton, 5.00; First ch, Vancouver, 35.00; Richmond, 15.00; Kamloops, S S, B C, 10.00; Green Valley, 3.50; Langley, B C, 15.00; Calgary, add'l, 5.00; Selkirk, &c, 19.00.—Total, \$2,071.65.

WIDOWS' AND ORPHANS' FUND IN CONNECTION WITH THE CHURCH OF SCOTLAND.

James Croil, Treas., Montreal.

Nashwaak and Stanley, N B, 4.00; Duntroon, 5.25; West Church, 2.15; St Andrew's ch, 2.60; Jarvis, 6.00;

Walpole, 6.00; Beechridge, 9.00; St Andrew's, Toronto, 100.00; St John's Cornwall, 75.00; Vaughan, 12.00; Warton, 10.00; Huntingdon, St Andrew's, 10.00; Fort Coulonge, 12.00.

MANITOBA COLLEGE.

D. McArthur and Dr. King, Treasurers.

Debt.

Previously reported, \$388.35; W S Polson, Kildonan, 10.00; W B Clark, Sarnia, 53.00; Mrs. Leckie, Sarnia, 5.00; J B McLaren, Morden, 50.00; J F Dougal, Winnipeg, 5.00; Agnes Pringle, Winnipeg, 10.00.—Total, \$521.35.

Scholarship Fund.

Previously reported, \$50.00; Rev John M King, D D, 60.00; Robert Anderson, Montreal, 100.00.—Total, \$210.00.

Ordinary Fund.

Previously reported, \$584.00; St Paul's, Montreal, 100.00; Congregational contributions, per Rev Dr Reid, 2,474.47; per Rev P M Morrison, 333.31; per Rev Dr Warden, 141.50; Free Church of Scotland, 486.11.—Total, \$4,139.39.

QUEEN'S COLLEGE KINGSTON.

J. B. McIver, Treasurer.

Ordinary Fund.

Received from April 2nd, 1888, to April 2nd, 1889, per Rev Dr Reid, 911.36; per Rev Dr Warden, 195.00; from congregations: Guelph, St Andrew's, 24.00; Ernestown and Fredericksburgh, 2.35; Hamilton, St Paul's, 60.00; Castleford, Stewartsville and Dewar, 6.00; Toronto, St Andrew's, 200.00; Martintown, St Andrew's, 19.00; Vaughan, St Andrew's, 16.00; Cobourg, 10.00; Stirling, St Andrew's, 4.00; Kingston, St Andrew's, 150.00; Almonte and Appleton, St Andrew's, 15.00.—Total, \$1,612.71.

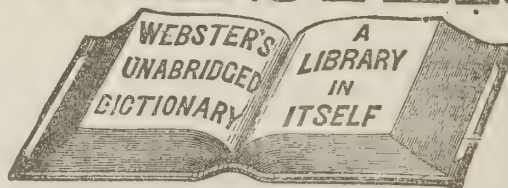
PRESBYTERY MEETINGS.

Lindsay, Lindsay, 28th May, 11 a.m.
Pictou, New Glasgow, 7th May, 9.30 a.m.
Paris, Ingersoll, 25th June, 2 p.m.
Stratford, Knox church, 13th May, 7.30 p.m.
Winnipeg, Winnipeg, 7th May, 7.30 p.m.
Wallace, Wallace, 7th May, 11 a.m.
Guelph, Chalmers Church, 21st May, 10.30 a.m.
Maitland, Wingham, 14th May, 11.15 a.m.
Lan. and Renfrew, Carleton Place, 28th May, Ottawa, St. Andrew's Ch., 7th May, 10 a.m.
Barrie, 28th May, 11 a.m.
Huron, Exeter, 14th May, 10.30 a.m.
Orangeville, 21st May, 10.30 a.m.
P.E.I., Summerside, 8th May, 11 a.m.
Miramichi, Newcastle, 4th June, 10 a.m.
Toronto, Toronto, 7th May, 10 a.m.

MEETINGS OF SYNODS.

Toronto & Kingston, Bowmanville, 14th May, 7.30 p.m. Rev. John Gray, D.D., Orillia, Clk.
Manitoba & North-West, Winnipeg, 14th May, 7.30 p.m. Rev. W. R. Ross, Chilliwhack, B.C., Clk.

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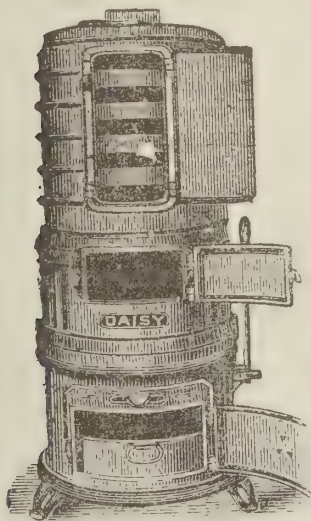
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STAFF.—Principal, Miss Grace Fairley, M.A. certificates with first class honors, Edinburgh; Latin, Greek and English Literature, Miss Fairley; Modern Languages and English subjects, Miss Marion Woollan; Mathematics, Physiology, and English subjects, Miss B. Smith; Art Lectures, Andrew T. Taylor; Piano, Miss M. Sym; Vocal Music, C. G. Feddes; Violin, F. Jehin-Prume; Drawing, Miss Macdonnell; Lady Housekeeper, Miss Labatt.

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FOR THE
DOMINION OF CANADA.



JUNE, 1889

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The Religions of China.

IN this great country containing nearly four hundred millions—almost one third of the whole human race—there is a diversity of faith and many shades of the same faith. They may be classed however under three systems believed in by the great mass of the people—Confucianism, Taouism, and Buddhism. Having already noticed Buddhism as one of the religions of India, it need only be added that although it prevails largely in China, its influence is on the wane. Its temples are crumbling to decay and no new ones are taking their places. Its priests are illiterate and profligate. The educated classes have practically abandoned it. *Taouism* was introduced by Laou-Tze or Lao-Tze—a celebrated sage, born, it is said, in the Province of Honan, 565 B. C.—fourteen years before Confucius. He taught the existence of a Supreme Being under the name of *Tao*, or the “supreme reason,” and inculcated retirement from all wordly pursuits and thoughts as the panacea for human happiness. Some of his maxims were very good; e.g., “He only can be called wise who knows himself; He only can be called valiant who subdues himself; He only can be called rich who knows what is necessary.” He laid great stress

on universal benevolence. Modern Taouism however has degenerated into a confused round of mystic rites which are not understood by its own priests, consisting of spells and incantations akin to spiritualism. It has developed into what Dr. Bainbridge calls “*Fung-shway-ism*,” and which he describes as the most prevalent form of superstition at the present time in China—a kind of astrology,—“The most thorough and complicated system of *Materialism* which the human mind has ever invented. No priesthood in the world has more tightly bound the people with ecclesiastical fetters than the magicians of Fung-shway. They must be consulted at every turn in life by these hundreds of millions. They monopolize the native medical business—which is pure quackery. Millions of farmers will not hire a boat on river or canal to take their produce to market unless the Fung-shway declares the voyage will prove a lucky one. They make the most money of any professional class.”

But the national religion is *Confucianism*. This is the key-stone of the whole social fabric of China. It is the system adopted by the Government as its highest law, and an intimate acquaintance with its moral precepts is required of every candidate for a political office. Khoun-fou-tseu, as Confucius is called by his countrymen, was unquestionably the most illustrious of

Chinese philosophers, and the influence of his teaching has been greater than that of any other man who ever lived. He made no claim to divine revelations, nor to miraculous gifts. He propounded no new metaphysical theories. He concerned himself very little, if at all, about the immortality of the soul. Had he lived in our times he would have been called an agnostic. "The Kingdom to which he constantly directed the minds of his disciples was a kingdom on earth and of the earth. Its name was China. Had any one asked him—'What must I do to be saved?' he would have answered—'Be a good citizen of China.'"

Confucius was born in the Kingdom of Loo, corresponding to the modern province of Shantung about the year 551 B.C. He was descended from a long line of illustrious ancestors. As a child he was remarkable, chiefly for obedience to his mother and respect for those older than himself; as a student, for quickness of intellect and application. At nineteen he married and was made a mandarin, signaling himself by his extraordinary industry and faithfulness. He was appointed superintendent of the public markets, and by his sagacity instituted many improvements in agriculture, by which his countrymen were greatly benefited. At twenty-two he first came out as a public teacher, and was immediately recognized as a great master. It was not long before three thousand students were sitting at his feet, among them some of the most learned youths in China, by whom he was greatly revered. Then he took to travelling to and fro, his disciples following him, and everywhere proclaimed the necessity for governmental reform. In his forty-third year he was re-installed in public offices, and settled down for fourteen years when a party hostile to his sage maxims rose against him and compelled him to wander again as a teacher. He went through the provinces for twelve years, encountering much opposition and many hardships. At the end of that time, surrounded by a faithful band of disciples, he retired to a peaceful valley in his native province where his remaining years were spent in transcribing and codifying the Sacred Books which had come down from the earliest times. There he died, peacefully, aged 73.

Confucius urged strongly the power of

example.—"When we see men of worth we should think of equalling them; when we see men of a contrary character we should turn inwards and examine ourselves." He is credited with enunciating the "golden rule" in a negative form;—"What you do not like when done to yourself, do not that to others." The duty of filial obedience and reverence was inculcated with special emphasis: this was indeed the foundation of his whole system of political economy. "The sovereign stands in a purely paternal relation to his subjects. If the sovereign choose to be a tyrant, the subject has no redress." The natural outcome of this was absolute despotism in the ruler, and the development of 'ancestral worship,' which became universal. The ancestral tablet is found in every family, and sometimes a great deal of money is expended in this form of worship, which has absolutely nothing in it to satisfy the craving of an immortal soul. Confucianism wants the elevating, transforming, and constraining influences of Christianity, and has failed to make the Chinese a moral people. It sheds not a single ray of light on the gloom of the grave. It offers its adherents no remedy for sin, and leaves them absolutely without the blessed hope of Immortality.

Brieflet No. 6.

IN ROME—THE FORUM.

AFTER the Palatine—even before it, many think—the interest of Rome comes to its climax in the *Forum Romanum*. Notwithstanding all that has been destroyed, much still remains to be seen. It occupies an area of 850 feet by 250 feet, more or less, and presents a scene of ruin and desolation that baffles description. Many attempts have been made to re-construct these dismembered remains, and to re-people these now silent precincts, but the task has failed, on account of the many changes the Forum has undergone, the length of time it has been buried, and the different conditions of life that prevailed, say, two thousand years ago. Within the last few years, however, many important disclosures have been made. The original level of the enclosure has been reached, at a depth of from twenty-five to thirty feet below the adjoining streets.

You can now walk on the closely-jointed blocks of lava with which the *Via Sacra* was paved—over which conquering Cæsars marched in triumphal procession with a tread that made the world tremble. A few pillars, standing singly or in clusters, hoary with age, mark the sites of Pagan temples and shrines, while all around are fragments of columns and capitals of granite and finely wrought pieces of marble. The grand weather-beaten arch of Septimus Severus is itself a sight worth going a long way to see. In the Forum the Senate met. Here Cicero and other illustrious orators tickled the ears of the literati, and demagogues inflamed the masses who met to air their grievances. Here many a harangue was cut short with the dagger! Here bankers, brokers and money-lenders congregated and exacted the legal twelve per cent, and often a great deal more, from needy customers, while white-robed priests and priestesses were offering sacrifices to Pagan dieties in splendid temples close at hand, and gentlemen of leisure were sipping their ‘mild Falernian’ in the shady colonnades that encircled the Forum. Going further back in the story of Rome, here was the *Curtian Lake*—where the ground opened, creating a gulph which an oracle declared would never close until that which was most important to the Roman people was sacrificed to it, and where Marcus Curtius, equipped in full armour, leaped his horse into the abyss, exclaiming that “nothing was more important than youth, arms, and courage!”

One of the most interesting of these ruins is the *Temple of Vesta* and the cloisters that were occupied by the Vestal Virgins. Vesta was the goddess of the hearth, and her worship was to Greece and Rome what the ancestral worship is to China. Every dwelling-house was in a sense a temple of Vesta while this establishment in the Forum was the public sanctuary and the controlling centre of the system. The Vestal Virgins were the presiding priestesses, selected and consecrated for this service and bound to their ministry for thirty years. They enjoyed special privileges, and were regarded with universal veneration. Their prayers were thought to have great influence with the gods. The penates, or household gods alleged to have been brought by Æneas from Troy, were placed in their keeping,

and it was their special duty by turn to keep the sacred fire always burning in the temple; whosoever allowed it to go out was punished by scourging. The Vestal who violated her vow was buried alive at the Colline gate, the remains of which were lately discovered, and near it a deep pit, supposed to be the place where this sad ceremonial was wont to be enacted.

Another place of still greater interest, adjoining the Forum, is *The Mamertine Prison*—a dark, deep dungeon, twenty feet beneath the floor of the church of *S. Pietro in Carcere*. As you descend the narrow staircase you are shown a dent on the wall firmly believed by “the faithful” to be the impression of St. Peter’s head! If you do not believe that St. Peter was ever in Rome at all, you will discard the legend; but, when you stand on the floor of that dungeon, and feel the chill of its adamantine walls, and grope round in the dark, or look up to the hole through which prisoners were lowered into it, it requires no great strain upon imagination to realize that you are in the very place where St. Paul was chained to his pillar during his last imprisonment, and why he so longed for “the cloak that he left at Troas.” (2 Tim. 4 : 13). No doubt this is the prison from which he was taken out to the place of execution, repeating, perhaps, to his gaoler what he had written to Timothy.—“I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course. I have kept the faith!”

Missionary Cabinet.

ALESSANDRO GAVAZZI—THE CHRISTIAN PATRIOT.

I

THIS Great Italian orator, reformer and evangelist, died at his residence in Rome on the 9th of January last, in the 81st year of his age. The fullest sketch of his life that has yet appeared, is from the appreciative pen of his intimate friend, the Rev. John R. Macdougall of Florence, in the London “Christian” of 15th February, and in the report of the Free Christian Church in Italy for 1888, a copy of which, through the courtesy of the author, is before

us, and from which we feel at liberty to draw without further acknowledgment the materials for a condensed outline of the career of one of the most remarkable men of this century,—“whose long life was crowded with events of national importance, bearing on the intellectual, political, and especially the religious reformation which has been slowly but surely developing in Italian thought and institutions.”

His maternal grandfather was President of the Supreme Court of Appeal, and won so high a character as to be called “The Just Man.” His father was Professor of Law in the famous university of Bologna, the capital of a beautiful district in Northern Italy at the foot of the Apennines. Here Gavazzi was born in 1809. Brought up in a pious family, he early showed a religious turn of mind. At fifteen he became a monk of the Barnabite order and soon rose to distinction. “Possessed of a splendid physique, a brilliant mind, and a rich and resonant voice, he was not only appointed at the age of twenty Professor of Rhetoric in the College of Naples, but, shortly after, was ordained priest, and started as one of those popular preaching friars whom the Church of Rome shows its wisdom in sending forth to hold the masses in thrall. Whenever he preached the churches were filled to excess. The genius of the orator and the loving heart of the man were equally appreciated. Sympathy was awakened by his daring appeals for reform in the Church, and a return to the simplicity of the Gospel; as a consequence, persecution arose, which dogged his steps through life.” The Jesuits, terror-stricken by his outspoken denunciations, had him removed from Naples. He retired to Leghorn, where he was appointed Professor of *belles lettres*. It was here that doubts first arose in his mind respecting popish doctrines. “Alessandro,” said his venerable confessor, “you will one day become a great heretic. These doubts you must look upon as temptations of the devil, and spit in their face every time they return.”—An injunction which Gavazzi used to say he often obeyed. But they could not be suppressed. His lot was next cast in Piedmont where he spent eight years, preaching before the court and the people in Turin, Genoa and other cities, with extraordinary power. Again “the watchful eye

of the Jesuits was upon his movements, and the king’s confessor was induced to influence the mind of Carlo Alberto against the intrepid Barnabite. He was thrust forth from the kingdom at the very time when he was preaching a course of sermons and raising money to found hospitals and asylums in Turin.” He was removed to Parma, where he remained four years, often preaching ten times a day. In 1844 a visit to his native city involved him in fresh trouble. The Austrians had invaded the adjoining Marches, and “the Patriotic feelings of his fellow-citizens were on fire. Catching the flame, he poured out his eloquent soul on the fallen condition of Italy, and was suspended from preaching by the Pope.” The Parmese Government appointed him Chaplain-General of prisons. Gavazzi next appears as a preacher at Perugia, where his popularity reached an unparalled height, but he again fell under the ban of papal prohibition. He was shut up in a convent for eighteen months. On the accession of Pius IX he was released and even admitted into favour with the Pope, and was by him appointed to preach an anniversary sermon of thanksgiving to God for the deliverance of the country. In doing this he inveighed so loudly against the religious teachers of the time that he was once more interdicted by the Pope.

Early in 1849 Gavazzi attended a patriotic meeting of students of the University in Rome in the Pantheon, and was called upon to speak. He electrified the audience. After this the people with one voice demanded his release, and the students went in a body and brought him from his place of confinement to the city. For two months he preached, “like one inspired,” to 60,000 people in the Coliseum. Preacher and hearers vowed to do or die for their country. Volunteers were enrolled by thousands. Gavazzi was appointed Chaplain-General and marched off at the head of an undisciplined army to fight the enemies of his country. He took part in several engagements and was conspicuous for his coolness and bravery in the field, but the Roman legion after a gallant struggle was obliged to capitulate. Following those commotions was the flight of the Pope from Rome, the proclamation of the Republic by Garibaldi, and then the occupation of Rome by 50,000

troops, which for the time put an end to Gavazzi's military career. But for the kindness of the American Consul his patriotism had cost him his life. He escaped to England, and for a short time earned a scanty living by teaching Italian in London, until some of his orations having been translated in the "Daily News," he suddenly became as famous in the land of exile as he had been in his own country—captivating multitudes by his impassioned eloquence.

Christian Union.

STRANGE things are happening in these days and in this Canada of ours, and it is a pleasant relief to pass from the vexed question of "The Jesuits Estates Bill" to the Conference recently held in Toronto, to discuss proposals for a "Union of Protestants in the Dominion." From whatever point of view—national, ecclesiastical, or philanthropic—this question is one of the most interesting and important that can engage the attention of thoughtful Christians, and if nothing more can be done immediately than to secure an influential expression of opinion from representatives of the different branches of the Church favourable to closer relations with each other than have hitherto subsisted, the issue will be satisfactory, and may be expected to reach more definite results in the near future. Before seriously canvassing the merits and the possibility of an incorporative union, there are many preliminary questions that may be entertained, some of which would help to pave the way for further advances. To name only one,—such a fraternal recognition of each others "orders" as would remove the barrier that stands in the way of an exchange of pulpits. Surely it is attainable. That of itself would go a long way towards reconciling a host of misconceptions.

From the report of the proceedings in "The Globe," we notice that the Church of England, which took the initiative in this matter, was well represented by three bishops, nineteen ministers and a number of laymen; the Methodist Church, by twelve ministers and two laymen, and the Presbyterian Church, by nine ministers, including

the Moderator and Clerk of the General Assembly, and five elders. The conference lasted two days. The subjects discussed were:—

(1) A Corporate Unity. (2) The amount of Unity in Doctrine, Worship and Modes of Action between the Three Bodies. (3) The Holy Scripture. (4) The Creeds. (5) The Condition of Administration of the Sacraments. (6) The Historic Episcopate.

All the speakers were not so much in unison as to the absolute desirability of corporate union as they were as to the unity of the spirit spoken of by Christ. A corporate union might not be practical in our own age, but a true union there might be of all the Christian bodies in advancing Christ's work. The speakers who took part in the discussion were: Rev. Dr. Cochrane, Rev. Dr. Dewar, Rev. Provost Body, Rev. Principal Caven, Rev. Dr. Sutherland, Rev. Dr. Proudfoot, Rev. Dr. Mockridge, Rev. Dr. Williams, Very Rev. Dean Carmichael, Rev. Dr. Laing, Rev. Archdeacon Roe and Rev. Dr. Carman.

The second topic was introduced in a paper read by Dean Carmichael, who spoke happily of the points of agreement, reviewing in detail what is held to be essential by the three Churches. The Bishop of Huron read a paper on the "Holy Scripture," which was eminently satisfactory to all the brethren. Then Provost Body discussed creeds, explaining that they were not adhered to so much from their historic standpoint as they were because of giving a summary of Christian truths. Speaking of the Athanasian Creed, he said that it was the more valuable because of giving a fuller statement of certain doctrines considered by the English Church to be essential.

The addresses at the closing evening session were less formal. Impromptu speeches were made by representatives from each denomination touching the profit derived from the discussions and the great good that would result to the whole Protestant Church. The Right Rev. the Bishop of Niagara presided. The only paper read was that on the "Historic Episcopate," by Rev. Dr. Carry. The speaker took strong grounds in favour of the doctrine that the episcopate has been regularly and continuously evolved from Christ and his Apostles.

It was then moved by Rev. Septimus Jones and seconded by Rev. Principal Caven—

"That we desire to record our devout thankfulness to Almighty God that we have been led to assemble together, and that we acknowledge the profit these meetings tend to develop, and believing that similar conferences would result in equal profit, we recommend them to our several Churches."

The conference then closed, with the general impression that another one will be called for next year.

Muskoka and Algoma.

BY REV. ALLAN FINDLAY.

IN these wide districts the work has been going on apace during the past six months. Twenty-five labourers in all have occupied the various fields, ten of these being ordained missionaries and fifteen catechists. Several new stations were organized, which indicates development. Much more in this line remains to be done, especially in Algoma, where we have only just got started, though twelve of the above missionaries were engaged in that field. During the summer months we shall have sixteen employed. But what are these in a territory so extensive? If statements made by those who ought to know whereof they speak are correct, then Algoma covers a larger area than all the rest of Ontario, *i.e.*, reckoning in what is known as the disputed territory. This will yet be peopled. The population is growing every year. Though mining and lumbering may be the chief industries in the near future, yet the permanent settler will find his way in, as is now the case to a considerable extent, for both miners and lumbermen must live on the produce of the soil, and so a ready market is found at the door for all that may be raised on the wide stretches of fertile land that are to be found among the rocks.

"Will you not send us a missionary soon?" said a mother to me last summer, in a spot where no missionary had up to that time been sent. "If you don't, you will soon not know our children from those young Indians except by the colour of their skin!" She knew by sad experience how much easier it was for those young Indians to drag her children down to their level than for her children to raise the Indians to theirs. What a noble tribute to the power of the Gospel! The young in these newer parts are exposed to many temptations unknown in older settlements. The Gospel is felt and acknowledged to be *the power* by which they are to be rescued from these.

But some one may say, "That is all true, but this Home Mission costs the Church a great deal of money every year, and the cry is continually for more." Yes, and may the cry grow louder every year, so long as there is such a crying need within our own borders for the means of grace to our own people. But let me say to any who may not know just how the \$6,000 or \$7,000 is annually expended, that in no case does any field receive more from the Fund than they expend for themselves. The H. M. Fund is meant not to *supply* these necessitous places with the means of grace, but to make it possible for them to supply themselves. And they do more than this. While some other stations are doing for themselves what very few of our large congregations are doing, they do much also to aid the Fund

which aids them. Last year over \$1,000 was contributed by them for the schemes of the Church directly; this year, though an exceptionally hard year financially in some parts of the field, over \$1,100 have been paid by them for this purpose. Discouraged by the untoward circumstances of their lot, partial failure of crops last year, etc., I am sorry to say that many who can get away are selling out and moving to the Northwest and British Columbia. Many of these are among our best families.

One thing more remains to be noticed—the interest taken in the work by many in other parts of the Church. Not to mention the kind words spoken, we have to acknowledge many kind deeds, which go far to cheer the missionary in his labours as well as those to whom he ministers. Papers for the Sabbath-schools, from sources too numerous to mention, come in plentifully. We had a magnificent supply of Catechisms from our respected Convener, and cash to supply the other requisites necessary, hymn books, and in some cases Testaments, from Barrie Bible-class and the Winchester Street Sabbath-school, Toronto; the supply of clothing for the winter to women and children who might be prevented from want of these from attending service or Sabbath-school, by the Ladies' Aid of Orillia; the Christmas present, quietly sent in more than one instance to the missionary's family, which causes him to feel that he is not forgotten on his lonely watch-tower; and last, but not least, the contributions for the Christmas trees, sent in such profusion by the Sabbath-schools of Campbellford and Knox Church, Woodstock. These and other kind deeds speak of many in the outside world who are sympathizing with them in their difficulties; and so drooping hearts are cheered, while both missionary and people press on in the path before them, rendered less rugged by the kindness of unknown friends.

Prince Edward Island.

THIS, the smallest province of the Dominion, has a population of about 122,000 of which about 35,000 are Presbyterians. In 1860 there were four divisions in the Presbyterian ranks, Church of Scotland, Free Church, and "Presbyterian Church of Nova Scotia," the latter being of the "Secession" stock,—and the "Macdonaldites." In 1860 the Free Church and the Seceders united. In 1875 the other divisions were healed, with the exception of the "Macdonaldites" who for the most part still held aloof. It is to be remarked, however, that Macdonald always claimed to be of the Church of Scotland, and that his successor, Rev. Mr. Goodwill, is recognized as a minister in connection with the Synod in Pictou. Mr. Goodwill has a large and widely scattered

flock. Some of the people that were wont to recognize Mr. Macdonald as their pastor, have sought admission into the Presbyterian Church in Canada and have been received. Were they all to unite with us the advantage would be very material in strengthening weak charges and thus securing ampler and more regular supply of the ordinances of religion. There are said to be between 4000 and 5000 connected with the congregations and stations to which Mr. Goodwill ministers. These occupy territorially a considerable number of districts in which we have congregations. Our Presbytery contains 32 congregations, eight of which are vacant. Nearly all of these congregations consists of two or more sections, or "stations." A number of ministers have to supply as many as five stations. Thus the work of the ministry in P. E. Island is often arduous in the extreme; especially is this the case in the spring and fall, when the roads are deep in mud.—There are no "Mission Fields," or "Stations" in the Island; and there are no home missionaries required, if only the vacant pulpits should be filled. Many of the charges could be divided, and new congregations established. This process has been going steadily onward since 1875, the increase being at the rate of nearly one new congregation a year. The people have improved very markedly in the grace of liberality. Eight new congregations were formed within the past ten years.—A few weeks ago the Jubilee of the Missionary Society at Princetown was celebrated. This Society was organized in 1839 by the late Rev. Dr. Keir. It is one of the oldest, if not the oldest, Missionary Society in connection with the Presbyterian Church in Canada. Its contributions to the work of the Church have exceeded \$10,000. The society was never more vigorous or useful than it is to-day.

Five churches and one manse were built by our Island congregations last year. The contributions to the schemes of the church show an increase of \$1612. Within ten years the families connected with our church have increased more than 600. Contributions for all purposes have increased from \$27,955 to \$41,333. Contributions for Foreign Missions increased from \$899 to \$3,118.—A considerable proportion of the congregations still relish Gaelic preaching and seek for pastors acquainted with that language. A series of very interesting papers have appeared lately in the *Island Guardian*, bearing on the ecclesiastical history of Prince Edward Island. It would be well if they were re-published in pamphlet form.

M.

In the city of Rome are 30 cardinals, 35 bishops, 1,469 priests, 2,832 monks, and 2,215 nuns; and yet, with all this teaching power, 190,000 of the inhabitants can neither read nor write.

Bermuda.

WE are indebted for the following interesting sketch to *Mr. John Paton* of New York, whom we claim to be an *elder emeritus* of the Presbyterian Church in Canada, for he served her long and faithfully in bygone years while residing in Montreal and Kingston. Mr. Paton has just returned from a visit to Bermuda and Jamaica.

These lovely Coral Islands, perched on the summit of a lofty sub-marine mountain, are about half way between Halifax and Jamaica, and 600 miles due east from Charleston, surrounded by dangerous coral reefs, they were known to early navigators as the Devil's Islands. Take up the buoys marking the one entrance through this rocky barrier, and the Bermudas are absolutely unapproachable, while they are further defended by immense forts supplied with the heaviest guns, with a splendid dockyard and the largest floating dock in the world, and by nature absolutely impregnable, the value and importance of Bermuda to Great Britain can easily be understood. The principal Islands are five in number, divided into five parishes, but there are almost as many more as to rival the Thousand Islands themselves. They are clothed with perennial green, frost is unknown, and the 3000 acres of cultivable soil will grow anything in perfection. The chief crops, however, are onions, potatoes, and the famous Bermuda Easter lilies.

Soon after their arrival in 1612, the first settlers solemnly pledged themselves "ever to continue in that faith into which they were baptized in the Church of England." In Cromwell's time there was much sectarian strife and bitterness, but with this exception, the Church of England has had almost undisputed control, dividing the Islands into parishes, building pretty little churches, and drawing support mainly from the Island Treasury. The first Methodist minister in Bermuda was actually thrown into prison, so intolerant was the spirit of the times, but it is satisfactory to know that the illiberal measure framed to keep out dissenters was soon allowed to expire.

From the earliest days of Bermuda there have been attached members of the Presbyterian Church on the Islands, and as far back as 1719 there is recorded the conveyance of half an acre of land in Warwick Parish, on which to erect a "tabernacle or meeting house." This is still the leading Presbyterian Church, but unfortunately it is situated at some distance from Hamilton or St. George, the only towns in Bermuda. The congregation is under the care of the Colonial Committee of the Free Church of Scotland, a most inconvenient and awkward arrangement, the natural connection of Presby-

terians in Bermuda being with the Canadian Church, just as the Methodists are under the Canadian Conference. In a neat and convenient building in the town of Hamilton, is the other Presbyterian Congregation, under the care of the Halifax Presbytery. The lot on which this edifice is erected, was presented by Governor Reid, the son of a minister of the Church of Scotland, and legally it still belongs to that body, who, however, have never made any claim. The pastor of this congregation is Rev. J. M. Sutherland, who has served the Canadian Church in the Maritime Provinces and in the North-West. These two churches ought certainly to be reunited under the same minister, as in past years, neither of them being able to stand alone, and it is to be hoped that the Free Church will show a generous spirit, and turn over the isolated Warwick Congregation to the fostering care of the Canadian Presbyterian Church. J. P.

Household Words.

CROSS-BEARING.

The cross for only a day,
The crown forever and aye;
The one for a night will soon be gone,
And one for eternity's glorious morn.

The cross then I'll cheerfully bear,
Nor sorrow for loss or care;
For a moment only the pain and strife,
But through endless ages the crown of life.

The cross till the conflict's done,
The crown when the victory's won;
My cross never more remembered above,
While wearing the crown of His matchless love.

GODLINESS IS PROFITABLE.

But Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. 1 Tim., 4: 8.

GODLINESS is good for the intellect. I know that some have supposed that just as soon as a man enters into the Christian life, his intellect goes into a bedwaring process. So far from that, religion will give new brilliancy to the intellect, new strength to the imagination, new force to the will, a wider swing to all the intellectual faculties. Christianity is the great central fire at which philosophy has lighted its brightest torch. * * * Godliness is the best mental discipline—better than belles-lettres to purify the taste, better than mathematics to harness the mind to all intricacy and elaboration, better than logic to marshal the intellectual forces for onset and victory. It will go with Hugh Miller and show him the footprints of the Creator in the red sandstone. It will go with the botanist

and show him celestial glories encamped under the curtain of a water-lily. It will go with the astronomer on the great heights where God shepherds the great flock of worlds that wander on the hills of heaven answering His voice as He calls them all by their names.

How can you get along without this religion? Is your physical health so good you do not want this divine tonic? Is your mind so clear, so vast, so comprehensive that you do not want this divine inspiration? Is your worldly business so thoroughly established that you have no use for that religion that has been the help and deliverance of tens of thousands of men in crises of worldly trouble? And if what I have said this morning is true, then you see what a fatal blunder it is when a man adjourns to life's expiration the uses of religion. A man who postpones religion to sixty years of age gets religion fifty years too late. He may get into the kingdom of God by final repentance, but what can compensate him for a whole lifetime unalleviated and un comforted? You want religion to-day in the training of that child. You will want religion to-morrow in dealing with that Western customer. You wanted religion yesterday to curb your temper. Is your arm strong enough to beat your way through the floods? Can you, without being encased in the mail of God's eternal help, go forth amid the assault of all hell's sharpshooters? Can you walk alone across these crumbling graves and amid these gaping earthquakes? Can you, waterlogged and mast-shivered, outlive the gale? Oh, how many there have been who, postponing the religion of Jesus Christ, have plunged into mistakes they never could correct, although they lived eighty years after, and like serpents crushed under cart-wheels, dragging their mauled bodies under the rocks to die; so these men have fallen under the wheel of awful calamity, crushed here, destroyed forever, while a vast multitude of others have taken the religion of Jesus Christ into every-day life, and first, in practical business affairs, and secondly, on the throne of heavenly triumph, have illustrated, while angels looked on and a universe approved, the glorious truth that "Godliness is profitable unto all things, having the promise of the life which now is, as well as of that which is to come."—*Talmage*.

THE WHITE FEATHER OF PEACE.

A family of Quakers from Pennsylvania settled at the West in a remote place, then exposed to savage incursions. They had not been there long before a party of Indians, panting for blood, started on one of their terrible excursions against the whites, and passed in the direction of the Quaker's abode; but, though disposed at first to assail him and his family as enemies, they were received with such open-hearted confidence, and treated with

such cordiality and kindness, as completely disarmed them of their purpose. They came forth, not against such persons, but against their enemies. They thirsted for the blood of those who had injured them; but these children of peace, unarmed and entirely defenceless, met them only with accents of love and deeds of kindness. It was not in the heart of the savage to harm them, and on leaving the Quaker's house the Indians took a white feather and stuck it over the door to designate the place as a sanctuary not to be harmed by their brethren in arms. Nor was it harmed. The war raged all around it; the forest echoed often to the Indian's yell, and many a white man's hearth was drenched in his own blood; but over the Quaker's humble abode gently waved the white feather of peace, and beneath it his family slept without harm or fear.

The blood of Jesus Christ is our eternal shield and defence. As in the days of old the blood sprinkled upon the door-post was a sign and a token that saved the Israelites from that last terrible plague, the Lord passing over them, so to us the blood of Jesus sprinkled on our hearts is an eternal sign and token of salvation and peace. "Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life."—*The Moravian.*

ABOUT TALE-BEARING.

It is much easier to start an evil report than to stop it. Even after a rumour has been proven false, the harm it has done cannot always be undone. Before repeating a bit of gossip, it would be well for us to ask ourselves three questions: First, "Is it true?" Second, "Is it kind?" Third, "Is it necessary?" This practice would be sure to save us from many bitter memories and regrets.

The pious Philip of Neri was once visited by a lady, who accused herself of slander. He bade her go the market, buy a chicken just killed and still covered with feathers, and walk a certain distance, plucking the bird as she went.

The woman did as she was directed and returned, anxious to know the meaning of the injunction.

"Retrace your steps," said Philip, "and gather up, one by one, all the feathers you have scattered."

"I cast the feathers carelessly away," said the woman, "and the wind carried them in all directions."

"Well, my child," replied Philip, "so is it with your words of slander; like the feathers which the wind has scattered, they have been wafted in many directions. Call them back now, if you can. Go, sin no more."

CONVERSION.

"With the heart man believeth unto righteousness." This is only another way of saying that a man is justified before God by faith alone, and saving faith is an act of the heart. Belief in Bible truth is not enough. Trust in the divine testimony is not enough. Faith, in order to secure our salvation, must go down to the roots of the heart; it must take hold of the affections, subdue the will, and change all the tastes, desires and purposes. Faith is really the act of trust by which one person (the sinner) commits himself to another Person, who is the Saviour. A personal relation springs up between you and Jesus Christ. You surrender your self-will and agree to submit to his will; you surrender the sins that you have loved in order to please him; you accept his commandments as your rule of conduct; you consent to Christ's reign in your heart. Christ then begins to *live* in your heart. A vital union is thus made between person and Person, between your soul and your Saviour; this *union* is the very core and kernel of saving faith. This constitutes true conversion.—*Dr. T. L. Cuyler.*

THE DISTANCE TO HELL.

A person who by birth, wealth and education should have been a gentleman, but was not, went to see a coal-mine. The miner who took him down was a Christian, and was much pained by the profane language used by the visitor. As they descended the shaft, they felt it getting hotter and hotter. At last the heat became so great that the visitor said: "Dear me! it is terribly hot! I wonder how far it is to hell?" "I don't know the exact distance, sir," replied the Christian miner, gravely, "but if one link of the chain gives way, you'll be there in a minute!" This plain answer was the means of arousing the profane gentleman to a sense of his perilous position. In the case of every unconverted man there is only a step—a breath—betwixt him and death, "and after death the judgment."

THERE are 2377 Jesuit Missionaries at work in the world. A large number of these are in Protestant countries trying what they can do to destroy the pure faith of the Gospel and to establish on its ruins the service of the Pope. It is three hundred years since the Roman Catholic Church commenced its great mission enterprises in Heathen lands. In 1888 these missionaries numbered in all about 1100. Churches and chapels 2677; members or adherents 2,742,961. The "converts" are often merely nominal adherents. Great success attended the labours of Francis Xavier, but his work was not abiding.

Jesus before the Council.

JUNE 2. A.D. 33. MARK 14:55-65.

Golden Text, John 15:25.

COMP. Matt. 26:57-68, Luke 22:63-71, John 18:19-24. There is not in all history, a more shameful act recorded than the judicial assassination of Jesus. That priests, who would naturally be expected to be "ensamples to the flock" should have been the moving spirits of such a crime, is especially revolting. Their motive was envy, Matt. 27:18, and before killing him physically, they had tried their best to do so morally, by reckless slanders, Luke 15:2. Baffled by his innocent life, their rage now knows no bounds. They stop at nothing. It was irregular and illegal for the Council to meet for such a trial at night and in the palace of the high priest. It was iniquitous to seek for witnesses against Christ, whilst they sat as his judges. It was not a trial, but the mockery of one. V. 55. *They found none*—A bright testimony to the purity of Christ's life. Many might, for money, testify against him, but the High Priest had not had time to concoct a plausible accusation for them as in 1 Kings 21:10. Whilst they were seeking witnesses the High Priest questioned Jesus about his doctrine, John 18:19-23. A bystander not pleased with Christ's answer, struck him. The High Priest did not reprove him, but Jesus did with true dignity. Some time was lost hearing false witnesses who could not agree. V. 57. *there arose*—at last some were found, who came forward with a story that had enough of truth in it, to make it dangerous. Jesus, in John 2:19, had spoken of the temple of his body—they tried to make it appear that he meant that of Jerusalem. Even had Jesus said what they reported, it would only have been a foolish boast from their point of view. V. 61. *Nothing*—Silence is often the best answer to slander. Jesus answered nothing. *Art thou*—Caiaphas put Jesus under oath to answer this question truly. See Matt. 26:63. *Son of the Blessed*—Son of God, the Messiah. If Jesus denied it, he could be proved an impostor, as he had claimed that he was one with God, John 10:30, if he assented, they were ready to condemn him for blasphemy. V. 62. *I am*—Comp. Luke 22:67-71. This answer came upon the Council as a thunder-clap. The High Priest rent his clothes, all cried; Blasphemy! they grew frantic with rage, spit at him, struck him with clenched fists, slapped him, and adjudged him to death. V. 65. *Prophecy*—Matt. 26:68. Whilst we feel that it is well that in that "hereafter" of which Jesus spake in v. 62, accusers and accused will have changed places, and punishment fall upon the guilty, let us remember why Jesus suffered thus, Is. 53:5, and remembering it, worship and love Him, 1 Cor. 16:22.

Jesus before Pilate.

JUNE 9. A.D. 33. MARK 15:1-20.

Golden Text, John 19:6.

THE council had found Jesus guilty of blasphemy. The penalty was death, Lev. 24:16. But the Romans had not left to the Jews the power to inflict the death penalty, John 18:31. The council, after deliberation, decided to bring Jesus before Pilate, the Roman Governor, to have their sentence confirmed. V. 1. *The whole council*—Joseph of Arimathea, Luke 24:51, Nicodemus, John 3:1; 19:39, and perhaps a few others dissenting. Jesus was led, bound to the Prætorium. Pilate met Christ's accusers at the door, as, for fear of defilement, John 18:28, they would not enter. And yet they were even then defiling their souls with the blackest of crimes. They did not accuse Jesus of blasphemy. Pilate might have treated this accusation with contempt, like Gallio, Acts 18:14. They brought up three new charges, Luke 23:2. V. 2. *The King*—To the first two, Jesus did not answer a word. They were falsehoods, Luke 20:21, 25. He admits that he is a King, John 18:37, but that His Kingdom is not of this world. It is the Kingdom of truth. What is truth! Pilate bitterly exclaims, as he might well do at the sight of the fiendish malice of priests, the professed teachers of truth, John 18:38. V. 3. *Many things*—false accusations to which, as before, Jesus answered nothing. Pilate wondered, v. 5, but told the Jews he found no fault in him, Luke 23:4. Accidently hearing that he was from Galilee, he sent him to Herod, who was then in Jerusalem, glad to find this means to have nothing more to do with this iniquitous affair, Luke 23:8-11. Herod having sent him back, Pilate thought of another way of escape. The multitude claimed the release of a prisoner according to an old custom, v. 6, he thought that by giving them the choice between Jesus and a noted murderer he was sure of Jesus' release. V. 11. *Moved the people*—The ignorant mob, easily led, cried out for Barabbas! Matt. 27:21. During that time Pilate's wife interceded for Jesus, Matt. 27:19, adding to her husband's indecision. V. 13. *Crucify him*—This was now the popular cry. V. 15. *To content*—being afraid of the people. Read here, Matt. 24:25. *Scourged*—him like a slave. V. 16. *The hall*—The soldiers took Jesus from the Jews and within the Prætorium, mocked and abused him. V. 17. *Purple robe*—in derision of his royalty—a crown—of thorns which they beat into his brow by blows of the reed, v. 19, which answered for a mock sceptre. V. 19. *Worshipped*—bowed in derision before him as before a King. At last, this ignoble pastime ended, they threw him back his clothes, and led him to be crucified. How terrible a thing is sin in the eyes of God, when it needed such atrocious sufferings of His Only Son, to wash it away!

Jesus Crucified.

JUNE 16.

A.D. 33. MARK 15 : 21-39.

Golden Text, Phil. 2 : 8.

COMP. Matt. 27:32-54, Luke 23:26-49, John 19:17-30. It is sad to think that the "one perfect Man" since the fall, instead of being honoured on earth, was the despised and rejected of men, yet let us not boast that "we would not have been partakers with those who killed him," if, with all our knowledge of him, we treat his words with contempt and are not willing to bear the cross for him, like Simon of Cyrene. V. 21. *Rufus*—may have been the "chosen of the Lord," mentioned in Rom. 13:13. Cyrene was a city of Lybia. Jesus, exhausted by his sufferings, was unable to bear the weight of the cross. V. 22. *Golgotha*—or Calvary, Luke 23:33. The exact spot is not known. It was out of the city, Heb. 13:11. Read here, Luke 23:27-32. V. 23. *Wine*—mixed with myrrh, a stupifying mixture given to those crucified. Jesus refused it. He would drink the cup His Father gave him, to the dregs. He came to suffer. V. 24. *Lots*—The four executioners divided his garments and cast lots for the "seamless robe," John 19:23, Psalm. 22:18, then watched him, Matt. 27:36, death by crucifixion being lingering torture, lasting sometimes for days. Whilst they crucified him, Jesus prayed for his murderers, Luke 23:34. V. 26. *Superscription*—The writing over his head was in Greek, Latin and Hebrew, Luke 23:38. Read here, John 19:21, 22. V. 27. *Two thieves*—Both mocked him, but one repented, Is. 53:12, Luke 23:39-43. V. 29. *Railed*—mocked him. Even the Chief Priests forgot their dignity in their hatred, joining their taunts to those of the rabble and of the crucified thieves, v. 31, 32. Jesus ignored their insults. Calm, in the midst of all, he consigned his mother to John's care, and once asked for a drink, which was given him. Read John 19:25-29. A supernatural darkness now had gathered over the scene. For three hours of mortal agony, Jesus had suffered in silence. Then his overburdened soul burst out with the bitterest cry ever heard on earth. V. 34. *My God, etc.*—Psalm 22:1. The full "chastisement of our peace" was upon him, Is. 53:5. Some one, more merciful than the rest, ran to offer him a drink, others, more hardened, kept up their jeering, pretending that he had called Elias. V. 37. *Cried*—It is finished, John 19:30, and with a prayer to His Father, Jesus died, Luke 23:46. The earth quaked, the graves were opened, the veil of the temple was rent in twain. A new and living way to the Holy place, Heaven was now open to all, Heb. 10:19-20, Matt. 27:51-53. V. 39. This centurion was the first fruits of the Gentiles. Like him, may we glorify God by owning that the "Righteous man" who then died is the Son of God! Luke 23:47.

Jesus Risen.

JUNE 23.

A.D. 33. MARK 16 : 1-1

Golden Text, 1 Cor. 15 : 20.

COMP. Matt. 28:1-10, Luke 24:1-12, John 20:1-10. Jesus was dead. Joseph of Arimathea had laid his body in his own rock-hewn tomb, Is. 53:9, Matt. 27:57. The priests had put a strong guard round it, Matt. 27:1-66. Early on the first day of the week, Mary, Joanna and some other women, came to embalm the body of Jesus, Luke 24:10, bringing *sweet spices*, myrrh and aloes, Luke 23:56. V. 3. *Who shall roll*—They remembered the "very great stone," v. 4, that closed the sepulchre, wondering how they could remove it. Still, being on the way, they went on "to see the sepulchre," Matt. 28:1, to make sure it had not been disturbed. V. 4. *Roll'd away*. Matthew tells how this was done, ch. 28:2-4. V. 5. *A young man*—an angel of the Lord, in human form, Matt. 28:2-7, Gen. 18:2. Mary Magdalene seeing the sepulchre open, left the other women and ran back to the city to tell the disciples. She saw no angel then, John 20:2. With another, the angel was then inside the tomb, Luke 24:4. *Affrighted*—Comp. Luke 1:29. V. 7. *Peter*—in a moment of weakness had denied Jesus, but the Lord loved him still, knew of his repentance and as a proof of forgiveness sent him this message. *As he said*—Matt. 16:20. Returning to the city, the women did not meet Mary, who was coming back with Peter and John, Matt. 28:8. Read here, John 20:2-9. They looked into the empty sepulchre, and went away, leaving Mary alone. As she tearfully looked in, she saw two angels, who spake to her, John 20:11-13. Turning, she beheld Jesus standing, but not knowing him at first, and taking him for the "gardener," wished to know where the body had been put. One word from Jesus, and she knew her Master. John 20:14-17. V. 9. *Seven devils*—She had been possessed by these evil spirits, Jesus had cured her, Luke 8:2, and she became one of his most devoted followers, John 19:25. V. 10. *Mourned*—Almost without hope, Luke 24:21. V. 11. *Believed not*—Too improbable a story! Who had ever seen the dead rise? Their unbelief at this time, and their subsequent faith in the resurrection, are strong proofs of the reality of the occurrence and the sufficiency of its evidences, v. 13. V. 12. *Two of them*—Cleopas and another, Luke 24:18. On the same day Jesus appeared to the other disciples, Luke 24:33-36. The Resurrection proves Jesus the Son of God, Rom. 1:4, the truth of his teachings and promises, and consequently the certainty of our own resurrection, John 11:25. It is the corner stone of our faith, 1 Cor. 15:14-18. When convinced of its truth, the once timid disciples became bold as lions, and one after another laid down their life, testifying to its reality.

Ecclesiastical News.

SCOTLAND: This is the month for Synodical meetings throughout Scotland, but alas! Synods are poorly attended, the greater portion of the business of a merely routine nature, and the sermon listened to by a very small, oftentimes a merely official, minority. As a consequence, ecclesiastical business this month is very dull. The new Barony Church (Rev. J. Marshall Lang's), is to be opened next Lord's Day. It is a very beautiful building, and quite a contrast to the old-fashioned and unhandsome edifice opposite, in which Dr. Norman McLeod ministered so ably and for so long a time...Principal Rainy and Dr. MacGregor are both off to Australia; Dr. MacGregor having been entertained at a dinner given by his friends in Edinburgh ere he left, Sir William Muir presiding. The jubilee of the Rev. Daniel Russell, Glasgow, was celebrated with much enthusiasm; and Dr. Marcus Dod was presented with a purse of \$5,000 by his congregation on the occasion of his semi-jubilee...Dr. James Brown U. P., Paisley, goes to Australia to recruit. Dr. Pentecost is still in Glasgow doing brave work. We heard him address a meeting of business men in the Merchants' Hall yesterday. The hall was packed, and the address on the "*Seed Sown*" was a masterly exposition of his subject. Day by day that large hall is crowded during luncheon hour by the hard-headed business men of the Western Metropolis. We also heard and saw Miss Lyson give her illustrations of Scripture to a gathering of young people, and had a talk with some of the lads who thereafter wished to enter the inquiry room. We wish her all speed in what really seems to be a good work of Grace.. Our Local Government Bill for Scotland presents a series of excellent and practical methods for distributing self-government among the people, but it leaves the liquor licensing question untouched. Whether Scotland will be satisfied with the omission is a question...Sir Thomas Gladstone died at Fasque recently. The ex-premier attended the funeral. The two brothers were diametrically opposed in politics...In missionary matters, one of the burning questions in one assembly will be as to the continuance of our educational establishments in India. The Methodist Churches are turning their attention to this subject also, and with Dr. Hugh Price Hughes leading the way, are likely to have some warm work over the business. The autobiography of the Rev. J. G. Paton, missionary, New Hebrides, reads like a romance, and is stirring the hearts of many Christians throughout the land. His brother, the editor, is minister of St. Paul's Parish Church, Glasgow—a most worthy man. Bishop Wordsworth of St. Andrew's recently preached in St. Giles' Cathedral, Edinburgh, and afterwards addressed the University gra-

duates. He enlarged on the Union question, pointing out the many evils arising out of the present divided state of the church in this country. D.

IRELAND. *Rev. Dr. W. D. Killen* has announced his intention to retire from the active duties of the Chair of Ecclesiastical History, and to ask the Assembly at its meeting in June, to appoint a successor. When the meeting of Assembly arrives, it will be 48 years since he was elected to the Professorship. Dr. Charles Hodge was a professor for a full half century, but then he never was a pastor, while Dr. Killen was a pastor for more than 11 years. He was ordained in Raphoe, 11th November, 1829, that is well nigh 60 years ago. He is well entitled to retirement after so long a service, and service done with such ability and devotion. Two candidates offer themselves for the chair, the Rev. James Heron, and the Rev. Dr. Thomas Hamilton. Both are authors of repute. Mr. Heron has issued a work on the Twelve Apostles. Dr. Hamilton has published a handbook of the History of the Presbyterian Church in Ireland and a number of other treatises. Since writing the above, it is reported that Dr. T. Hamilton has been appointed President of Queen's College, Belfast, as successor to Dr. J. L. Porter. That will remove him as a candidate for the chair of Ecclesiastical History. He is a son of the Manse, his father was the Rev. David Hamilton, one of the most devoted and beloved ministers the church has ever had. He died comparatively young, being then minister of York Street, Belfast, of which his son, now President of Queen's College, has been minister for more than 23 years.—We mentioned in a late number of the *Record*, that Henry Campbell, of Craigavad, near Belfast, a liberal supporter of the church, had passed away. It is now announced that he has left by will the residue of his estate, over \$700,000, to erect and endow a college in or near Belfast. In the college to be founded, the Trustees may, if they see fit, give special privileges to the sons of ministers. This is by far the largest bequest for education a member of the Irish Presbyterian Church has ever made for such a purpose. That of Mrs. Magee for the college which bears her name was less than \$100,000. Even when there is added to that the larger sums she bequeathed for education in India, it came far short of Mr. Campbell's. H.

UNITED STATES. The crowning event of last month was the Centennial celebration of Washington's inauguration as President, which took place in New York, on the spot and at the same hour that the ceremony took place a hundred years ago. A religious service was held in St. Paul's Chapel, where George Washington attended after his inauguration. Dr. Storrs of Brooklyn, conducted the devo-

tional exercises, and Bishop Potter of New York preached an able and eloquent discourse. The Venerable Whittier acted as Poet Laureate for the occasion—which was quite the “biggest thing” of the kind that ever was seen in America! . . . The prohibitory amendment to the Constitution of Massachusetts has been rejected by a majority of more than 40,000 votes. . . . The Woman’s Foreign Missionary Society of the Presbyterian Church received \$143,488.74 during the past year, while the Executive Committee of the Woman’s Home Missionary Society received no less than \$320,000, an advance of \$94,000 over the previous year. . . . Dr. Rainsford, rector of St. George’s Church, New York, urges a strong plea for a “federation” of the Protestant Churches in the United States on the ground of necessity, in order to combat successfully the growing ascendancy of the Church of Rome.

CANADA. We regret to notice that our Methodist friends are still experiencing bitter and cruel opposition to their University Federation Scheme. The stipulated \$100,000 having been secured, the advisory committee met and agreed to commence the new building in Toronto forthwith; when, to the surprise of the Conference, a lawyer stepped in and in the name of the town of Cobourg served the committee with an injunction restraining the Board of Regents from removing the college or taking any steps to erect buildings in Toronto. All the proceedings of the Conference having been done in a constitutional and regular manner, there is little to fear in the long run, as the result of a law-suit, but the annoyance and irritation meanwhile, are deplorable.

THE CONGREGATIONALISTS celebrated the jubilee of their Theological College last month. It was founded in Toronto in 1839. In 1864 it was removed to Montreal, under the principalship of the late Dr. Wilkes, who was succeeded by Dr. Stevenson, and he in turn by Dr. Barbour, the present Principal, under whose administration the College has reached a high degree of efficiency and usefulness. It is stated that the Congregational Church is disposed to hand over its Labrador mission to the Presbyterians—who would be glad to take in the whole concern! And more unlikely things have happened.

Our Own Church.

IT affords us much pleasure to state that all the Missionary Funds of the Church—East and West, will be able to report to the ensuing General Assembly a balance on the right side of the Ledger.

OUR FOREIGN MISSION STAFF: Although we have sent a number of new men into the field during the year, owing to removals by death and otherwise, we have only about the same number of ordained foreign missionaries employed as at this time last year, namely *twenty-eight*, as follows,—Nine in North-West Territories, seven in China, five in Central India, four in Trinidad, and three in the New Hebrides. Three more are under engagement, for China. The following are supported, or are to be supported independently of the Foreign Mission Committee.—

Rev. G. McKelvie	India by St. Paul's Ch, Montreal.
" J. H. Buchanan, M.D.	" St. Andrews Ch, Toronto.
" J. Goforth	China " Knox College, Toronto.
" J. F. Smith, M.D.	" " Queens College, Kingston.
" D. McGillivray	" " St. James Sq. Ch, Toronto.
" E. A. Laird	N.W.T. " St. Andrews Ch, London.
" J. H. Macvicar	China " Crescent St. Ch, Montreal.
" M. Mackenzie	" " Mr. D. Yuile,
" J. Macdougall	" " Erskine Ch,
" J. Annand	New Heb. " Anonymous friend
" Dr. McClure	China " Mr. Morton, London.

A statement such as the foregoing would have been considered incredible a few years ago, but in the near future we confidently expect to see a great deal more of this sort of thing—Wealthy congregations and wealthy individuals thus acknowledging and honouring the responsibilities of stewardship. The missionary tide is rising rapidly, and it seems as if the promised fullness of the time is not far off.—“The kingdoms of this world are become the Kingdoms of our Lord, and of his Christ: and He shall reign for ever and ever.”

And it appears in the list of acknowledgments for this month, that the *Woman's Foreign Missionary Society* of the Western Section of the Church have handed over to the treasurer of the Foreign Mission Committee, the noble sum of \$27,810 out of their collections for the year. To this sum the corresponding Society in the Eastern Section of the Church have added \$1624; and so, between them, the women of the church have actually provided more than one-third of the whole amount required to cover the expenditure of the Assembly's Committee for the year.

PERSONAL:—Rev. A. B. MacKay, D.D., of Montreal, has been on a short visit to Britain. Miss Blackadder who was arrested in her westward journey by an attack of diphtheria, has quite recovered and

gone on her way rejoicing to her loved mission home and work in Trinidad. *Mr. E. W. Rathbun* of Deseronto, Ont., has contributed \$10,000 to the Jubilee Fund of Queen's College, Kingston. *Dr. T. G. Smith, Rev. W. Burns* and *Dr. James Robertson* visited Montreal last month, the first asking money to endow a Theological Chair in Queen's College, Kingston; the second, in company with *Mr. J. K. Macdonald*, endeavouring to launch the Endowment Scheme for the Aged and Infirm Ministers Fund; and the last named of the three, asking for *men* to man the stations in the North-West, which are increasing apace, owing to the immigration boom. *Professor Bryce* of Winnipeg, has completed the sketch of Canadian History, 1763—1867, to which we made reference some months ago as being prepared for the forthcoming new "History of America," by Houghton Mifflin & Co. Boston, in eight large quarto volumes of 600 pages each. The set will cost in cloth, \$50. Each of our colleges will doubtless expect the present of a set. *Rev. Thomas Sedgewick* of Tatamagouche, N.S., and *Mr. L. W. Johnston* of Fredericton, N.B., came all the way to Toronto to attend the meeting of the committee on Union with the Anglican and Methodist Churches. *Mr. John Grierson* is appointed Superintendent of Home Missions in the Presbytery of St. John.

PRESBYTERIAN HISTORICAL SOCIETY.—It is to be hoped that this important association, instituted by last General Assembly, will not be allowed to die of neglect. The object contemplated, of preserving the history of the church in its various departments, is worthy of the utmost care that can be bestowed upon it. There is a considerable amount of what may be called "floating historical data" in existence at the present time which may be soon lost sight of if not looked after by some such agency as this. A series of letters, for example, have lately appeared in the *Prince Edward Island Guardian*, on the ecclesiastical history of that Province, which ought to be published in a more permanent form. Perhaps *Dr. Burns*, of Halifax—the President of the Society—has already moved in this matter.

TRINIDAD COUVA.—The Foreign Mission Committee, Eastern Section, having failed to secure the services of a missionary for this field, appointed *Mr. Simon Fraser* to take charge of it temporarily. *Mr. Fraser* is an experienced colporteur and catechist, and a student of Dalhousie College.

PRESBYTERIAL ITEMS.

MONTREAL:—At a recent meeting, this Presbytery licensed no less than *thirteen* candidates to preach the Gospel. So far as we know, this is an unprecedented circumstance in the history of the Presbyterian Church in Canada. They were all graduates of the Presbyterian College, Montreal, as follows,—Messrs. D. Campbell, D. L. Dewar, R. Johnston, J. Macdougall, J. S. McIlraith, M. Mackenzie, J. M. Maclean, J. H. Macvicar, W. Russell, J. J. Forbes, P. N. Cayer, I. E. Côté, and A. J. Lods. At a subsequent meeting, three of these young men were ordained with a view to missionary work,—Messrs. Côté and Lods in the French Mission field. *Mr. Forbes*, having placed himself at the disposal of the American Board of Foreign Missions, expects to go to Micronesia, in the South Seas.

OWEN SOUND:—A Ministerial Association has been organized, to hold quarterly meetings, at which papers will be read and discussed and matters generally dealt with which are related to the practical work of the ministry. It is proposed to have a book and magazine bureau, and to make the quarterly review of books a special feature. The idea is an excellent one.

VICTORIA & RICHMOND:—Is to hold a religious Conference on the 23d and 24th of July next. How to prevent abuses in connection with the gatherings on communion seasons, within the bounds, engaged serious attention at last meeting.

HALIFAX:—The following young men, who have just completed their theological curriculum, were recently licensed to preach the Gospel.—Messrs. Andrew Boyd, John Calder, A. W. Lewis, J. M. McLennan, and David Wright.

PICTOU:—Union Conferences on Sabbath School work have been arranged between the Church of Scotland Presbytery and the Presbytery of the Presbyterian Church in Canada.

BRANDON:—No less than five congregations have, during the past year, graduated out of the class of "supplemented" and have become self-sustaining. An overture will be transmitted to the General Assembly asking for an immediate division of the Presbytery, as it is now too large, having nearly thirty congregations scattered over a very large area. At last meeting the question was discussed,—“How best to reach the indifferent.”

TORONTO:—The proceedings of this court at its last meeting were enlivened by a keen debate as to the advisability of making any alterations at present in the Confession of Faith, arising out of *Mr. Frizzell's* overture—the terms of which were stated last month. *Dr. Gregg* opposed a revision of the Confession as strongly as he would a revision of the Epistle to the Romans or Ephesians. *Principal Caven, Dr. Maclaren, and Dr. Parsons* were among those who did not regard the Confession as infallible.

ble, though they saw no need at present for meddling with it. The overture was rejected by a vote of 14 to 9. Upwards of a hundred persons applied to be organized into a new congregation in the neighborhood of the Don. Rev. D. J. Macdonnell gracefully declined the honour of nomination to the Moderatorship of the General Assembly in favour of Principal Grant; he also gave notice of another overture as follows:—

Whereas, the Confession of Faith does not give to some doctrines the prominence which is given to them in the Word of God, and whereas it gives to other matters undue prominence, thereby failing to preserve the balance of truth:

It is humbly overtured to the venerable the General Assembly that steps be taken to bring the Confession of Faith into fuller harmony with the Word of God, or to substitute for the said Confession a brief statement of the truths which are considered vital.

OTTAWA:—At the last quarterly meeting, Dr. Moore introduced a motion protesting against the Jesuits' Estates Act, and praying the Governor-in-Council to disallow the same. It was proposed that this resolution should be signed by the Moderator and forwarded to the Governor-in-Council, but Rev. W. T. Herridge, the Moderator, refused to sign the petition, because he did not believe that the Jesuits' Estates bill was in any way an invasion of Her Majesty's powers and did not see that it was injurious to the public interests. At the request of the Moderator, Rev. Mr. Farries took the chair, and the motion was passed, and it was decided to forward the petition to His Excellency. The county of Pontiac has been separated from the Presbytery of Lanark and Renfrew and annexed to Ottawa.

ORDINATIONS AND INDUCTIONS.

ANNAPOLIS AND BRIDGETOWN, *Halifax*:—Mr. William Fraser was ordained and inducted on the 29th of May.

CARLETON AND CHEBAGUE, *Halifax*:—Mr. A. W. Lewis was ordained and appointed a missionary in this charge on the 24th of April.

ST. HELENS AND EAST ASHFIELD, *Maitland*:—Mr. R. S. G. Anderson was ordained and inducted on the 13th of May.

BRANTFORD, *Paris*:—Mr. J. C. Tolmie was ordained and inducted as pastor of First Presbyterian Church on the 23d of April.

ORANGEVILLE:—Mr. D. C. Hossack, of Knox College, was ordained and inducted on the 22d of April.

WOODSTOCK, N. B., *St. John*:—Rev. James Ross, of S. Richmond, was inducted on the 23rd of April.

MANOTICK AND GLOUCESTER, *Ottawa*:—Rev. D. Findlay, of Cantley and Portland, Que., was inducted on the 2nd of May.

MAXVILLE, *Glengarry*:—Rev. James Cormack, formerly of Lachine, was inducted on the 30th of April.

GORE BAY, *Bruce*:—Mr. A. G. Jansen was licensed and ordained as missionary in April.

GRAVEL HILL AND APPLE HILL, *Glengarry*:—

Rev. Donald D. McLennan was inducted to this newly erected charge on the 30th of April.

SCOTSTOWN, *Quebec*:—Mr. D. L. Dewar (of the Presbyterian College, Montreal) was ordained and inducted on the 14th of May.

BLOMLEY, *Lanark & Renfrew*:—Rev. R. Mackay was inducted on the 30th of April.

PETERBOROUGH:—Mr. Orr Bennet was licensed and ordained as a missionary by this Presbytery on the 16th of April.

CALLS:—Rev. David Forrest, of Bayfield, *Huron*, to Duff's Church, Walton, *Maitland*. Rev. Peter Wright, of Knox Church, Stratford, to Portage la Prairie, *Manitoba*. Rev. Murray Watson, to Leamington, *Chatham*. Rev. R. C. Tibb to Pinkerton and West Brant. Mr. John Calder to Springville, and Mr. Andrew Boyd to Glenelg, both in the Presbytery of Picton. Rev. D. Stewart, of Newington, *Glengarry*, to Manotick, &c., *Ottawa*, declined. Mr. James G. Potter, of Halifax (student of Queen's), to Merrickville, Ont. Rev. J. A. Ross, formerly of Dundalk, *Orangeville*, to Meaford, *Owen Sound*.

LICENSURES:—Mr. Norman T. C. Mackay, by the Presbytery of Glengarry.

DEMISSIONS:—Rev. W. McKinley, of Innerkip, *Paris*. Rev. W. C. Armstrong, of Hillsburg, *Orangeville*. Rev. John Stewart, of Keady, *Owen Sound*. Rev. R. M. Craig, of Dumbar-ton, *Whitby*. Rev. J. H. Paradis, of Amherstburg and Colchester, *Chatham*. Rev. Joseph Johnstone, of Hornby and Omagh, *Toronto*. Rev. Norman McPhee, of Dalhousie Mills and Côte St. George, *Glengarry*.

NEW CHURCHES.

TORONTO:—The new Chalmers' Church, on Doyercourt Road, erected by the congregation of which Rev. John Mutch is pastor, adds another handsome ecclesiastical edifice to this city of fine churches. It is seated for about 1,200, and is finished throughout in the best style. This congregation had its beginning some fourteen years ago as a small mission in what was then called Brockton, where the services, at first conducted in a private house, led to the erection of a hall, then a chapel, after that the large and flourishing congregation of Parkdale, and now Chalmers—holding a conspicuous place among the churches of Toronto. Rev. D. J. Macdonnell, Dr. Parsons, and Dr. Stafford (Methodist) conducted the opening services.

THE COLLEGES.

QUEEN'S UNIVERSITY.—The closing exercises of the Session were concluded on the 24th April. The baccalaureate sermon was preached on Sabbath afternoon, 21st, by Rev. A. McGil-livray, Brockville. On Monday, 22nd, the

results of the examinations were posted, to the joy of the successful and the grief of those who had failed. In the evening the Missionary Convention took place, when stirring addresses were made by graduates. On Tuesday the valedictories were given by R. M. Phalen, B.A., Arts; N. M. Grant, B.A., M.D., Medicine, and C. J. Cameron, M.A., Divinity. A brilliant assembly filled the building in the evening at the conversazione of the Alma Mater Society. On Wednesday there was the usual crush at the convocation in the attempt of hundreds more than the hall will hold to get inside. The Vice-Chancellor presided at the opening, administered the declaration to the Chancellor-elect, Sanford Fleming, C.E., C.M.G., LL.D., who then assumed the chair and gave a short inaugural. The fine portrait of the Principal given by the Trustees having been unveiled amid much enthusiasm, the ordinary work of Convocation was then proceeded with; medals, honours and scholarships distributed, for which the competition had been most keen; and the graduates were laureated—thirty-one B.A., seven M.A., two B.D., thirty-five M.D., and thirty-six C.M. Three gentlemen received the degree of LL.D.—Rev. E. E. Jenkins, M.A., of London; E. C. Robson Roose, M.D., of London, and William Kingsford, C.E., the historian, Ottawa. Important business was done during these days by the University Council, the Endowment Association and the Board of Trustees. The University is still growing, expanding and strengthening. In the session just closed probably a larger amount of solid work has been done than in any former one, and the outlook for the future is hopeful. These are the names of the graduates in Theology:—Orr Bennet, B.A.; James G. Potter; David Flemming, B.A.; Richard, Whiteman, B.A.; John McKinnon, B.A.; John J. Wright, B.A.; Charles J. Cameron, M.A.; Norman T. C. McKay.

G. B.

PRESBYTERIAN COLLEGE, HALIFAX.—The session closed on Wednesday evening, April 24, Convocation being held in St. Matthew's Church. The attendance was large and the interest unusually deep. Dr. Burns presided. The Senate's report showed that there were twenty-eight students in attendance during the winter. Ten of these completed their course of study. Diplomas were given to these as follows:—A. W. Lewis, James F. Smith, J. W. Crawford, G. A. Leck, John Calder, Gavin Hamilton, D. Wright, A. Boyd, J. M. McLennan, W. Macleod. The valedictory was given by Mr. G. Hamilton—a very excellent address. Two—A. W. Lewis and James F. Smith—had won the degree of B.D., which was there conferred upon them. Rev. E. D. Millar addressed the meeting, urging a forward movement on behalf of the College. We are glad to state that the year's revenue exceeds the expenditure by about \$250. There is still a considerable sum of old deficits to be wiped out. The

year's expenses are less than \$10,000. This includes salaries to two of the Dalhousie College professors.

KNOX COLLEGE, TORONTO.—Our information last month was defective as to the number of graduates in theology. To the names then given we must add Messrs. R. M. Hamilton, B.A., Erastus R. Hatt and Joseph Watt, making in all *twenty-two*.

THE WHOLE NUMBER OF STUDENTS who have finished their theological curriculum in all our colleges is 57,—namely, at Halifax 10, Montreal 13, Kingston 8, Toronto 22 and Winnipeg 2. These will go a long way towards supplying the places of those who fell in the ranks or were obliged to retire from old age or infirmity. But a considerable number of these have the foreign mission field in view, and when we come to take this into consideration there is no danger of the supply of ministers exceeding the demand. In the one province of Honan, China, where we are establishing a mission, there is a population variously estimated from 15,000,000 to 25,000,000, without any resident missionary to tell them the "good news." So that until at least two thousand preachers of the Gospel are settled in Honan the people there will be worse off for religious instruction than the most neglected and destitute parts of England and America; in other words, before they have one minister for each 10,000 of inhabitants. Perhaps we may be over-sanguine, but we have the idea that in Canada we have an abundant supply of the material in which good and successful missionaries are apt to be found—young men brought up in pious homes, with robust constitutions, and full of the spirit of adventure and enterprise which belongs to the northern races in a new country.

MANITOBA ITEMS.

Rev. Alexander Urquhart has been settled with the best of prospects in the united congregations of Brandon. Now Regina the capital of Assiniboia is vacant. Knox Church is the leading congregation of all the churches there. Knox Church, Portage La Prairie, has given a hearty call to Rev. Peter Wright of Stratford. The brethren in Manitoba all wish he may be, as he will be, a tower of strength in what is the best Presbyterian Congregation outside of Winnipeg: Stonewall has decided to call Mr. W. J. Hall, a graduating student of Manitoba College. Three hundred crofters, chiefly from Lewis, arrived lately. The M. & N. W. Railway applied for a minister to preach to them in Gaelic, who went with them on the train to their destination, and preached next day to their great delight in their native tongue. Rev. John Macarthur of Beulah was the minister, and the Railway Company paid all expenses. Mr. Isaac Macdonald, a Gaelic-speaking graduate

of Manitoba College, has been appointed to Saltcoats, which is a colony of Lowland Scotch, as well as of these crofters. Rev. Angus Robertson, the pioneer missionary to Calgary, has been appointed to Donald, B. C. Rev. A. T. Colter, formerly of Meaford, has been called to Rapid City, and Rev. D. Munro has been settled in Deloraine. New churches are going up at Keewatin and McGregor. Manitoba College session for Theology came to an end late in April. A good audience was present in the College Hall. There have been 18 students this session in the three years in Theology. The first year is much the largest. Two students graduated:—Mr. W. J. Hall, and Mr. Isaac Macdonald. The latter took the first part of the course for B.D. Rev. Principal King made a short address, valedictory and reply were read, and Rev. J. Hogg and Rev. Dr. Duval made rousing speeches. The examinations in Manitoba University begin May 13th. About sixty under-graduates from Manitoba College take their examinations. The graduating class in B.A., from Manitoba College will number 16 or 17 this year. The Synod is called to meet in Winnipeg on May 14th. The Winnipeg section of the Presbyterian Historical Society has been organized, and will hold an open meeting during the time of the Synod. G. B.

Obituary.

REV. A. OGILVIE BROWN, late pastor of the Presbyterian church at Campbellton, New Brunswick, died at Montreal on the 27th April. His health showed symptoms of failing early last winter. For the benefit of medical treatment, he removed to Montreal; but the disease proved beyond the reach of medical skill, and he passed away in peace. All that kind friends could do for him, was done by friends in Montreal, among whom were members of his own congregation. He enjoyed also frequent visits from his ministerial brethren. Mr. Brown was a minister of the Church of Scotland, ordained in 1870, and laboured for some time in the Vale of Leven, Dumbartonshire. His elder brother, Rev. W. M. Brown, is also a minister of the Established Church in Edinburgh. Mr. Brown came to this country in 1885, and for a time supplied Bass River, N.B. He received a call to Bathurst in December of that year, and also to Campbellton. The latter he accepted and he was inducted there on January 5th, 1886. He was a forcible and eloquent preacher. His ministry was

useful and acceptable, and very deep regret is felt for his death, not only in the congregation, but throughout the whole Presbytery of Miramichi. Mr. Brown was about 52 years of age, and was unmarried. During his brief connection with our church he proved himself a workman needing not to be ashamed. His pulpit ministrations were of no common order, and as a pastor he was universally beloved.

MR. JOHN S. MACLEAN, died at Halifax, April 25th, in the 61st year of his age. His health had been failing for months; but his death at last was sudden. He was many years an elder, first in Poplar Grove congregation, and then in Fort Massey, with which he was closely identified from its origin. He was superintendent of the Sabbath-school until impaired health warned him to retrench his labours. His father was the Rev. John McLean, one of the first class of Presbyterian ministers educated in Nova Scotia. A most zealous and effective labourer in northern New Brunswick, he early broke down and died, leaving a widow and five children, of whom John was the eldest. Mr. Maclean was a successful merchant, and for many years preceding his decease, was President of the Bank of Nova Scotia. He was also for years President of the Young Men's Christian Association. He took a warm interest in the Evangelical Alliance and in all the Educational and Benevolent institutions in Halifax. The blank caused by his death is most serious and is profoundly felt by the whole community. His life was a blessing to thousands; his death is a calamity. He has left behind him a record unmarred by any stain. He was a Christian who was never afraid or ashamed to confess Christ before men.

MR. CHARLES MURRAY, an elder in the congregation of Long Creek, Queen's County, N.B., departed this life recently in the 75th year of his age. Born in Roxboroughshire, Scotland, in 1814, he came with his parents to New Brunswick nearly seventy-five years ago. As a Christian and a member of society, he was universally respected, and his place in the congregation may not be easily filled.

MRS. MARY L. MANN, widow of the late Rev. Alexander Mann, D.D., of Pakenham, Ont., died at the residence of her son, Dr. Mann, Renfrew, last month, in the 69th year of her age.

The Roman Catholic Church has 61 Cardinals. The whole "college" consists of 70; but there are 9 vacancies. In the church there are 13 patriarchs; 185 archbishops; 752 bishops. The whole hierarchy consists of 1254 persons. What a power would be in this great organization were all its members indeed true successors of the Apostles and fully in one with the Spirit of Christ!

New Hebrides Mission.

MRS. MACKENZIE, of *Efate*, writing to the Ladies' Societies in Middle Musquodoboit, says :

Mr. Mackenzie has had a good deal of manual work on his hands, in addition to the large amount of teaching we both do every day. You are aware that we have early morning Bible reading for all the adults. The bell is rung now about half-past five. It takes them about fifteen minutes to gather in, and have singing and prayer. I then go in and take a class of elderly women. One of these has her second sight and reads well. One of her great-grand-children has been attending school for several years, so you may have some idea of her age. She is always present. The teacher "Solomon" has a class of men. We are in about an hour. During that time the girls in the mission house are having their morning reading. They read about twenty minutes or half an hour, then Mr. Mackenzie goes in, questions and has prayer with them. Then each girl goes to her allotted work while we have our family worship. Then breakfast. As we finish, the children's school bell rings. Mr. Mackenzie takes charge of the advanced class, the others are conducted by the teacher and young men in the training class. I have only time to give an eye to the girls' work, and orders for dinner when the settlers' children arrive. These are taught in English; are here from eight until two, and are my special care. At the close of the children's school Mr. Mackenzie dispenses medicine, then has the training class which occupies the whole forenoon. On Tuesdays and Fridays the candidate's and teacher's classes are held in the forenoon, so that we both meet the training class on the evening of those days. On Wednesdays we go to Fila or Erotap. Mr. Mackenzie meets with the candidates, and at its close I have a class with the women. On Thursday afternoon I have the Pango women, and on Friday afternoon the Erakor women for two hours each day. Our Sabbaths are equally busy days. The natives have an early morning prayer meeting. The forenoon service is in from 9 to 11. We both spend from one till two with the settler's children, also some of their labour. At two, bell for children's Sabbath-school rings, I take the advanced class. At 2½ bell for adults. They are divided between Mr. Mackenzie and Solomon. The year has been one of our busiest, and perhaps one of our most encouraging. We have not been permitted to do much among the heathen; but the impression the gospel is making on the worshipping people, is more manifest. Their kindness to us and readiness to assist in the Lord's work directly, and in our personal affairs, continues to increase. We still have French settlers here, but not very near us.

The priest, however, has gone away—for good I believe, we hope so at least. But I don't know that he is much to be feared. His own countrymen refused to receive his services. One of themselves told us that a French bible, which Mr. Mackenzie had presented to a settler, who had expressed a desire for a copy of the word of God in his own language, sold for twenty-six francs. The original cost was five shillings. The poor fellow died a few months after receiving the book, hence his goods were sold. The bible was bought by an officer in a French man-of-war. We thought the price paid showed a great dearth of Bibles among them.

China.

REV. J. GOFORTH writes from *Pang Chuang*, North China, on 14th February:—Thanks for the *Record*.

Our winter will soon be past, indeed it does not seem like winter when compared with the Canadian. We had only a few light snow falls, which melted away in a few days. The sun shines out brightly almost every day. The winter seasons of China are well adapted for work among the people. It is said that during the warm weather the people are all out in the fields, and tell the missionary that they are too busy to give attention to anything but the weighty matters of "what shall I eat and what shall I drink and wherewithal shall I be clothed." So that it seems providential that the winter season is so well fitted for work.

This is the last day of the Chinese New Year festivities. They last from the 1st to 15th of (Ching yueh) the first month, during this time all business is at a stand still. The entire nation lays out to have a holiday. It is the great season for feasting, gambling and ancestor worship. Each evening as we take our walks we may see family groups kneeling round the graves of their departed. A quantity of paper is lit and while it is blazing up the mourners break out in piteous wailing. These cries borne on the stillness of the evening air bring home to our heart the overwhelming thought that these mighty millions cry to a god that cannot save. This season is often dreaded by native Christians. All are supposed to visit the temples to worship the ancestors. Those who have accepted Christ will not follow the general customs. Their heathen friends and neighbors make this a pretext for reviling and persecution. A few days since, an old man came to the missionary complaining of persecution. It seems that the old man's great-great-grandson in his zeal for the ancestry came to remonstrate with his senior. The old man replied, he now worshipped Jesus and could no more go to the temples. With this the young man jerked off the old man's

shoe and beat him over the head with it, He bore the marks of abuse here, but the (mu sha) shepherd advised him to patiently bear it for the Master's sake.

Mr. McGillivray is living with us and we expect Dr. and Mrs. McClure to reach here in about a month. Then I will accompany the Dr. on a trip into Honan for a couple of months. We are still four days from the borders of that province.

Formosa.

REV. G. L. MACKAY D.D., writing from Tamsui on March 19th says:—A letter from that noble and faithful servant of the Church in Canada, Rev. Dr. Reid, states thus:—"please note that of this sum, \$500 is the gift of our good friend Mrs. MacKay, formerly of Windsor, now of Detroit, for the erection of a Memorial Chapel or Church for the Missionary W. C. Burns" &c.—I am never discouraged; but confess this is so grand I feel happy. Why so? Because of my long wish and continued prayer that somebody in Canada would remember Burns. Sweet name! I learned from my mother and father about him. Then too the gift being from such a true friend of the Lord's work here, who gave money for "MacKay Hospital" in memory of her husband. When I told the preachers here, all exclaimed "you got your wish." All know about W. C. Burns, that Second Paul, now in everlasting glory. Blessed be God, the God of our fathers, for His great goodness.

A church will go up here in North Formosa, to the memory of William Chalmers Burns. I will superintend it myself. The Jamieson's are also glad I got my wish. "Honour to whom honour is due." I love that; but detest flattery and humbug.—There is one name more I would like to see honoured in a similar way. Many a glorious moment I spent with him in Edinburgh, Glasgow, and Aberdeen, HEROIC DUFF! I write thy name with emotion.

Strange, but true, I have heard both men criticised with a smack of bitterness and jealousy. Such is human nature—Such is life. Not strange after all. Our Blessed Redeemer, PERFECT as He was, had His full share of unjust attacks.

South Africa.

Umzumbe, Natal, S. Africa, March 30, 1889.

Dear Sir,—I wish to acknowledge with many thanks the receipt of three months of the *Presbyterian Record*, in response to my request for some account of the work of Mr. Mackay in Formosa. It seemed to me that a work so remarkable as his would most likely have

been published in pamphlet form. My object was to make use of it for our native Christians here in the missionary exercise, which for some years we have had every Sunday afternoon. We have hoped that by learning of Gospel work in other parts of the world they would be led to consider their own duty to the heathen tribes around them. We cannot, as yet, report any very large results, though some have gone out for missionary work, one at least for the *home* field: (that is in *Natal*) and one man with his wife went last year to join the London Society missionaries in Matabele Land, which may truly be considered a *foreign* field. They were *five* months on the way, (reaching there last August) enduring many hardships, but through them all they have shown an heroic Christian spirit. We hope they will do good witnessing for Christ among that dark, war-like people, where missionaries have labored for almost thirty years without any visible results, none of the Matabele having as yet turned to the Lord. The Umzumbe Church of twenty years' growth has fifty-four members.

Our missionary exercises are managed mostly by the young people who write translations of such articles or items of missionary work as we can give them. In this way they have been over, pretty thoroughly, the whole history of mission work in the Pacific Islands from the very beginning in Tahiti—have gone over the whole course including Figi, Samoa, New Hebrides (taking this history from Mr. Geddie's Life,) New Guinea, Sandwich Islands, Micronesia, &c. These sketches have all been printed, making a little book of 202 pages, illustrated very fully. Africa, of course, has occupied much time, also, China and Japan. We are now on India. Some years ago we had the story of Mr. Mackay's work in Formosa, which we came across in some paper and were much interested in it. We do not wish to have the impression of his noble, heroic example lost, and thought we would like to give it to them afresh with more full particulars, and more recent news. We are very thankful for this you have so kindly sent, and shall be sure to make use of it.

We have here a Girl's Boarding School with 45 pupils under the care of two teachers. About half of the girls came direct from heathen kraals. Many have gone out to become Christian teachers, wives and mothers—the one who has gone to Matabele was a pupil here for ten years, and changed from a wild, ignorant heathen girl to a noble self-denying, cultivated, Christian woman—happy in forsaking *all*, (even her little girl one and a half years old, whom she left behind her) for Christ's sake.

Thus, we trust, that with God's blessing a little light is being kindled here which may have *some* influence in dispelling the darkness of this great continent. With Christian regards, (Mrs.) Laura B. Bridgman, of the American Zulu Mission "A. B. C. F. M."

Missionary News.

AFRICA: Mr. F. S. ARNOT, a fellow-townsmen of Dr. Livingstone, has explored regions of Central Africa never visited by Europeans. He travelled across the continent in various directions, in almost untrodden ways. He crossed vast deserts, waste wildernesses, dense forests, great rivers. He went unarmed and without any display whatever of military force. He trusted wholly in the law of love and kindness, and his travels were in effect a series of moral victories. His life was hardly ever in danger, except from perils of the climate. The kindness of his African servants and associates was most affecting. On one occasion a young fellow ran twenty-five or thirty miles across a fearful sandy waste to seek aid for Arnot, who lay prostrated with fever and almost dying. He secured help, and the young Scotsman was raised from the very verge of the grave. There was no sacrifice short of their own lives that they would not make for him. Dr. Geddie's life was once saved by a sailor feeding him with hard biscuit which he chewed for the seemingly dying missionary. So, in the case of Arnot, his life was evidently saved by similar kindnesses by the African attendants. Kindness opened to him every avenue, every door he sought to enter,—except one. A powerful chief refused to receive him, and he therefore quickly turned away.

About the same time an Englishman, a traveller and explorer, a remarkably hardy and brave man, engaged in African travel with the view to cross unknown tracts and visit tribes and nations whose names have reached civilized ears, but whose territories have hitherto remained sealed against the outside world. This gallant Englishman was thoroughly equipped for the enterprise and accompanied with a strong force of porters, warriors, and so forth. He was ready, if need should arise, to hew his way to the objects of his desire. He did his work well, and he has a lively tale to tell of his adventures.

But what we wish to note is that Arnot, without sword or rifle or revolver, was able to traverse countries sealed against the bold warrior, whereas the latter proved unable to open the only "door" which baffled Arnot. Great is the power of Christian kindness. Love is stronger than the sword.—We note with pleasure that young Arnot is on his way back to Africa, and that he hopes to carry the Gospel to the Cave-Dwellers, who hitherto have never had a missionary amongst them.

Donning Native Costume.—The Taylor party had just one day to get their costumes before going on to their schools. We went over to see them in their costumes before they started last night and were present at a little farewell meeting. They did look so funny, especially

the gentlemen. Some of them had whiskers—of course all was shaved off but a small moustache. Then their heads were shaved except a round patch on the top. They wore close-fitting black silk skull-caps and had their queue fastened to them. They, of course, wear these caps in the house. They did look comical, and felt rather awkward as they came into the room to greet us. They had long, light-blue garments, like nightshirts, only the sleeves were long and wide and their pants looked like petticoats, for the legs were so full you could not tell they were in two parts. They wear the shoes and all. Poor fellows! some of them felt very keenly this giving up of European dress, but did not say so, and all were willing to do what was best. The ladies did not look quite so changed. — *Montreal Daily Witness.*

Burmah, sixty-five years ago, had not a Christian within her borders. A native is brought to Christ and afterward becomes the means of turning a whole nation, and now we find Burmah an evangelizing power. In a probable population of 8,000,000, the census of 1881 gave 84,219 as the number of Christians. The Baptists have now 500 churches, largely self-supporting, with 26,000 communicants, whose gifts of gratitude would put to shame hundreds of our so-called liberal givers in Christian lands.

Siam, fifty years ago, excluded all foreigners. Now all nationalities have equal rights, and instead of the missionaries being driven out, they are encouraged and invited to remain. The king himself, an educated and progressive sovereign, favors and encourages education, giving from his private funds a handsome sum for the erection of a hospital. The government also gave a large grant of land to our Presbyterian missionaries, on which to erect educational buildings. Siam has 1,500,000 to each missionary.

Corea is to-day another miracle in modern missions. As late as 1882, mission work was not only forbidden, but prohibited. A medical missionary, Dr. Allen, was used in 1884 in unlocking the door for the entrance of the Gospel, and shortly after the government provided him with a hospital wherein to heal the sick and preach the Gospel. Now the Queen of Corea employs as her private attendant a Christian lady physician at a salary of \$1,800 a year. Corea has but one missionary to every 3,000,000 of her benighted and neglected souls.

China.—The following were the statistics of the China missions at the beginning of 1889: Total number of foreign missionaries, men, wives, and unmarried women, 1,123 (an increase of 93 during the year); native ordained ministers, 162; unordained native helpers, 1,271; communicants, 34,555 (an increase of 2,295 during the twelve months); pupils

in schools, 14,817; contributions by native churches, \$44,173 (an advance of \$5,936 on the previous year's contributions).

THE LORD'S MONEY—WHERE IS IT?

The conversion of the world waits on the generosity of God's people. There was a time when it waited, or seemed to wait, on the opening of doors into the heathen world. But all doors are now open. There was a time when it waited, or seemed to wait, on the consecration of men and women for the foreign field. This era is also about finished. Men and women are knocking at the doors of our missionary societies, and asking to be sent to India, China, Corea, Africa—anywhere—to preach and teach the Gospel of Love. Some go out at their own charges; some are waiting for opportunity to go out; and hundreds are preparing for the work. Golden opportunities offer in Japan and China and Burmah and elsewhere; the societies are anxious to seize upon them; candidates are ready to accept commission. What hinders? Simply lack of God's money.

Who has the Lord's money? The Lord's people. It is they who withhold it. He has supplied their every want. He has bestowed so liberally, that the limits of necessity are passed and comfort is insured; and comfort broadens into ease, ease into luxury, luxury into great wealth. Where is the Lord's portion? Withheld, through ignorance or avarice. Wot ye not, O Christian people, that the Lord hath need of his money? Look around you! The harvests are ripe, the reapers are ready; all waits for you. The Lord of the harvest waits for the reapers, the reapers wait for you.

The world never lay beneath the Cross, as it now lies. There never was such an opportunity to lift up the Cross for the healing of the nations. There never was such a desire to look upon it. There never were so many willing hands to hold it up. The fulness of time has come. To wait now is to trifle with God, and with the great work he has opened before us.

More than two thousand young men and women, now studying in our colleges and seminaries, have declared their willingness to go out as foreign missionaries. There are fields for them, there are open doors for them to enter, there are societies anxious to send them; but they cannot go unless the churches furnish the funds. There is a wonderful movement in our colleges. The young men and young women are coming forward by the score, in response to the question: "Who will go?" eagerly saying: "Here am I; send me!" And the missionary spirit has become so strong in our educational institutions that they are raising funds themselves. Princeton College will maintain one missionary, Princeton Seminary will maintain one, the Union Seminary of this city will maintain one; and other se-

minaries and colleges will do likewise. This wonderful movement will be checked; these students, ready to consecrate their lives to foreign missions will be turned aside from their purpose; the expectant heathen, waiting for the light of the Gospel, will be disappointed; the conversion of the world will be delayed, unless the good Christian people of this land seize the opportunity of the moment and pour their offerings into our missionary treasuries.

It is idle to pray for open doors, for the increase of the missionary force, for the speedy conversion of the world, and keep the Lord's money locked up.—*N. Y. Independent.*

The Presbyterian Record.

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PAYMENT IN ADVANCE.

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THE GENERAL ASSEMBLY meets in St. Andrew's Church, Toronto, on the 14th inst., at 7.30 p.m. All official documents intended to be used at the Assembly should be forwarded to *Rev. Dr. Reid* eight days in advance. COMMISSIONERS are requested to correspond with *Rev. William Burns*, P. O. drawer 2607, with regard to accommodation. Certificates to secure travelling facilities are to be had from the clerks of the Presbyteries.

In order that we may be able to give a *résumé* of the proceedings of the General Assembly, the July number will be at least one week later of being issued than usual. The response to our blue card of date 27th April is very encouraging.

Literature.

LIFE AND LETTERS OF WILLIAM FLEMING STEVENSON, D.D., MINISTER OF CHRIST'S CHURCH, RATHGAR, DUBLIN, by his Wife: T. Nelson and Sons, London, pp. 306, price \$1.50. In every respect a charming book. The story of Dr. Stevenson's College life at Glasgow and Edinburgh, but especially in Germany, is well told. His visits to Halle, Wittenberg, Nuremberg and other places, his experiences at Heidelberg and Berlin, and the acquaintanceship he formed with eminent theologians such as Thulock, Delitzsch, Hoffmann, and Otto Strauss are extremely interesting; we see with what a will he went to work as a Home missionary in the slums of Belfast, and how from small beginnings he built up a large and influential congregation in a suburb of Dublin; but the narrative reaches its climax in describing his work and travels around the world, as Convener of the Foreign Mission Committee of the Presbyterian Church of Ireland, and how he rose to the highest pinnacle of fame as a platform speaker and lecturer on missions. MONTREAL, *W. Drysdale & Co.*

MEMOIR OF JAMES MCGREGOR, D.D., first missionary to Pictou, N. S., with notices of the colonization of the Lower Provinces of British America, and of the social and religious condition of the early settlers—pp. 533. Also **A FEW REMAINS OF THE REV. JAMES MCGREGOR, D.D.,** pp. 274. For some years there were none of these works on sale, but recently a quantity have been found in the garret of a warehouse. The two volumes will be forwarded to any person remitting one dollar—which is just half the original price. Address the author, Rev. George Patterson, D.D., New Glasgow, N.S., or it may be ordered through any bookseller. As these are all that are likely to be published, persons wishing copies better apply without delay.

THE MARTYR ISLANDS OF THE NEW HEBRIDES AND ADJACENT GROUPS, by *Robert Young*, Edin., the well-known author of *Modern Missions*, &c., recites the story of Williams, Geddie, the Gordons, and Bishop Patteson in a most interesting manner, and at very small cost. *McNiven and Wallace.* Edinburgh.

THE PRESBYTERIAN BOARD, PHIL., have sent us *Confidence in Christ*, or Faith that Saves, by *Rev. A. W. Pitzer, D.D.*, price 40 cts.—a useful little book to those who are seeking for light. *JOHN and HIS BOYS*, by *M. L. Wilder*, well adapted for the S. S. Library, \$1.25; and *A CHURCH and HER MARTYRS*, by *Rev. D. Van Pelt*, price \$1.15, which cannot fail to interest all who care to know the story of the church in Holland.

PAUL BEST'S PREFACE TO LA MORALE DES JESUITES, translated from the 15th Paris edition, and published by *W. Drysdale & Co., Mont-*

real. May be called 'Jesuitism in a nutshell,' and should be carefully read, in order that the real merits or demerits of the system be thoroughly understood, price 10 cents.

THE SABBATH QUESTION, by *Rev. R. F. Burns, D.D.*, Halifax, is the title of a pamphlet containing the substance of two discourses on this important subject, which we need scarcely say is very ably and convincingly discussed by the author.

MEDICAL MISSIONS.

Within the last few years the Edinburgh Medical Missionary Society sent upwards of \$10,000 in grants for the purchase of medicines, instruments, etc., to medical missionaries laboring in India, China, Africa, Turkey, Syria, Egypt, Rome and in other lands and islands of the sea.

Central Turkey is open to the medical missionary. He can always get a hearing. The natives naturally care more for their bodies than for their souls; therefore the physician is regarded with high, almost superstitious, reverence. One writer says: "The medical missionary has ten times more access to the people than the ordinary missionary."

In 1841 Dr. Peter Parker, an American medical missionary, who had laboured for many years in China, visited Edinburgh, and was the guest of the eminent Dr. Abercrombie. As a result of his visit, the Edinburgh Medical Missionary Society was organized, which had an income the first year of £114. It is now one of the most powerful missionary organisations in the world.

Dr. H. M. Scudder, the well known American missionary, says: "Many cases of conversion have occurred within the walls of the hospital, and numbers of converts affirm that the preaching they heard on the dispensary verandah first led them to enquire after the truth. We consider that every mission ought to have one arm medical, that is, should have an efficient medical department."

PRESBYTERY MEETINGS.

Lindsay, Lindsay, 28th May, 11 a.m.
Paris, Ingersoll, 25th June, 2 p.m.
Lan. and Renfrew, Carleton Place, 28th May.
Barrie, 28th May, 11 a.m.
Miramichi, Newcastle, 4th June, 10 a.m.
Bruce, Chesley, 9th July, 1 p.m.
Quebec, Richmond, 9th July, 8.30 p.m.
Whitby, Newcastle, 16th July, 10.30 a.m.
Sarnia, St. Andrew's ch., 9th July, 2.30 p.m.
Saugeen, Harriston, 9th July, 10 a.m.
Chatham, Windsor, 9th July, 10 a.m.
Columbia, New Westminster, 10th Sept., 3 p.m.
Kingston, Belleville, 2nd July, 7.30 p.m.
Calgary, Calgary, 3rd Sept., 10 a.m.
Regina, Whitewood, 10th July.
Montreal, College Hall, 2nd July, 10 a.m.
Owen Sound, 24th June, 7.30 p.m.
Peterboro, St. Paul's Ch., 9th July, 9 a.m.

Page for the Young.

THE GOOD SHEPHERD.

I am Jesus' little lamb,
Ever glad at heart I am;
Jesus loves me, Jesus knows me,
All things fair and good He shows me,
Even calls me by my name;
Every day He is the same.

Safely in and out I go;
Jesus loves and keeps me so;
When I hunger, Jesus feeds me,
When I thirst, my Shepherd leads me
Where the waters softly flow,
Where the sweetest pastures grow.

Should I not be always glad?
None whom Jesus loves are sad;
And when this short life is ended,
Those whom the Good Shepherd tended
Will be taken to the skies,
There to dwell in Paradise.
—From the German by Dr. Fleming Stevenson.

THE GREAT MASTER.

"I am my own master!" cried a young man, proudly, when a friend tried to persuade him from an enterprise which he had on hand. "I am my own master!"

"Did you ever consider what a responsible post that is?" asked the friend.

"Responsible—is it?"

"A master must lay out the work he wants done, and see that it is done right. He should try to secure the best ends by the best means. He must keep on the lookout against obstacles and accidents, and watch that every thing goes straight, else he will fail."

"Well."

"To be master of yourself you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct. You are master over a hard lot, and if you don't master them they will master you."

"That is so," said the young man.

"Now, I could undertake no such thing," said his friend; "I should fail sure if I did. Saul wanted to be his own master, and failed. Herod did. Judas did. No man is fit for it. 'One is my Master, even Christ.' I work under God's direction. When He is Master, all goes right."

A LITTLE GIRL'S TALK.

A few Sundays ago I heard a little girl's talk over her pocket-book before church time. Her brother said to her:

"Where's your money? There will be a contribution to-day."

She went to get her pocket-book.

"I have two silver ten-cents and a paper one."

Her brother said:

"A tenth of that is three cents."

"But three cents is such a stingy little to give. I shall give this ten cents. You see I would have had more here, only I spent some for myself last week; it would not be fair to take a tenth of what is left after I have used all I wanted."

"Why don't you give the paper ten cents? The silver ones are prettier to keep."

"So they are prettier to give. Paper ten-cents look so dirty and shabby. No. I'll give good things."

So she had put one ten-cents in her pocket, when some one said:

"I hope we can raise that \$300 for home missions to-day."

Then that little girl gave a groan.

"O, is this home-mission day? Then that other silver ten-cents has to go too." And she went to get it, with another doleful groan.

I said, "If you feel so distressed about it, why do you give it?"

"O, because I made up my mind to always give twice as much to home missions as any thing else, and I shall just stick to what I made up my mind to."

Now this little affair set me to thinking:

1. We should deal *honestly* with God in giving. "It is not fair," said the little girl, "to count your tenth after you have used all that you want."

2. We should deal *liberally* in giving. If the fair tenth is a petty sum, let us go beyond it and give more.

3. Let us give our best things. That which is the nicest to keep is also the nicest to give.

4. Let us give until we feel it.—*Selected.*

GENTLENESS.

"I'll master it," said the axe; and his blows fell heavily on the iron.

But every blow made his edge more blunt till he ceased to strike.

"Leave it to me," said the saw; and with his relentless teeth he worked backward and forward on its surface till they were all worn down and broken, and fell aside.

"Ha, ha!" said the hammer. "I knew you wouldn't succeed. I'll show you the way."

But at the first fierce stroke, off flew his head, and the iron remained as before.

"Shall I try?" asked the soft, small flame.

They all despised the flame; but he curled gently round the iron and embraced it, and never left it till it melted under his irresistible influence.

There are hearts hard enough to resist the force of wrath, the malice of persecution, and the fury of pride, so as to make their acts recoil on their adversaries. But there is a power stronger than any of these, and hard indeed is the heart that can resist love.

Acknowledgments.

Received by Rev. Dr. Reid, Agent of the Church at Toronto. Office, 15 Toronto Street, Post Office Drawer 2607.

ASSEMBLY FUND.

Received to 5th Apr. 1889, \$2,872.36; Nottawasaga, West ch, 1.20; Gran- ton and Lucan, 5.00; Blyth, 6.00; Wallace, St Matthew's, 5.00; Mira, 1.00; Stellarton, Sharon, 10.00; Lock- port and East Jordan, 1.00; New Glasgow, United Ch, 5.00; Malaga- watch and River Dennis, 4.00; Syd- ney, 5.00; Boularderie, 2.00; Shemo- gue, 3.00; Pictou, Princes st, 7.00; Pugwash and Oxford, 5.00; Upper Londonderry, 2.00; Black River, 2.00; Charlottetown, Zion, 5.00; New An- nan, 3.00; Harriston, Guthrie, 5.00; Williamstown, St Andrew's, 5.00; Har- wich, 10.00; Vankleek Hill, 8.00; Fergus, St. Andrew's, 8.04; Burling- ton, 5.00; Dalhousie, 3.20; Tiverton, 6.00; Annan, 4.00; Leith, 2.00; Fredericton, 15.00; Madoc, St Paul's and St Columba, 3.00; Kingston, Cook's, 6.00; Toronto, Central, 17.23; London, Knox, 5.98; Kilsyth, 3.00; Toronto, St James square, 25.00; Quebec, St Andrew's, 10.00; Craig- vale and Lefroy, 8.00; Berlin, 3.00; Norval, 3.85; Scarborough, St Andrew's, 12.00; Wyoming, 4.00; Cookstown, 2.00; Wrampton, 10.00; West Win- chester, 4.00; Ripley, 5.00; Drumbo, 1.00; Buckingham, 4.00; Renfrew, 14.00; New Glasgow, James, N.S., 5.00; Ottawa, Erskine, 6.01; Wind- sor, 10.00; Stouffville, 2.00; Cain- town, 5.00; Rosemont, 2.00; Mans- field, 3.00; Oro, Guthrie, 3.00; Sea- forth, First, 12.00; Kingston, St. Andrew's, 15.00; Sarnia, 15.00; Clin- ton, Willis, 8.75; Mattawa, 2.00; Bradford, 2.00; Euphrasia and Hol- land, 2.50; Galt, Central, 15.00; Pilot Mound, 2.00; Florence, 2.06; Ottawa, Knox, 12.00; Priceville, 3.00; Arnprior, 8.00; Winnipeg, St An- drew's, 10.00; Wallaceburg, 4.00; East Gloucester, 5.00; Indian Lands, 5.00; North Dawn, 3.00; Dawn Centre, 3.00; Bobcaygeon, 2.00; Somerville, 1.00; Ross and Cobden, 2.00; Nepean, 2.00; South Kinloss, 3.00; Walkerton, Knox, 8.00; Cam- bray, 2.00; Montreal, St Gabriel, 20.00; Maitland, 4.00; St John, St Andrew's, 1.00; Clifton and Gran- ville, 1.00; St John, St Stephen's, 10.00; Moncton, St John's, 7.00; Carleton, St John's, 0.80; Sydney, St Andrew's, 7.00; North Sydney, St Matthew's, 5.00; Prince William, 5.00; Bridgetown, 2.00; Truro, St Paul's, 5.00; Scotsburn, 1.00; Fisher's grant, 2.50; Middle Musquodoboit, 3.00; Antigonish, St James, 3.00; Cove Head, 2.00.—Total, \$3,424.52.

HOME MISSION FUND.

Received to 5th April \$42103.17
Nottawasaga, West ch..... 15.00
Caledon..... 5.00
Mrs J Simpson, Shellmouth. 1.00
Blyth..... 76.76
Member of Knox, Toronto . 5.00
Gordonville..... 0.85
Harriston, Guthrie ch..... 14.55
Hagersville..... 11.50
Smith's Hill..... 14.25
A Friend, Moore..... 5.00

Vankleek Hill..... 43.00
Wassewa..... 10.00
Burlington..... 40.50
St Mary's, Knox ch..... 40.00
Parry Sound S S..... 2.00
Yarmouth SS..... 5.00
Tiverton..... 20.00
Calgary..... 10.00
A Friend of Missions..... 5.00
D Sutherland, Dunblane.... 1.00
East Brooke..... 4.00
Dresden and Knox ch..... 16.50
Ottawa, Erskine ch..... 10.61
Windsor..... 75.00
Stouffville..... 15.00
Toronto, Erskine ch SS..... 40.00
Caintown..... 10.00
Oro, Guthrie ch..... 14.38
Kingston, St Andrew's..... 203.00
Broadview..... 5.00
Sarnia..... 160.00
Mattawa..... 11.10
Gananoque, Y P C Endeavor 9.00
Bradford..... 17.00
Oro, Knox ch..... 2.00
Whitewood..... 2.15
West King..... 10.00
W J Sturgeon..... 3.00
Paisley, St Andrew's..... 5.00
Brampton..... 60.00
Almonte, St Andrew's..... 50.00
Turin..... 29.20
Leith..... 8.00
Ex..... 5.00
Pilot Mound..... 12.00
Deloraine..... 40.00
Antlers..... 4.00
Souris..... 10.00
Anon, Silver Mountain..... 5.00
Rev John Fairlie, L'Orignal. 2.00
Ottawa, Knox ch..... 100.00
Priceville..... 15.00
Arnprior..... 130.00
Pine Creek..... 25.00
Wroxeter S S..... 10.06
Wallaceburg..... 20.00
Lake Megantic..... 5.00
Montreal, St Gabriel ch.... 27.50
Montreal, St Gabriel SS.... 20.00
L'Orignal..... 9.00
Indian Lands..... 5.00
Montreal, Knox ch SS..... 50.00
Westmeath..... 5.05
St Peter's Bay, N West..... 45.00
Alexandria..... 3.00
Glenmorris SS..... 5.00
Ingersoll, Knox ch..... 40.60
North Dawn..... 4.00
Dawn Centre..... 6.00
Hensall..... 81.79
Bobcaygeon..... 13.00
Somerville..... 3.00
A Friend, Newburgh..... 2.60
Nepean..... 5.00
M S D, Ottawa..... 3.00
Marthaville..... 5.00
Hampstead..... 16.90
Laskay..... 13.50
Killarney..... 6.00
Simcoe..... 25.00
London, Knox ch..... 50.00
Mrs Hutts SS Class N Pelham 3.35
Portage-du-Fort..... 4.00
Quebec, St Andrew's..... 50.00
Lintrathen..... 20.00
Rev John Gallaher..... 5.00
Craigvale and Lefroy..... 19.00
Cheltenham..... 2.35
Wyoming..... 52.50
Cookstown..... 15.00
West Winchester..... 20.00
Livingstone Creek..... 11.99
Little Rapids..... 3.80
Ripley..... 9.00
West Gwillimbury, 1st ch... 40.00
Needman, Inwood & Brooke. 3.60
George Shortreed, Guelph... 15.00
Drumbo..... 20.00

Buckingham..... 20.00
Fingal..... 20.00
Renfrew..... 130.00
East King..... 8.00
R H, Montreal..... 10.00
Cote St Antoine, Melville ch. 75.00
Montreal, St Gabriel ch.... 39.40
Bryson and Litchfield..... 4.00
Maxville..... 24.55
Kincairdine, Knox ch..... 2.00
West Flamboro..... 27.00
Stratford, Knox ch..... 160.00
Red Bank and Whitneyville. 3.00
Storrington..... 10.00
Sandhill..... 8.00

\$44,789 67

STIPEND ARGUMENTATION FUND.

Received to 5th April... \$20,483.03
Nottawasaga West..... 5.00
Caledon..... 5.00
Blyth..... 25.00
Esquering Union ch..... 10.00
Harriston Guthrie ch..... 15.00
Ratho..... 12.00
Mono Centre..... 1.00
Pittsburg St. John..... 10.00
Wassewa..... 2.00
Grand Bend..... 5.00
Huntingdon, 2nd ch..... 25.00
Tiverton..... 8.00
Ottawa Erskine ch..... 32.85
Windsor..... 60.78
Stouffville..... 15.00
Oro Guthrie ch..... 5.00
Kingston St. Andrew's..... 200.00
Sarnia..... 60.00
Mattawa..... 10.00
Gananoque Y P C Endeavor. 9.00
Bradford..... 10.00
Oro, Knox ch..... 5.00
Brampton..... 50.00
Almonte St Andrew's..... 50.00
Ex..... 5.00
Pilot Mound..... 8.00
Deloraine..... 16.00
Antlers..... 2.00
Bracebridge, (money return- ed)..... 18.75
Kinloss..... 1.45
Souris..... 6.00
Rev John Fairlie, L'Orignal.. 2.00
Ottawa, Knox ch..... 175.00
Priceville..... 13.00
Arnprior..... 130.00
Wallaceburg..... 20.00
East Gloucester..... 40.00
Lachute, 1st ch..... 10.00
Lake Megantic..... 7.00
Montreal St Gabriel SS..... 20.00
L'Orignal..... 18.00
North Dawn..... 7.00
Dawn Centre..... 10.00
Somerville..... 4.00
Camden and Newburgh..... 12.90
Nipean &c..... 15.00
M S D Ottawa..... 3.00
South Kinloss..... 7.00
Oil Springs..... 30.00
Camilla..... 1.50
Walkerton, Knox ch..... 50.00
Killarney..... 5.00
Simcoe..... 10.00
Kilsyth..... 4.00
Quebec, St Andrew's..... 100.00
Millbrook..... 3.85
Centreville..... 8.50
Craigvale and Lefroy..... 18.00
St Vincent, Knox ch..... 4.00
Wyoming..... 10.75
Cookstown..... 3.00
West Winchester..... 15.00
Ripley..... 7.00
West Guillimburg, 1st ch... 15.00
Drumbo... 2.00
Hillsdale and Elmvale..... 12.00
Buckingham..... 20.00

Fingal.....	50.00
Renfrew.....	155.00
Martintown, St Andrew's.....	17.00
Montreal, St Gabriel ch.....	82.65
Bryson and Litchfield.....	2.00
Russel.....	7.27
Maxville.....	5.00
Kincardine, Knox ch.....	18.50
East Lancaster.....	17.00
Stratford, Knox ch.....	100.00
Kingston, Chalmers ch.....	114.75
Eganville and Scotchbush.....	15.00
Ashton.....	15.00

\$22,583.53

FOREIGN MISSION FUND.

Received to 5th April.....	\$40,855.37
Nottawasaga west ch.....	5.00
Hattie McLaren, Hamilton.....	40.00
Caledon.....	5.00
Blyth.....	73.00
Blyth SS.....	20.00
Mrs J A Boyd.....	6.50
Mrs. M McRae, Knox ch Galt	50.00
Smithville.....	4.00
Harriston, Guthrie ch.....	10.00
Greenbank.....	43.00
Mono Centre.....	6.00
A Friend, Moore.....	10.00
Vankleek Hill.....	44.00
Grand Bend.....	4.00
Burlington.....	40.00
St Mary's, Knox ch.....	40.00
James McGregor.....	1.00
Tiverton.....	10.00
Tiverton, L W Workers.....	20.00
Calgary.....	4.35
Donald Sutherland, Dunblane	1.00
Kingston, Cooke's ch.....	21.22
Dresden and Knox ch.....	16.00
East Gloucester.....	8.00
Beverly B class.....	10.00
Ottawa Erskine ch.....	10.00
Windsor.....	35.00
Stouffville.....	10.00
Toronto, Erskine ch SS.....	25.00
Kingston, St Andrew's.....	100.00
Sarnia.....	50.00
Mattawa.....	5.00
Bradford.....	10.00
West King.....	8.00
George Hay, Ottawa.....	100.00
Paisley, St Andrew's.....	10.00
Womans' Foreign Missionary	
Society.....	27,810.00
Brampton.....	85.00
Almonte, St Andrew's.....	15.00
Salem.....	6.00
Leith.....	8.00
Mrs H B Gordon, Toronto.....	150.00
Pilot Mound.....	5.00
Antler's.....	3.00
Parents of late Emma Bower-	
man, Port Arthur.....	2.00
Rev John Fairlie, L'Orignal.....	2.00
Portage la Prairie.....	18.00
Ottawa, Knox ch.....	50.00
Priceville.....	10.00
Melbourne, Guthrie ch.....	10.00
Arnprior.....	80.00
Wallaceburg.....	20.00
Lake Megantic.....	5.00
Montreal, St Gabriel SS.....	20.00
Indian Lands.....	10.00
Montreal, Knox ch SS.....	75.00
Montreal, Erskine ch Juv	
Mission Society.....	120.00
Laguerre.....	2.68
Alexandria.....	5.00
North Dawn.....	3.50
Dawn Centre.....	5.00
Hensall.....	102.62
Bobcaygeon.....	21.00
Somerville.....	2.00
Alliston SS.....	15.00
Moore, Burns ch.....	36.96
Ross and Cobden.....	10.00

Savings Bank deposit of a de-	
ceased boy, Winnipeg.....	21.55
Nepean &c.....	5.00
Hampstead.....	19.95
Camilla.....	13.50
St Ann's SS.....	9.40
Laskay.....	7.10
Simcoe.....	15.00
London, South SS.....	35.00
London, South B class.....	13.00
Portage du Fort.....	4.00
Kilsyth.....	5.00
Millbrook.....	28.75
Centreville.....	25.00
Craigvale and Lefroy.....	11.00
Islay SS.....	5.00
Hartley SS.....	3.00
Sydenham, St Paul's.....	31.00
St Vincent, Knox ch.....	12.00
James Robertson, Blantyre.....	1.00
Parkhill SS.....	7.55
Wyoming.....	28.50
Cookstown.....	6.00
W. Marshall, E Flamboro.....	2.00
West Winchester.....	20.00
Needman, Inwood and Brooke	
Drumbo.....	3.60
Buckingham.....	10.00
Fingal.....	8.00
Renfrew.....	25.00
Mrs G Thompson, Moore Line	
Moore Line.....	150.00
Port Colborne.....	2.00
East King.....	52.00
Martintown, St Andrew's SS.....	6.00
Montreal St Gabriel ch.....	7.00
Bryson and Litchfield.....	20.00
Maxville.....	29.35
Cote St Antoine, Melville SS.....	2.00
Ripley, Huron ch.....	10.00
Stratford, Knox ch.....	30.00
Brookfield, Knox ch Ladies S	
Halifax Chalmers ch CE Soc	
Newtonville.....	9.40
Sandhill.....	150.00
Ashburn.....	10.00
	14.00
	9.00
	16.80

\$71,326.65

KNOX COLLEGE FUND.

North Brant, \$4.00; North Normanby, 1.00; East Seneca, 2.00; Blyth, 24.00; Parkhill, 1.75; Tiverton, 20.00; Burlington, 10.00; Harriston, Guthrie, 8.00; Stouffville, 3.00; Oro, Guthrie, 3.00; Peterboro', St Paul's, 50.00; Bradford, 10.00; West King, 4.00; Windsor, 17.00; Sarnia, 75.00; Langside, 3.00; Innisfil, St John's, 6.00; Ottawa, Knox, 15.00; Wallaceburg, 10.00; Norwich, 2.61; Dawn Centre, 5.64; Wyoming, 4.25; St Mary's, Knox, 30.00; Hampstead, 2.65; Fenelon Falls, 4.00; Buckingham, 9.00; Bobcaygeon, 3.00; Glenarm, 5.00; Somerville, 2.00; London, Knox, 10.00; Kincardine Tp, Chalmers, 2.00; Millbrook, 10.00; Shakespeare and St Andrews, 5.00; Centreville, 10.00; Westport and Newboro, 3.00; South Kinloss, 8.00; Cambray, 2.00; Cookstown, 2.00; Stratford, Knox, 50.00.

QUEEN'S COLLEGE FUND.

Blyth, \$3.25; Balderson and Drummond, 9.00; Balderson and Drummond SS, 4.00; Shakespeare and St Andrews, 5.00; West Nottawasaga, West ch and St Andrew's, 4.00; Mattawa, 2.75; London, Knox ch, 5.00.

MONTREAL COLLEGE FUND.

Oil Springs, \$5.00; East Seneca, 2.00; Peterborough, St Paul's, 50.00; Ottawa, Knox ch, 15.00; Mattawa,

2.75; Morewood, 10.00; West Winchester, 1.00.

MANITOBA COLLEGE FUND.

Received to 5th April, \$3695.09; Blyth, 10.00; Elora, Knox ch, 4.00; Tiverton, 8.00; Windsor, 10.00; Stouffville, 2.00; Bradford, 5.00; Ottawa, Knox ch, 20.00; Arnprior, 15.00; Bobcaygeon, 2.00; Nepean &c, 1.00; Hampstead, 5.00; London, Knox ch, 15.00; West Winchester, 4.00; Drumbo, 4.00; Renfrew, 25.00; Stratford, Knox ch, 80.00; Ashton, 5.00.—\$3910.09.

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th April, \$7572.25; John Ruth, Berne, 17.00; West Guilimburg, 17.00; A W Falconer, Galt, 10.00; D Sutherland, Dunblane, 2.00; Rev H Gracey, Gananoque, 20.00; Thos Fair, Clinton, 20.00; Peterborough, 193.00; Beverly, 14.00; J H Scott, Kincardine, 15.00; F F McArthur, Bowmanville, 25; Jas M Mullen, Mt Forest, 30.00; John Durie, Ottawa, 13.00; T B Allen, Malton, 10.00; Hibbert, 20.00; Rev Dr Mackay, E Puslinch, 10.00; Brantford, 15; Rev J M Mitchell, Port Hope, 10.00; Rev. C Chiniquy, \$100.00; Mrs. C Chiniquy, \$100.00. Total, \$8221.25.

KNOX COLLEGE BURSARY FUND.

W C Cameron, Goderich..... \$60.00
Donald MacKay, Toronto.... 40.00

WIDOWS' AND ORPHANS' FUND.

Received to 5th April, \$4425.98; Blyth, 12.00; Harriston, Guthrie ch, 2.00; Vankleek Hill, 16.00; Grand Bend, 2.50; Burlington, 5.00; Tiverton, 8.00; Dresden and Knox ch, 14.50; Windsor, 10.00; Kingston, St Andrew's, 40.00; Sarnia, 20; Bradford, 3.00; Pilot Mound, 2.00; Ottawa, Knox ch, 18.67; Priceville, 3.00; Wallaceburg, 4.70; Indian Lands, 10.00; Hensall, 13.34; Bobcaygeon, 2.00; Somerville, 2.00; Ross and Cobden, 3.00; Nepean &c, 1.00; South Kinloss, 8.00; Oil Springs, 5.00; Simcoe, 6.00; London, Knox ch, 8.00; Quebec, St Andrew's, 18.00; Millbrook, 5.00; Centreville, 5.00; Craigvale and Lefroy, 12.00; Wyoming, 19.75; Cookstown, 2.00; West Winchester, 10.00; Drumbo, 2.00; Buckingham, 4.00; Fingal, 5.00; Cambray, 2.00; Ashburn, 5.45.—\$4735.89.

WIDOWS' AND ORPHANS' FUND.

Ministers' Rates.

Received to 5th April, \$2505.00; Revs. J W Penman, 8.00; Dr Gregg, 8.00; A MacTavish, 19.00; Joseph White, 8.00; G C Heine, 8.00; Arch McLean, 8.00; Dr W Clark, 3.00; H C Ross, 8.00; George Crow, 8.00; Hugh M Lean, 10.00; Geo. Crombie, 12.00; Dr King, 8.00; James Cameron, 8.00; Dr Reid, 8.00; Alex Grant, 100.00; Late J McDonald, 200.00; Late J Gibson, 24.00.—\$2977.00.

AGED AND INFIRM MINISTERS' FUND.

Received to 5th April, \$8711.51; Nottawasaga, West ch, 3.00; Blyth, 31.55; Harriston, Guthrie ch, 2.00; Smith's Hill, 7.00; Mono Centre, 1.45; Grand Bend, 2.50; Burlington, 5.00; St. Mary's, Knox ch, 15.00; Langley Group, 2.00; Tiverton, 12.00; Dresden and Knox ch, 14.50; East Gloucester, 7.00; Ottawa, Erskine ch, 0.25; Windsor, 30.00; Stouffville,

2.00; Kingston, St Andrew's, 50.00; Pingal, 10.00; Caintown, 5.00; Simcoe, 10.00; Sarnia, 50.00; London, Knox ch, 20.00; Bradford, 5.00; Portage du Fort, 4.00; Oro, Knox ch, 4.00; Kilsyth, 3.00; Wroxeter, 7.66; Quebec, St. Andrew's, 28.00; Medicine Hat, 10.00; Crosshill, 4.00; Kingston, Chalmers ch, 45.00; Millbrook, 10.00; Pilot Mound, 3.00; Centreville, 10.00; Deloraine, 2.00; Craigvale and Lefroy, 13.00; Ottawa, Knox ch, 20.00; Carlisle, 4.00; Priceville, 3.00; Wyoming, 10.75; Annprior, 25.00; Cookstown, 2.00; Wallaceburg, 25.00; West Winchester 15.00; Bobcaygeon, 10.00; Annan, 3.00; Somerville, 2.00; Drumbo, 1.00; Ross and Cobden, 2.00; Gamebridge, 5.84; Nepean & Co, 1.00; Buckingham, 4.00; Oil Springs, 5.00; Walkerton, Knox ch, 30.00; Vankleek Hill, 43.25; Killarney, 1.00; Renfrew, 10.00; Cambray, 4.00; Montreal, St Gabriel ch, 10.00; Bryson and Litchfield, 1.00; Ashburn, 3.50; Ventnor, 5.00.—\$9391.96.

AGED AND INFIRM MINISTERS' FUND. Ministers' Rates.

Received to 5th April, \$1403.44; Revs. J A McDonald, 18.00; John A Morrison, 10.50; J W Penman, 3.75; Dr, Gregg, 9.00; A Fraser, 40.00; A MacTavish, 4.50; Joseph White 5.00; G C Heine, 8.00; Arch. McLean, 5.00; John Anderson 9.00; Dr Wardrope, 8.00; H C Ross, 4.25; Geo. Craw, 3.75; Hugh McLean, 3.50; Geo Crombie, 3.75; Dr King, 13.00; James Cameron, 4.50; A Sutherland, 3.75; J A Murray, 10.00; R Campbell, DD, 9.00; Dr Reid, 9.00.—\$1588.70.

CHURCH AND MANSE BUILDING FUND. Neil Brown, Belmont.....\$ 1.00

KNOX COLLEGE STUDENTS MISSIONARY SOCIETY. Seaforth, 1st ch SS.....\$ 40.00

KNOX COLLEGE LIBRARY. Elora, Knox ch.....\$ 10.00

CONTRIBUTIONS UNAPPORTIONED 1889-90.
Toronto, Central ch.....\$ 100.00
Friend, per Dr A B MacKay, Montreal (Home Missions) 200.00
Toronto, Knox ch..... 660.35
Brussels, Melville ch..... 58.00
Brussels, Melville ch SS..... 5.00
Young People, Tilbury East (Home Missions)..... 28.30
Toronto, Central ch..... 100.00
Egmondville..... 20.00
Dundas, Knox ch..... 70.03

ERROMANGA, TRINIDAD, DAY SPRING.
Toronto, Erskine ch SS, Trin..\$ 40.00
Toronto, Erskine ch SS, Er. 25.00
Quebec, St Andrew's SS, D S, 25.00

CENTRAL AFRICA. Burlington.....\$ 10.00

CHINESE SUFFERERS.—HONAN.
Alexandria.....\$ 2.00
Camden, East SS..... 15.00
Jessie—Ottawa..... 2.00
Mrs Fairbairn, Peterborough 5.00
J M Brown..... 2.00

BIBLE SOCIETY. Hampstead.....\$ 0.50

JEWISH MISSION. Charlottetown, Zion ch.....\$ 4.00

Correction.—Instead of Owen Sound Division St for Augmentat'n, \$54.00; Division St for Home Mission \$51.00; it should have been Owen Sound Knox ch for these sums.

Received during April by Rev P M Morrison, Agent at Halifax, Office—Chalmers' Hall, Duke St., Pctst Office Box 338.

FOREIGN MISSIONS.
Previously acknowledged..\$13,569.44
La Have..... 14.00
St David's, Maitland..... 22.67
Brackley Point Road..... 12.78
St Andrew's, St John..... 75.00
West River and Green Hill.. 81.50
Clifton and Granville..... 219.00
St Paul's, Truro..... 40.00
Bequest, Mrs M Chisholm, Caribou..... 36.67
Mrs T Stewart, Up Musq... 0.50
Port Hood..... 4.71
Middle Stewiacke Miss. Asso. 21.19
St Stephen's St John ½ year.. 60.00
Carleton, St John ad'l..... 1.05
Lilly P McLellan 5 years old 0.25
St John's, Moncton..... 20.00
Earlton..... 5.00
A B C, Sutherland's River... 5.00
Little Narrows..... 14.00
Springside..... 10.00
Newport..... 20.00
St Andrew's, Sydney..... 18.00
Synod of Maritime Provinces in connection with the church of Scotland..... 60.00
St Andrew's, Truro..... 130.35
D. J. Young, Truro..... 50.00
Bathurst, Yonghall..... 2.50
Shelburne..... 2.00
St Matthew's, North Sydney 13.00
A Friend, Dartmouth..... 1.00
St Stephen, N B..... 20.00
Prince William..... 35.00
Lunenburg, ad'l..... 29.00
St Peter's and B P Roads.... 10.00
Lower Misquodoboit..... 16.75
Carleton and Cheboque..... 1.30
Mittle Misquodoboit..... 14.37
Scotsburn..... 90.29
Saltsprings..... 54.00
Tryon and Bonshaw..... 5.00
Cove Head..... 66.50
A Friend, Pinette, P E I.... 1.00
Rev S Rosborough..... 4.51
John Parker, Shubenacadie.. 30.00
Halfway River..... 5.00
Rev J D Murray..... 3.00
Murray Harbor..... 32.35
A Campbell..... 5.00
Canard..... 20.00
W F M S East (\$25 prev'sly) 15.00
Old St Andrew's, New Glasgow..... 55.55
W F M S West..... 300.00
Union Church, Hopewell.... 227.65
Hamilton, Bermuda..... 36.00
New Dublin..... 3.00
New Kincardine..... 8.26
Brookfield, P E I..... 25.00
Economy..... 8.00
Florenceville, Mrs J T Blair. 7.50
Lunenburg..... 10.00
Ladies' Society, Churchville 5.00
St Matthew's, Halifax..... 120.00
Park St, Halifax..... 79.80
Total.....\$17,437.44

N B—In April Record, Foreign Mission list 7th line from the bottom should read "A Friend, Pictou, \$50.

DAYSRING AND MISSION SCHOOLS,
Previously acknowledged \$3451.69;
Mahone Bay SS, 13.60; St David's SS, Maitland, 21.14; Selma SS, 4.06; Mrs McCulloch, Hantsport, 2.00; St James and Union, 4.00; Brackley Point Road, 13.15; St Andrew's St John, 25.00; St James, Dartmouth, 45.00; St John's SS, Yarmouth, ad'l 3.09; Shemogue, Mt Pleasant SS, 3.00; Blackville SS, 13.17; Lakeville Bible Class, 2.00; New Richmond SS, 8.80; Black Cape SS, 10.20; New Mills SS's 7.65; Jacquet River SS's, 13.85; Sherbrooke SS, 13.81; Sonora, SS, 5.50; Strath Lorne, 5.00; St Andrew's, Sydney, 17.00; River John, Mrs Gordon's SS Class, 5.00; St Matthew's SS, North Sydney, 22.00; Bass River SS, N S, 25.00; St Stephen SS, N B, 16.00; Upper Charlo SS, 10.50; New Carlisle SS, ad'l, 2.00; St David's St John, 35.00; Lower Musquodoboit, 5.00; Bridgetown, 8.39; Noel, 1.50; Cove Head, 1.35; Shubenacadie SS, 10.00; St John's SS, St John, 16.60; Tide Head SS, Campbellton, 8.50; W F M S West, 900.00; Friends and Sabbath Schools, West, 616.90; Erskine, Montreal, Juv M S, 50.00; Riversdale SS, 10.00; Shemogue SS, 2.75; Cross Roads SS, La Have, 50.24; M M, P E I, 7.00.—\$5527.44.

HOME MISSIONS.
Previously acknowledged..\$6971.86
La Have..... 12.00
St James and Union..... 6.00
Brackley Point Road..... 4.85
St Andrew's, St John..... 50.00
Bay of Islands..... 7.50
Clifton and Granville..... 5.00
Bequest, Mrs M Chisholm, Caribou..... 36.67
Mrs Stewart Upper Musq... 0.50
Middle Stewiacke, Miss Asso 11.36
Little Harbor..... 11.00
St Stephen's, St John, ½ year 75.00
Carleton, St John, ad'l..... 1.05
St John's, Moncton, ad'l..... 20.00
Little Narrows..... 10.00
Newport..... 10.00
St Andrew's Sydney..... 30.00
Int Jacob Milne..... 26.00
Clifton, ad'l..... 3.75
Bathurst, Yonghall..... 2.50
" Belledune..... 4.20
" Dunlap..... 1.50
Shelburne..... 3.50
St Matthew's, North Sydney. 44.00
Y P S C E, Fort Massey, Hlfx 15.00
Int. Mrs E Grant..... 30.00
St Peter's Bay..... 30.00
St Stephen, N B..... 16.00
New Richmond, W M Soc... 28.00
Prince William..... 25.00
Lunenburg, ad'l..... 6.00
Chalmers Church, Halifax... 70.00
New Annan..... 4.00
Lower Misquodoboit..... 4.25
Carleton and Cheboque..... 1.30
Bedford and Waverly..... 9.70
Middle Misquodoboit..... 14.05
St James Church, Antigonish 163.00
Cove Head..... 25.00
Spry Bay..... 4.42
Rev J D Murray..... 2.00
Red Bank and Whitneyville. 3.00
Murray Harbor..... 19.80
A Campbell..... 4.00
St Paul's, Truro..... 49.00

New Kincardine.....	10.19
New Dublin.....	2.00
St John's, St John.....	9.00
Springside.....	6.00
Harvey and Acton.....	31.00
M M, P E I.....	8.00
Brookfield, P E I.....	15.00
Fort Massey, "A Friend".....	25.00
Economy.....	5.00
West Point and Campbellton, P E I.....	14.00
Ladies' Society, Churchville.....	5.00
St Matthew's, Halifax.....	60.00
Int, Foreign Mission Fund ..	50.00
St Paul's, Fredericton.....	10.00

\$8113.95

AUGMENTATION FUND.

Previously acknowledged....	\$5603.85
Cape North.....	25.00
Lunenburg.....	100.00
La Have.....	40.00
Maitland.....	110.00
Kempt and Walton.....	15.00
St James and Union.....	28.00
Strath Lerne.....	20.00
Riverside, ad'l.....	5.00
Brackley Point Road.....	10.00
St Andrew's, St John.....	150.00
Clyde River.....	13.50
St James, Dartmouth, ad'l.....	20.00
St Paul's, Truro.....	66.00
Clifton and Granville.....	36.00
Bridgewater.....	55.00
St Andrew's, Halifax.....	110.00
St Stephen's, St John.....	120.00
Carleton, St John, ad'l.....	8.85
Little Narrows.....	10.00
Shediac.....	20.00
Newport.....	8.00
Springside.....	40.00
Hampton, Hammond River and Rothsay.....	20.00
Earlton, ad'l.....	2.25
Sherbrooke.....	20.00
St. Andrew's, Sydney.....	30.00
Clifton.....	40.00
Shelburne.....	20.00
Riverside, ad'l.....	9.00
St Matthew's, North Sydney.....	25.00
Waterville.....	5.00
Port Hastings and R Inhab'ts Grove Church, Rich'd Hlfx.....	25.00
St Peter's Bay.....	20.00
Murray Harbor.....	36.00
Mahone Bay.....	32.00
St Paul's, Woodstock.....	19.00
Loch Lomond and Framboise Prince William.....	16.00
West and Clyde Rivers.....	35.00
St George, N B.....	20.00
Chalmers Church, Halifax.....	90.00
Bridgetown.....	7.50
St Peter's and Brackley Pt Roads.....	7.00
St David's, St John.....	150.00
Lakeville.....	5.00
Carleton and Chebogue.....	7.00
Annapolis.....	7.50
Bedford and Waverly.....	10.00
Buctouche.....	25.00
St Croix and Ellershouse.....	15.00
Bocabec and Waweig.....	27.00
Hamilton, Bermuda.....	25.00
Barrington.....	13.50
Margaree.....	2.00
Harvey and Acton.....	21.00
Brookfield, P E I.....	15.00
Economy.....	22.00
Lower Musquodoboit.....	10.00
St Mathew's, Halifax.....	250.00
Kincardine.....	5.61
Int, Foreign Missions.....	100.00
St Paul's, Fredericton.....	95.00

\$7966.56

COLLEGE FUND.

Previously acknowledged, \$9390.91;

LaHave, 15.00; St James and Union, 4.00; St Andrew's, St John, 50.00; Div B of B, N A, 301.73; Int, W A Patterson, 93.44; St Paul's, Truro, 20.00; St Stephen's, St John, 2 year, 40.00; Carleton, St John, ad'l, 0.50; Moser River, 6.94; Int Deposit Receipt, Dal Coll, 54.94; Newport, 30.00; St Andrew's, Sydney, 6.00; New London and Kensington, 8.00; St Lukes, Bathurst, 7.00; Youghall, Bathurst, 5.15; Int, Mrs E Grant, 60.00; St Matthew's, North Sydney, 12.00; Shemogue, 3.00; Prince William, 15.00; Lunenburg, ad'l 7.00; St Peter's and B P Roads, 3.00; Middle Mosquodoboit, 3.05; Scotsburn, 4.00; Fishers Grant, 2.50; St James Church, Antigonish, 20.00; Cove Head, 5.00; St James Church, Charlottetown, 45.00; Collection at closing of Hall, 25.40; Rev J D Murray, 1.00; Red Bank and Whitneyville, 8.50; Murray Harbor, 12.00; St Paul's, Truro, 11.00; Int, Mary Rogers, 50.40; Int, Loran Kelley, 16.80; Prince St Pictou, 73.71; New Dublin, 2.00; Int, D Horne, 70.00; Economy, 4.00; St Mathew's, Halifax, 45.00; Park St, Halifax, 68.05. —\$10,601.02.

BURSARY FUND.

Previously acknowledged, \$580.49; Maitland, 5.00; St James and Union, 1.00; Red Bank and Whitneyville, 2.50; St Stephen's, St John, 40.00; Rev S. Rosborough, 5.06; Rev John McMillan, Prize, 26.00; A Friend, Fort Massey, Halifax 5.00; St Matthew's, North Sydney, 5.00; W H Waddell, Prize, 15.00; Lunenburg, 8.00; St Matthew's, Halifax, Prize, 25.00; St David's, St John, Prize, 25.00; St David's, St John, 10.00; Rev J D Murray, 1.00; Murray Harbor, 3.00; A Campbell, 3.00; Bathurst, 5.00; St Paul's, Truro, 10.00; Fort Massey, for Prize, 25.00; Member of James Church Congregation, N G, 6.00; Int, College Fund, 150.00. —\$1010.05.

MANITOBA COLLEGE.

Previously acknowledged, \$361.61; Maitland, 4.00; St James and Union, 3.00; St Matthew's, North Sydney, 5.00; Tryon and Bonshaw, 3.00; St James Church, Charlottetown, 3.00; St Paul's Truro, 10.00; Kennetcook, 2.00. —\$391.61.

AGED MINISTERS' FUND.

Previously acknowledged, \$2401.28; LaHave, 6.00; Maitland, 5.00; Rev J D Murray, Rate, 2.50; St James and Union, 2.00; St Andrew's, St John, 15.00; Clifton and Granville, 5.00; Rev A Stirling, Rate 4.00; Int. Deposit Receipt, 2.00; Int, Rev J D Murray, 39.00; Dr Macrae, Rates, 20.00; Carleton, St John, ad'l, 1.50; Newport, 10.00; Rev L R Gloag, Rate 1.75; Strath Lorne, 5.00; St Andrew's Sydney, 6.00; Interest J A G Campbell, 100.00; St Matthew's, North Sydney, 6.00; Mahone Bay, 2.00; Prince William, 5.00; Rev E D Millar, Rate 4.50; Rev T C Jack, Rate 5.00; Rev James Anderson, Rate 3.75; Middle Musquodoboit, 1.00; Scotsburn, 3.00; St James Church Antigonish, 5.00; Cove Head, 3.00; Rev J A Forbes, Rate 4.50; Interest Rev M G Henry, 25.00; Int Loran Kelly, 28.20; Int Stephen Butler, 17.10; Int Deposit Receipt, 4.00; St

Paul's, Truro, 5.00; New Dublin, 1.00; Lunenburg, 10.00; Int Colls Fund, 490.00. —Total, \$3150.08.

MANITOBA COLLEGE—THEOLOGICAL DEPARTMENT.

Rev. Dr. Bryce, Treasurer.

Previously reported (June to April 1st), \$2071.65; Blythefield, 10.00; Qu'Appelle, 10.00; Broadview, 5.00; Rev R Jamieson, New Westminster, 5.00; Yorkton, 3.00; Deloraine, 18.00; Ad'l Int from Endowment, 282.14; Fort William, 17.00; St Andrew's, Winnipeg, ad'l 137.75; Indian Head, 14.05; Pine Creek, N W T, 10.00; Plympton, (including Mrs Dodds \$5) ad'l 21.00, Shoal Lake, 10.00; Minnedosa, 15.00; Killarney, 11.00; Lintrathen, 15.00; Per Rev Dr Reid, already acknowledged by him 110.20; Rev Dr Duval, Winnipeg, 5.00; John Cameron, Winnipeg 5.00; Oak River, 10.00. —\$2785.60.

FRENCH EVANGELIZATION.

Received by Rev. Dr. Warden, Treasurer of the Board of French Evangelization, 198 St. James St., Montreal, to 5th May, 1889.

Already acknowledged.....	\$22,546.44
Indian Lands Free Gordon ch ..	6.00
Vankleek Hill.....	36.00
Mrs F G Andrews, Kingston Kent, N B.....	5.00
Robt Main, Kingston Kent, N B	5.00
Mrs Hayen Russ, Kingston Kent, N B.....	1.00
Mandaumin Sab Sch.....	5.00
Dresden.....	16.62
Rochesterville.....	9.00
Rochesterville Sab Sch.....	10.72
Essa Town Line.....	3.00
Mattawa.....	5.00
Caintown	5.00
Rev W K Shearer, Fitzroy Harbour.....	10.00
Brookline Mass, Ch. Porch Soc	10.00
Laprairie	7.00
Lachine St Andrew's, Church	40.95
Montreal Erskine ch J M Soc	40.00
New Glasgow, N S, James ch	53.18
Ottawa, Knox ch	20.00
Almonte, St Andrew's and Almonte.....	15.00
Port Dalhousie SS.....	3.00
Per W J Sturgeon, Deerpur Mrs S W Carpenter, Kingston	4.00
Member of Knox ch, Galt ..	1.00
Arnprior, St Andrew's.....	10.00
St Peter's Bay, P E I.....	80.00
Beverly.....	25.00
Maple Valley, & Singhampton	33.00
Avonmore SS	15.00
Neil Maclean, Malagawatch ..	4.00
Chas Shibley, Harrowsmith ..	1.00
Bobcaygeon, Knox	5.00
Geo Duff, Cook-town.....	7.00
Ross and Cobden.....	5.00
Lachine.....	10.00
Renfrew, St Andrew's.....	10.00
Anon, Ottawa.....	50.00
Portage du Fort.....	10.00
Quebec, St Andrew's.....	10.00
M C, St James Sqr, Toronto ..	30.00
Goderich, Knox ch	1.00
Dunbarton, Scotland Free	25.00
High St SS.....	19.47
Cote St Antoine, Melville SS	25.00
West Winchester	15.75
Crosshill	4.00
Dalhousie, N B	10.00
J S Dingman, Ottawa.....	2.00
Per Rev C A Doudiet	72.82
A C Leslie, Montreal	25.00
Montreal, St Gabriel ch.....	13.15

Cambray.....	4.00
Portage la Prairie.....	13.00
Stratford, Knox ch and SS..	80.00
T J D B Alliston.....	1.00
A Johnstone, W Flamboro..	5.00
Martha Moore, Barrie.....	2.00
Woodville, O, Sab Sch.....	25.00
Quebec, Per Rev Dr Clark...	69.82
Ventnor.....	6.00
Ottawa, St Paul's ch.....	49.00
Lumbermens Miss Literature	100.00
Perkins Sch Loan returned..	100.00
Miscellaneous, for salaries...	41.09
Mrs Sterry Hunt, Montreal..	6.00
Rents and Sales.....	254.05

Per Rev. P. M. MORRISON, *Halifax*:—

La Have.....	7.00
Brackley Point Road.....	4.25
St John, N B, St Andrew's..	15.00
Clifton and Granville.....	6.00
Truro, St Paul's.....	40.00
Bequest, Mrs M Chisholm,	
Caribou.....	36.67
Carleton, St John, ad'l.....	0.50
Moncton, St John's.....	20.00
Little Narrows.....	10.00
Newport.....	5.00
Strath Lorne.....	7.00
Sydney, St Andrew's.....	30.00
Mt Jacob, Milne.....	10.00
Lockport.....	1.00
Bathurst, St Luke's.....	11.00
N Sydney, St Matthew's....	13.00
Mahone Bay.....	3.00
Prince William.....	5.00
Lower Musquodoboit.....	5.00
West River and Green Hill..	33.50
Middle Musquodoboit.....	4.00
Cove Head.....	59.50
Tangier.....	4.07
Murray Harbour.....	20.00
A Campbell.....	3.00
Canard.....	3.00
Riverside.....	13.29
Antigonish.....	50.00
New Dublin.....	2.00
New Kincardine.....	1.55
Margaret Fulton, Springside.	1.00
Brookfield, P E I.....	10.00
Bedford and Waverly.....	6.00

Per Rev. Dr. REID, *Toronto*:

Caledon.....	5.00
Blyth.....	30.00
Blyth SS.....	20.00
Mrs McRae, Knox ch, Galt..	50.00
Harriston, Guthrie.....	8.03
Allanville.....	1.00
A Friend, Moore.....	10.00
Burlington.....	10.00
Tiverton.....	10.00
Stouffville.....	5.00
Kingston, St Andrew's.....	11.75
Bradford.....	5.00
West King, 9th.....	5.00
Brampton.....	25.00
Leith.....	6.00
Pilot Mound.....	5.00
Antlers.....	3.00
Priceville, St Columba.....	13.00
Brucefield Union ch.....	28.00
Wallaceburg.....	20.00
Alexandria.....	2.00
Somerville.....	2.00
Amos.....	17.00
Nepean.....	5.00
Hamstead.....	5.00
Oil Springs.....	10.00
Laskay.....	7.10
Simcoe.....	5.97
London, Knox.....	15.00
Craigvale and Lefroy.....	11.00
Wyoming.....	13.50
Cookstown.....	4.00
Thessalon.....	3.19
Needman, Inwood & Brooke.	3.60

Drumbo.....	1.00
East King.....	7.15
Bryson and Litchfield.....	3.00

\$25,269.15

POINTE-AUX-TREMBLES SCHOOLS.

Received by Rev. Dr. Warden, Treasurer, 193 St. James St., Montreal, to 5th May, 1889.

Ordinary Fund.

Already acknowledged \$8102.47; Avonbank SS, 25.00; Lachine, St Andrew's SS, 44.78; Mrs Petry, Toronto, 1.00; A Friend of Missions, 5.00; Athelstan, 10.00; Laprairie, SS, 7.36; Campbellton, SS, 16.00; Montreal, Erskine ch, Juv M Soc, 50.00; Montreal, Knox ch SS, 50.00; Pickering, St Andrew's SS, 13.75; Toronto Mission Helpers, per Miss L Henry, 1.25; Mrs Redpath, Terrace Bank, Montreal, 50.00; New Glasgow, NS, James ch SS, 50.00; Windsor, NS, St John's, 50.00; Oshawa, SS, 12.50; James Barker, Ingersoll, 10.00; Montreal, Erskine ch, B Class, 55.45; Barrie, SS, 25.00; Lady Friend, Ottawa, 50.00; Friend, Ottawa, 50.00; Montreal, Chalmer's, Juv Mission Soc, 25.00; A Friend, 3.00; Sutherland's River, W F M Soc, 8.00; Montreal, St Gabriel SS, 50.00; Stanley Bridge, P E I, L C E S, 11.25; Chateauguay, SS, 4.00; Glenmorris, SS, 5.00; J Carmichael and P A McGregor, New Glasgow, 100.00; A Friend, Moore, 5.00; Windsor, O, SS, 50.00; Stouffville, 5.00; Sutton, SS, 8.00; Mrs Lawrie, St Catharines, 1.00; M—, Stanley, 2.00; Ross SS, 20.00; Thistle Temperance Lodge, English River, 38.50; Halifax, St Matthew's SS, 50.00; Campbellford, SS, 12.50; Alex Campbell, Annapolis, 3.50; Parkhill SS, 7.55; Lakefield SS, 25.00; Martintown, St Andrew's SS, 5.00; Mrs F V Edwards, Cannington, 1.00; Elmsdale SS, 6.00; Mabou, Hillsboro SS, 9.00; Board and Tuition Fees, 1416.72; A Friend, Ontario, 2.00; Interest 173.86; St Hyacinthe, Band of Hope, 5.00; Churchville, NS, Ladies Soc, 5.00; Montreal, per J Bourgoin, 310.00; Member of Chalmer's ch, Guelph, 50.00; A Kennedy, Charlottetown, 50.00.—\$11,048.44.

BUILDING FUND.

Already acknowledged. \$4436.54; Per Mrs D Davis, Newmarket, 6.05; Rev C Chiniy, St Anne, Ill, 50.00; Miss A E Kirkland, Mt Healey, 1.00; Greenbank, W F M Soc, 2.00; Misses Weir, W Flamboro, 5.00; Mrs Redpath, Terrace Bank, Montreal, 100.00; Mrs J McMechan, Port Perry, 1.00; Friend, Ottawa, 200.00; Miss Bryson, Coulange, 2.00; Montreal, St Gabriel SS, 15.00; M E Barnhill, Truro, N S, 1.00; M S R Hamilton, 1.00; Mrs A Sutherland, Ripley, 1.00; Per Mrs R E Lothian, Holstein, 2.50; Montreal, Wom Miss Soc, 1500.00; Sums under one dollar, 89.20; A Chase, Ridgetown, 2.00.—\$6415.29. Less for Ottawa Ladies' College,—\$100.00.—\$6315.29.

OTTAWA LADIES' COLLEGE.

Received by Rev Dr Warden, Treasurer, 198 St James St, Montreal.
Rev C Chiniy, St Anne... \$ 50.00
A Friend, Per Rev Dr Mathew's..... 50.00

Member of Chalmer's Church	
Guelph.....	50.00
Geo D Ferguson, Fergus.....	50.00

\$200.00

Next RECORD will contain a list in full of all contributions received up to June 5th, for the Ottawa College.

PRESBYTERIAN COLLEGE MONTREAL.
Received by Rev Dr Warden, Treasurer, 198 St James St, Montreal, to 8th May, 1889.

Ordinary Fund.

Already acknowledged, \$1718.97; Indian Land, Free Gordon ch, 25.00; Vankleek Hill, 23.00; Rochesterville 8 91; Rev J McFarlane, Pine River, 5.00; N Easthope, 4.00; E Hawkesbury; 2.00; Osgoode, 12.00; Brockville 1st, 35.00; Kenmore, 5.00; Dunganon and Port Albert, 20.00; Gordon Hill and Knoxville, 2.00; Dunedin, 2.00; Pakenham, 3.00; Ramsay, 4.00; Dunbar, 2.42; Manitowick and S Gloucester, 20.00; Oil Springs, 5.00; E Seneca, 2.00; Peterborough, St Paul's, 50.00; Ottawa, Knox, 15.00; Hamilton, McNab St, 20.00; Priceville, St Columba, 3.00; Port Hope, 1st, 8.10; Ross and Colnden, 8.00; Nepean and Bells Corners, 5.00; Montreal, St Gabriel, 12.00; Churchill, 5.50; Rockburn and Gore, 8.00; R N McCallum, Montreal, 10.00; Mattawa, 2.75; Morewood, 10.00; W Winchester, 12.00; Hamilton, Knox, 25.00; E William's St Andr's, 14.60.—\$2108.25.

EXEGETICAL CHAIR ETC.

Already acknowledged, \$2005.00; Hugh Cameron, Montreal, 25.00; John Durie, Ottawa, 10.00; William Drysdale, Montreal 25.00; A Friend, Montreal, 50.00.—\$2115.00.

SCHOLARSHIP FUND.

Already acknowledged, \$890.00; A Friend, per Rev M D M Blakely, 25.00; K Campbell, Montreal, 25.00; R R McLennan, Alexandria, 50.00; Wm Drysdale, Montreal, 50.00; McNab St ch, Hamilton, 40.00; A Friend, Montreal, 10.00.—\$1000.00.

WIDOWS' AND ORPHANS' FUND IN CONNECTION WITH THE CHURCH OF SCOTLAND.

James Croil, Treas., Montreal.
Chalmer's ch, Kingson, \$45.00; Huntsville, 10.00; Arnprior, 20.00; Ormstown, 12.00; Belleville, \$30.00. Kilsyth, \$5.00.

MINISTERS W & O FUND, MARITIME PROVINCES, Rev. George Patterson, D.D., Secretary.

Receipts from 28th February to 30th April.

Ministers Rates.—Rev Thomas Duncan, omitted, \$19.40; Dr. McRae, \$20.00 Total \$39.40, of which \$2.50 for fines and interest.

Congregational Collections & Donations.—Clifton and Granville, St. Matthews, North Sydney, Cove Head and Newport, \$5.00 each; Strathlorne, \$3, and St. Andrews Sydney, \$2; Bridgetown, \$2.50; Middle Musquodoboit, \$2.20; Tryon and Bonshaw, \$3. Total \$32.70.

NOTE.—There was an error in the summing up of acknowledgements in September Record. For \$938.84 read \$924.84.

GRATEFUL—COMFORTING EPPS'S COCOA. BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.*


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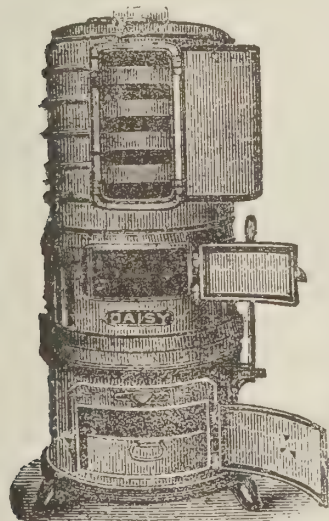
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Chimes and Peals for CHURCHES, COLLEGES, TOWER CLOCKS, etc. Fully warranted; satisfaction guaranteed. Send for price and catalogue. **HY. MCSHANE & CO., BALTIMORE, Md., U. S.** Mention this paper.



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A dry preparation of Extract of Beef and Vegetables; a delicious, nourishing and economical basin of Soup in a few minutes; a ground-work for all Brown Soups, an excellent gravy, and an invaluable adjunct to Irish Stew.

The best and cheapest article of diet ever introduced to the public.

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Gold Medals and Scholarships are awarded on Examinations.

The Law Course leads to the degree of LL.B.

The Theological Course leads to the degree of B.D.

The Medical Course leads to the degree of M.D., and C.M.

Matriculation Examinations are held in Midsummer, in connection with the Departmental Examinations in all the Collegiate Institutes and High Schools of Ontario:—pass and honours. Supplementary examination for pass Matriculation is held at the College in the end of September.

Calendars, giving full information, may be had from the Registrar,

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FOR THE
DOMINION OF CANADA.



JULY, 1889

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THE PRESBYTERIAN RECORD

FOR THE DOMINION OF CANADA.

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Aged and Infirm Ministers Fund.

SPEAKING for the western section of the church, it must be acknowledged that this Fund is far from being in a satisfactory condition. We have looked over the annual reports since 1860, when it was founded, without being able to discover any reason for its apparent "unpopularity." The committees seem to have been in dead earnest all these years, and yet we find them year after year bewailing the apathy and indifference of the church in regard to the comfort in their declining years of these aged servants of the Lord, who are no longer able to bear the heat and burden of the day. The condition of things, instead of improving, has been gradually growing worse, until now a crisis has been reached in the administration of the Fund calling for remedy. The annuitants have increased more rapidly than was anticipated. In 1878, there were only nineteen on the list, whereas now there are upwards of *sixty*. The available revenue has not increased proportionately, so that the maximum annuity has actually decreased from \$300 to \$200 ! As there are three sources of revenue for this Fund, (1) ministerial rates ; (2) congregational contributions ; (3) interest from investments, it might be well to consider how each of them might be most advantage-

ously dealt with. With regard to the first, it appears that only a limited number of the ministers are connected with the Fund ; it would certainly be much better if *every minister* was a shareholder, and perhaps they might also contribute without undue sacrifice a little more than *one half per cent.* upon the annual stipend—amounting to only \$5 per annum, in the case of ministers who receive \$1000 a year. The *congregational contributions* are after all the main spring of this machinery, and every legitimate effort should therefore be made to double or treble the amount at present obtained from that source. But in the meantime the committee are engaged in a special effort, sanctioned by the General Assembly, to create an Endowment Fund, worthy of the name and of the purpose it is intended to serve. The sum aimed at is \$200,000, which at the current rate of interest would yield a revenue of say \$10,000, and which would be kept as a reserve, giving stability to the Fund, and enabling the committee to accord those ministers who have rendered the longest service an annuity of \$400 instead of \$200. It requires no argument, and only a very little consideration, to show the claim which this fund has on the liberality of the church. The soldier and the sailor, who fight the battles of their country are provided for after a certain term of service, as a matter of course ; and surely the church

should not be less generous in the treatment of her ministers. Mr. J. K. Macdonald, the convener of the committee, has placed the church under great obligations by his able advocacy and disinterested efforts in this behalf. In his recent circular addressed to "*the wealthier members of the Western Section of the Church*," he presents the case in such a practical and convincing manner, we have little doubt that before long we shall see at least a considerable sum added to the \$15,000—the present nucleus of endowment. He says:—

"Many of those now on the Fund have given twenty-five years service, while some of them have been over forty years in active work. Surely it is not asking too much on behalf of these, that the church shall now in their old age care for them in some proper manner in return for services rendered by them, it may have been in the lifetime of our fathers, the benefits of which we are now, possibly unconsciously, enjoying, but the real value of which can never be properly estimated here, and eternity alone shall shew. It should also be borne in mind, that even now large salaries are the exception and not the rule. There are, doubtless, many more under \$1000, than there are of that sum and over."

"We have demanded that our ministers should keep up a respectable appearance and give their children a fair education. Is it any wonder that these men, who have "ministered to us in spiritual things," were unable to provide fully for old age? And is there anything unfair in the claim that we should minister to them of our temporal things now? I feel bound to say that I am convinced that the deplorable state of the Aged and Infirm Ministers' Fund of our Church is not wholly or even largely the fault of our laymen. Every other scheme of our Church has been explained to, and urged upon our people, but I fear the one I plead for has been too generally neglected."

Mr. Macdonald's circular concludes with the announcement that "many will be called on personally for subscriptions, which may be spread over three years, but it will save time, and be a great encouragement if friends will signify by letter what they are prepared to do."

We commend the subject to the earnest attention of all concerned—the ministers as well as the people, rich and poor—especially to "*the wealthier members of the Church*," advising them to become their own executors and enjoy the privilege of testing for themselves the truth of the saying, "It is more blessed to give than to receive."

Brieflet No. 7.

IN ROME—THE PALACE OF THE CÆSARS.

THE PALATINE, the most noted of the "Seven Hills," brings you back in thought to the founding of the city, B. C. 753, for it was here, if tradition may be trusted, that Romulus, after invoking the favour of Jupiter and Mars, harnessed a pair of white kine to a plough, and drew a furrow to mark the boundaries of *Roma Quadrata*, which was to be afterwards reserved for the mansions of the highest nobility. Here were erected the earliest temples to Jupiter, Mars, Cybele (mother of the gods), Apollo, Juno and Vesta. Here successive Kings and Emperors reared houses and palaces, each exceeding in splendour those of his predecessor, until the entire hill was covered by a pile of the most magnificent buildings that ever existed. They were 'fell' builders—Augustus, Tiberius, Caligula, Claudius, Nero, Vespasian, Domitian, Trajan, Hadrian, etc. The extent of which they indulged their craze may be judged from the ruins of the palace of Vespasian, evidently built on the top of that of Augustus, the former having been completely filled up with earth and used as the foundation of the more ambitious structure! With the aid of an expert guide, and not otherwise, the main outlines of these palaces, as well as of the temples, streets, and terraces, can still be distinctly traced. In one of the corridors you are shown a bust of *Brutus*, the confidant and yet the murderer of Julius Cæsar—a hard looking creature with a small head, thin lips, and sunken eyes. As you look at the wretch who ended his own life by suicide, you cannot help exclaiming,—"*Et tu Brute!*" You enter the palace of Domitian, the great hall of which was lined with polished marble, that the tyrant might have warning of the approach of his enemies, while he walked to and fro like a spider in his cage—*catching flies!* In this very place he was murdered by the officers of his court. Presently you stand in the dining room of Germanicus, in fine preservation. It was only discovered on the day of the battle of Sedan (1870). On the summit of the hill you find the *Basilica*, or Hall of Justice, in which sat the Court of Appeal, before which it is sup-

posed that St. Paul was tried and condemned in presence of Nero. There is the semi-circular tribunal for the judges, with the Emperor's marble chair in the centre, the solicitors' stand, the "dock" for the prisoner, the marble railing which fenced off the spectators, and the altar of Apollo. Imagination tries to conjure up the scene—the solemn conclave, the gaping crowd, the aged prisoner at the bar with none to defend him; alone, yet not alone, as he himself has testified,—“Notwithstanding the Lord stood with me and strengthened me.” Was he not “the noblest Roman of them all?”

Portions of the wall of Romulus have also recently come to light, large blocks of stone laid without mortar, and kept in place with wooden dowels, so closely jointed you could not pass the blade of a knife between them. What remains of the buildings is all brickwork of the most solid description, welded together with cement. All had originally been covered with white marble, which was peeled off to ornament the ecclesiastical edifices that afterwards sprang up like mushrooms. And this is the palace of the Cæsars!—of the men who conquered the world and yet were afraid of their own shadow—the men who, with rare exceptions, were notorious for satanic wickedness, in an age that has been fitly described as one of “heartless cruelty and unfathomable corruption.” Twelve out of the first twenty Emperors of Rome died violent deaths. They were either poisoned, strangled, or stabbed to death by assassins, or they committed suicide. Truly says Farrar, “the Palace of the Cæsars must be haunted by many a restless ghost.” It is difficult to ascertain when it reached its greatest splendour. It appears to have been habitable as late as the beginning of the eighth century, after which it gradually fell into decay. Standing amid this wreck of centuries, surrounded by these palpable evidences of paganism allied to the boasted civilization of ancient history, what a commentary is presented on the instability of mere human greatness and grandeur, and the worse than worthlessness of any system of religion that is not founded on the fear of the living and true God.

Missionary Cabinet.

ALESSANDRO GAVAZZI.—II.

After spending some time in London, Gavazzi, set out on a lecturing tour through England, Scotland, and Ireland. Everywhere the largest halls were filled by people of all ranks eager to see and to hear the eloquent Italian, attired in his monk's dress. In 1852, he first visited the United States when he delivered a course of lectures in New York on Romanism. In 1853 he arrived in Quebec and was announced to lecture in Chalmers' Presbyterian Church. No sooner had the audience assembled, than the church was besieged by a furious mob who broke up the pews with the intention of taking his life. Gavazzi escaped with difficulty, and on the 9th of June reached Montreal, where a still more serious riot took place. On the evening of that day he was to lecture in Zion Church (the late Dr. Wilkes'). Forewarned by the *fracas* in Quebec, Mayor Wilson was fore-armed. A detachment of the 26th Regiment of the line, then newly arrived, was stationed in front of the church, and also a strong body of police. At the appointed hour the church was densely crowded and, (without the consent of the authorities) a band of armed men were present, prepared to defend the right of free speech. Before the lecture was concluded, an excited crowd outside began to raise a disturbance, and were about to force an entrance into the church, when this body-guard rushed out and drove them back. Shots were exchanged and one of the mob was killed. The meeting broke up hastily. Then followed the deplorable occurrence which made Gavazzi's visit to Montreal one of the saddest episodes in its history, and in his. While the people were peaceably retiring, the riot act was read by the Mayor and an order given to the troops, by some person unknown, to “fire!” Several volleys were poured into the crowd with deadly effect. The number of killed and wounded was close upon forty, of whom twenty-six were either killed on the spot or died afterwards in consequence of their injuries. Far from regarding this as justifiable, Gavazzi's humane and tender instincts were deeply affected. In after life he never willingly referred to it, and when questioned about, it always expressed his unfeigned

regret that he had been the innocent cause of such a calamity.

In 1858, Mr. Macdougall tells us, "as a result of close study of the Bible and contact with earnest Christians, the greatest event in Gavazzi's life took place—his conversion to God, and the new departure of consecration to evangelical work. From that time forth, 'the Bible, the whole Bible, and nothing but the Bible,' was his motto. He had come out of popery, bringing not a rag of the old system with him." But he had yet other battles to fight. In 1860, he joined Garibaldi in his Sicilian campaign, and shared the dangers and the honours of that eminent patriot during ten years—ministering all the while as military chaplain to friend and foe alike, with unceasing devotion. When the unification of Italy was completed, in 1870, and Rome was occupied by Victor Emanuel's troops, Gavazzi took up his residence in that city, and thenceforth applied all his energies to the evangelization of his countrymen. He made several attempts to found a national evangelical church in Italy, but with only partial success. He was less adapted for an organizer of Christian work, than as a controversialist. To the end of his days his greatest power was on the platform rather than in the pulpit. It could not well be otherwise, seeing that he lived so long in stormy times, and that almost his whole life had been a protest against the tyranny of Rome, and a fight for civil and religious liberty. He succeeded, however, in 1870, in uniting a considerable number of congregations that had existed for many years separately in different parts of the country into one organization, under the name of the *Chiesa Libera*, or "Free Christian Church in Italy," of which he became the recognized leader, and his closing years were passed as a minister of one of its congregations in Rome, and principal of its Theological College. His church, manse, and college were under one roof, in a large building opposite the bridge and castle of St. Angelo, on the brink of the Tiber, and not far from the Vatican. There he preached and taught with marked ability and unabated enthusiasm until his death, which took place as we have already said, on the 9th of January last, in the 81st year of his age. Personally, he favoured the pre-

posed union of the Free Church with that of the Waldenses, but even his great influence failed to reconcile his brethren to the conditions that to the other party appeared to be necessary to a harmonious union. In accordance with his expressed desire, his body was cremated and his ashes were deposited in the Roman Evangelical Cemetery with the simple record inscribed on his tomb-stone, dictated by himself,—*Patriotta Cristiano*, "A CHRISTIAN PATRIOT."

Mr. Macdougall, who entered heartily into Gavazzi's evangelistic plans, and aided him greatly by wise counsels founded on his own large experience, characterizes him as "a man of prodigious industry and acquirements . . . truly without guile . . . a Reformer before the Reformation . . . and remarkably fitted for his time." Dr. Prochet, the eminent representative of the Waldensian Church in Rome, while holding different views from those entertained by Gavazzi in regard to external organization, nevertheless pays this tribute to his memory,—“A great champion of the cause of the Gospel in Italy has fallen.”

The Statistics of the *Chiesa Libera* for 1888 were as follows:—Ordained Ministers, 15; Evangelists, 12; Elders, 30; Deacons, 70; Deaconesses, 10; Colporteurs, 3; Communicants, 1522; S. S. Teachers, 60; S. S. Scholars, 936; Churches, 32; Out-stations, 45.

A MISSIONARY in the New Hebrides writes to the "*Christian*" as follows:—

"We have been labouring on the island of Epi for six years, and the Lord is now giving us signs of blessing. We have only seven church members as yet, and a dozen candidates, but now fully eleven hundred listen to the Gospel each Lord's Day, and about 350 are under daily instruction. Two or three of our converts are now engaged in helping us to carry the Word of Life to their fellows.

"There are about 10,000 souls on Epi, and a perfect Babel of tongues. Five of these are quite as distinct from each other as English and French are. This is a great hindrance to the spread of the Word, but we are able now to carry on work in three of these. Formerly we were frequently threatened, and sometimes narrowly escaped making food for a cannibal feast. Now we live as peaceably as we would in London, and have more open doors for our work than we are able to take full advantage of.

"Still, there is 'very much land to be possessed,' and the darkness is very great. The fever and ague also try us very sorely at times.

Household Words.

KNOWLEDGE AND FAITH.

Father, it is not knowledge that I ask
Of what thy wisdom deems it best to hide ;
I ask thee, rather, for a perfect faith,
Content to walk in darkness by thy side.

I ask thee not that I may see thy face,
And know, through mortal vision, that thou
art,
No; rather would I give myself to thee,
And feel thy being in my inmost heart.

And if about my pathway clouds shall rise
Till all around be only gloom and night,
I would not ask thee why thou sendest clouds,
But let my faith look through them to the
light.

So when our dear ones pass beyond our reach,
Though aching hearts would fain the mys-
tery know,
We ask thee not to draw the veil aside,
Nor to our longing eyes the future show.

But rather would we trust them to thy care—
Trust that thy love surrounds them there
as here,
And sometimes, through our longing and our
hope,
We dare to trust their spirits linger near.

No, Father, 'tis not knowledge that I ask ;
But I would have a faith more clear, more
bright,
Till, in the fulness of thine own good time,
Knowledge and faith shall both be one in
sight.

M.L.D., in the *Christian Register*.

LIVING NIGH TO GOD.

The Christian who will cultivate a close heart-life with God must manage somehow to find time or make time for feeding his soul as well as his body. I knew of a godly merchant who had a place for secret prayer up in the loft of his warehouse. That was his Bethel. Daniel was a prodigiously busy man in Babylon, but he managed to get a special interview with God three times a day on his knees. That noble Christian philanthropist, the late William E. Dodge, used to rise early and get a good quiet hour with his Bible and his Master before he ventured into the roaring tumult of the day. He came out from this communion with God with his face shining. Such an early hemming of the day with prayer has a most potent influence to keep the whole day from raveling out into frivolities and worldly compliance, and grasping covetousness. Mr. Garret N. Bleeker—whom many of my Baptist readers will recall as a shining light in their denomination—made it his practice to go home at noon and dine with his family.

He took that time to "cool off" from business and to get a nooning with God in a short season of secret prayer. Every follower of Christ who would maintain a strong and holy life must not only commune with his Lord every day over his Word, but should have his Bethels or his Olivets, or some set place and time for locking his soul in with Jesus. Martin Luther affirmed that during the heats of his great life-battle he "could not get on without two hours each day in prayer"; it was his tremendous grip on God that enabled him to vanquish the powers of darkness.

Here, too, lies the secret of the genuine higher life. It is simply *living nigh to God*—on the Sabbath in God's house and through the week in our own houses and places of business. It is keeping our citizenship in Heaven and our eyes above the wretched mists that lie near the ground, and our hearts in close touch with Christ. They that thus wait on God shall renew their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the grovelling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is bracing; their fellowship with Christ is sweet; they rehearse a great deal of Heaven before they get there. Living nigh to him whom their souls love in this world, they need not spend a thought about dying. Being always ready to exchange their home with God which they found here, for a higher home in Heaven, they have nothing to do but to enter the door of pearl as soon as it opens, and go in to be *forever with the Lord*.—T. L. CUYLER, D.D.

WORK WHILE YOU MAY.

As you go down the street, you see an excavation and four or five men are working, and perhaps twenty or thirty leaning on the rail looking over at them. That is the way it is in the Church of God to-day; where you find one Christian hard at work there are fifty men watching the job.

Oh! my friends, why do you not go to work and preach this Gospel? You say, "I have no pulpit." You have. It may be the carpenter's bench, it may be the mason's wall. The robe in which you are to proclaim this Gospel may be a shoemaker's apron. But woe unto you if you preach not this Gospel somewhere, somehow!

"Oh!" says some man, "if I should try to do right, if I should turn away from my evil doing unto the Lord, I would be jostled, I would be driven back, nobody would have any sympathy for me." You are mistaken. Here, in the presence of the Church on earth and in Heaven, I give you to-day the right hand of Christian fellowship. God sent me here to-day to preach this, and he sent you here to hear this:—"Let the wicked forsake his way, and the unrighteous man his thought, and let him return unto the Lord, who will have mercy,

and unto our God, who will abundantly pardon." Though you may have been the worst sinner, you may become the best saint, and in the great Day of Judgment it will be found that where sin abounded,

GRACE DOES MUCH MORE ABOUND,"

and while the spoils of an everlasting kingdom are being awarded for your pursuit, it will be found that the lame took the prey. Blessed be God that we are, this Sabbath, one week nearer the obliteration of all the inequalities of this life and all its disquietudes.

Years ago, on a boat on the North River, the pilot gave a very sharp ring to the bell for the boat to slow up. The engineer attended to the machinery, and then he came up with some alarm on deck to see what was the matter. He saw it was a moonlight night and there were no obstacles in the way. He went to the pilot and said:—"Why did you ring the bell in that way? Why do you want to stop? there's nothing the matter." And the pilot said to him:—"There is a mist gathering on the river; don't you see that? And there is night gathering darker and darker, and I can't see the way." Then the engineer, looking around and seeing it was a bright moonlight, looked into the face of the pilot, and saw that he was dying, and then that he was dead.

God grant that when our last moment comes we may be found at our posts doing our whole duty; and when the mists of the river of death gather on our eyelids, may the good Pilot take the wheel from our hands and guide us into the calm harbour of eternal rest!

Drop the anchor, furl the sail,
I am safe within the vale.

—*Talmage.*

OF GENEROSITY AND THRIFT.

It is very easy to win a reputation for generosity. You have only to give waiters, railway porters, cabmen, and crossing-sweepers a shilling where anybody else would give sixpence; to make a good many presents of trifling value, and chiefly to persons from whom you hope to get something in return; and to take care that the fame of these magnanimous actions shall be well bruited abroad—and your character as a generous, whole-souled being is established.

It is very noble to be liberal, but not at other people's expense. The old copy-book maxim is a very sound one: "Be just, before you are generous." If your liberality hinders you from paying what you owe to your butcher or your tailor, you are not just to him; nor, it may be added, are you really generous, but only lavish. But avoid meanness and stinginess. Give away as much as you please, the more the better, always, provided that nobody but yourself suffers by your giving, that the person benefited by it is worthy, and that it is done without ostentation.

The truly generous man is he who denies

himself some luxury, or, better still, some necessary, in order that he might have wherewith to give to those who are in need. The millionaire, with his £40,000 a year, often gets great praise for his gifts of £1,000, £2,000, £3,000, or even £10,000; and when his donations reach a quarter of a million, statues are erected to his memory, and pæans are sung in his praise. But in all probability the signing of his big check does not entail the sacrifice of the smallest pleasure or the slightest gratification. Unless he gambles on the turf or the stock exchange, he cannot spend on himself more than a certain not very large annual amount; and there is therefore no very marvellous generosity in his handing over the surplus to one or half a dozen charitable organizations.

NOT THE WAY.

A life of indulgence is not the way to Christian perfection. There are many things that appear trifles which greatly tend to enervate the soul, and hinder its progress in the path of virtue and glory. The habit of indulging in things which our judgment cannot thoroughly approve, grows stronger and stronger by every act of self-gratification, and we are led on by degrees to an excess of luxury, which must greatly weaken our hands in the spiritual warfare.

All believers receive of Christ's fullness.

THE SUFFERINGS OF CHRIST.

We must share in his sufferings if we would partake of his glory; we must share in his sufferings if we would enjoy his consolations, or have our consolation abound by him. That is, we must devote ourselves to him, and hold ourselves in readiness to suffer—ready to suffer as he did. That is what he means when he commands us to take up the cross and follow him; it is not self-denial merely, but entire consecration to CHRIST—such consecration as to follow him fully and to hold ourselves in readiness to be crucified for him—following him, and bearing our cross with us ready to be nailed to it and suffer the death he died. To bear the cross is to be ready to be crucified for CHRIST. We speak of some little self-denial as bearing the cross. It is unworthy the name. To bear the cross is to be ready to be crucified for CHRIST's sake; just as he bore it for us on the way to Calvary, and there was nailed to it and died to expiate our guilt. So we must bear the cross, be ready to suffer and ready to die, and live to him and serve him, and do what we can to extend his kingdom and fill the world with knowledge of his salvation, even if it exposes us to suffering and to death—even if the sufferings of CHRIST abound in us. And to encourage us we know that our comfort shall equal our trials; for as the sufferings of CHRIST abound in us, so our consolation also aboundeth by CHRIST.

Strength for to-day is all that we need,
 For there never will be a to-morrow;
 For to-morrow will prove but another to-day,
 With its measures of joy and of sorrow.

The present born of yesterday,
 Its shade, its shine its sorrow,
 Are blended in the living day,
 The parent of to-morrow.

—Doddridge.

French Evangelization.

IN making the following extracts from the full and interesting report of the Board presented to the General Assembly at its recent meeting in Toronto, we recommend our readers who take an interest in this work to apply to the Secretary, Rev. Dr. Warden, Montreal, for a copy of the entire document, which will repay a careful perusal, and which will be furnished free of charge on application:—

In the Board's report to the last meeting of the General Assembly special reference was made to various forms in which the power of Rome was being asserted, and would likely continue to be felt in an aggravated degree in the near future. What has since occurred fully justifies this statement. Of late, events have moved with startling rapidity; and the obtrusive manner in which the Jesuits have given effect to a few of their designs has alarmed the country and roused it to a sense of the grave position of affairs. In this quickened state of public thought it is of the utmost importance that all, as far as possible, should be put in possession of correct information regarding the position and movements of the Romish Hierarchy and the people under its control. These are matters of national as well as missionary concern. The two cannot be separated; for it is undeniable that the want of gospel light in the Province of Quebec, the consequent lack of personal independence on the part of the majority of the people, their subserviency to priest-craft, and their being crushed under an increasingly enormous incubus of ecclesiastical machinery, are perpetual sources of trouble to the whole Dominion. Costly churches, priests' houses, convents, poor houses, &c., crowd the Province as much as they did France before the Revolution. The withdrawal of a large number of persons by the Church from productive pursuits, the legal imposition of numerous holidays, and of tithes and heavy fabrique assessments, and the exemption of vast ecclesiastical properties from civic taxation, all stand in the way of progress. A recent writer, who claims to have taken his figures from official sources, states that there

are seven thousand five hundred in the ranks of the "religious," including the regular and secular clergy, or one for every twenty-six Roman Catholic families in the Province.

This vast army, it is to be remembered, is being more and more permeated by the spirit and tactics of the Jesuits. That order, so hostile to civil and religious liberty, may be regarded as meanwhile triumphant in Canada. Its schemes and efforts which of late have forcibly attracted the attention of Protestants, have long been the cause of bitter strife and the object of earnest resistance within the bosom of the Romish Church. It is a matter of history that the Order was suppressed by Pope Clement XIV. in 1773, that it was expelled from France in 1762 and on several other occasions—the latest being in 1880—and from Great Britain five times between 1579 and 1604. Nearly all civilized countries, Romish as well as Protestant, have found it necessary to deal with the order in the same manner. In 1774 the British Government ordered the Governor of Canada "that the Society of Jesus should be suppressed and dissolved, and no longer continue a body corporate and politic, and that all their rights, privileges, and property should be vested in the Crown, for such purposes as the Crown may hereafter think fit to direct and appoint."* The Crown afterwards decreed that said property should be held and used in perpetuity for purposes of public education. This should have closed the career of the order in Canada. But in the face of these historic facts, and the lessons which they teach, the late Archbishop Bourget of Montreal, in 1841, induced a small company of Jesuits to come to that city and to found St. Mary's College. Eleven years later it was incorporated, only ten members of Parliament from Upper Canada voting against granting the charter. It was deemed by legislators and people generally a matter of small moment; and any one attempting to show its future significance would have been regarded as visionary and illiberal. It was indeed the day of small things with the Jesuits; but they at once, with invincible determination, opened warfare within the pale of their own church. The University of Laval, the wealthy order of Sulpicians, their Seminary in Montreal and those of the bishops who opposed their movements, became the objects of attack. It is well to keep this in view, that the Hierarchy has been forced to defend itself, but without success, against the Jesuits. Their designs were made public in the summer of 1884, in a pamphlet entitled, *La source du mal de l'Epoque au Canada, par un Catholique*. "In this pamphlet," says Mr. Charles Lindsey, "the Jesuits announce their intention to procure the restoration of the Jesuits' Estates, to monopolize university education, to obtain such an alteration of the election law as will exempt the clergy from consequences of exerting undue

influence at political elections, and to remove every trace of laicism from public and Normal Schools, making the Province an exact copy of a model Catholic country of Europe in the Middle Ages. They claim to be the only true Catholics in the country, and complain that they are subject to rigorous persecution at the hands of the highest ecclesiastical authorities in the land, and that their good intentions meet with rebuffs at Rome, as the consequence of the poison of false information conveyed from the highest quarters in Canada." From this pamphlet it appears, that five years ago a promise was extracted from the Provincial Government of the day, to give the Jesuits four hundred thousand dollars in settlement of their claims. Since then they have gained three decisive victories. They have secured:

First—An Act of Incorporation in the Province of Quebec, by which they are authorized to hold property to the value of three hundred thousand dollars a year. This act was obtained in opposition to the efforts of Cardinal Taschereau and seven of the ten bishops of the Province, as well as the earnest protest of the Ministerial Association of Montreal. It is believed that such an Act could not be passed in England, or any other part of the British Empire, and its constitutionality, which is widely called in question, should certainly be tested without further delay.

Second—The Jesuits' Estates Act, by which the sum of four hundred thousand dollars of public money was placed at the sole disposal of the Pope, to whom is accorded the power of ratifying this piece of Canadian legislation. His Holiness has since distributed the amount among the Jesuits, Laval University, and the bishops of the Province. To this extent the fund perpetually designated for higher education has been subverted, and a Romish University, the Jesuits, and the bishops have been endowed. But this is not all. This is only one instalment of what is contemplated, because it is declared in a document forming part of the Act, that "as soon as the Holy Father has ratified it; that is, that the establishments of the Jesuit Fathers in this Province are always allowed, in accordance with their deserts, and if they ask for it, to participate in the grants which the Government of this Province allows to other institutions to encourage teaching, education, industries, arts and colonization."

Third—The Government and Parliament of the Dominion, have thus far refused to grant the prayer of numerous petitions asking the disallowance of this Act, and thus it has become law. So far, therefore, no successful resistance has been made, either from within or from without the Church, to the programme of the Jesuits since their return to Canada. This is surely alarming, and will be seen to be more so when other grievances suffered by Protestants in Quebec are mentioned. Protestant members of joint stock companies, such

as Banks, Railways and Manufacturing firms are compelled by law, in spite of their conscientious convictions, to pay a large amount of their school taxes for the support of Romish education. It is estimated that in Montreal alone, the sum of between eight and ten thousand dollars per annum is thus applied. The degrees of Protestant Universities are degraded. The B.A. degree is not accepted as qualifying the holders of it to enter upon the study of law or medicine. The object is to compel young men aspiring to these professions to receive a certain Romish training, and thus draw them away from our institutions. The intimate connection between Church and State affords many facilities for eliminating Protestants from the Province. The parochial system, which is being rapidly extended, greatly stimulates the zeal of ecclesiastics in this direction so as to enlarge the area from which tithes are derivable. The aim is to make all lands subject to this impost. Steps for the restoration of the temporal power of the Pope are being gravely considered. It has been officially declared that the legislature can make no change in the school law, except as sanctioned by the Council of Public Instruction, which is composed of the Cardinal and his ten bishops, ten Roman Catholic laymen and ten Protestants. Measures to be brought into Parliament are reported to be first submitted to ecclesiastical scrutiny and criticism. At the opening and closing of the Legislature the Prince of the Church is given a position of equal honour with the Lieutenant Governor as the representative of the Queen. The ultramontane doctrine of the Vatican Council of 1870, that the Holy See has a temporal jurisdiction in ecclesiastical affairs is boldly proclaimed; and the right of the Church is asserted of her own will if she chooses to do so to exempt all her property—that held for purposes of revenue as well as what is in actual use—from civic taxation.

Under these conditions it is not surprising that feelings of uncertainty and deep discontentment prevail among Protestants, while the hitherto irresistible aggressions of the Jesuit Order are begetting in the minds of very many intelligent Roman Catholic laymen utter repugnance and unbelief with regard to the whole system. They would gladly throw off the yoke if they could only see how to do so with safety to their business and domestic peace. What they need is the Word of God and His Spirit to teach them how to make the sacrifices necessary in order to achieve true freedom.

COLPORTAGE:—There has never been a time in the history of the country, when so many Colporteurs were labouring among the French speaking people of the Dominion, as to-day. Sixteen were employed by the Board in whole or in part during the year, and about fifteen others by the Montreal and Quebec Auxiliary Bible Societies, and the Mission Boards of

other churches. It is estimated that about 150,000 French copies of the Scriptures have been distributed during the past fifty years, and there is scarcely a parish in the Province of Quebec where the Bible is not known and read by some. The reports of the Colporteurs indicate increasing zeal on the part of the priests in forbidding the people to purchase, or accept gratuitously, a copy of God's Word, yet the fact that during the past year our Colporteurs distributed 2,796 copies, and about 23,800 French Tracts and Pamphlets, shows that the hierarchy are losing their hold on many of the people, who are increasingly anxious to study the Bible for themselves. Thirty-one thousand visits were made by the Colporteurs during the year. With few exceptions, they were well received, and in many cases were permitted to read with the family and talk of the way of salvation through faith in a crucified Saviour.

MISSION SCHOOLS:—Of these there are *thirty-three*, with 912 scholars on the roll (of whom 324 are Roman Catholics), and an average attendance of 631. The amount expended by the Board on these schools during the year was \$2,694.50. Bible instruction is given daily in them all. Quite a number of the schools organized or aided by the Board in past years have become self-supporting and are now entirely independent, the Teachers being appointed and the schools controlled by the Commissioners of the district.

FINANCES:—The total receipts for the year were \$44,913—the largest in the whole history of the Board.

POINTE AUX TREMBLES SCHOOLS:—In these schools special prominence is given to the religious instruction of the pupils and to the teaching of God's Word on the points of difference between Protestants and Roman Catholics, and it is no exaggeration to state that comparatively few of our English-speaking young men and women are better acquainted with their Bibles, or better able to give a reason for the hope that is in them, than can the pupils when they leave the Mission Schools there.

The extension and renovation of the boys' building was accomplished last summer. Besides the extension (35 x 50 feet) and the erection of an additional storey, the interior of the whole building was renewed, and new furniture for the dormitories, class-rooms, etc. obtained. The building is now in thorough order, and admirably adapted for the requirements of the work. There remains a debt of \$4,535 on the building fund, which, it is hoped, will soon be removed. For the enlargement and furnishing of the girls' school, the Montreal Woman's Missionary Society have raised \$3,821. As the amount required is estimated at \$8,000, the Board have most reluctantly been compelled to postpone, meantime, the prosecution of this work. They hope, however, that the success of the appeal made by

the Woman's Missionary Society, will be such as to warrant the extension of the girls' school next summer. The attendance last session was the largest in the history of the schools—95 boys and 50 girls—in all, 145.

Seventy of the pupils of last session are members of the Church. Thirty-six of these professed their faith in Christ and were received into the fellowship of the Church last winter. The boys maintain a regular weekly prayer meeting, and quite a large number of them have the ministry of the Church in view. Five former pupils of Pointe aux Trembles entered the Presbyterian College last fall, and other four or five intend entering next October. A missionary society was established in the school two years ago, the members of which contributed during the past session \$35 towards the ordinary work of the Board; \$50 towards the extension of the school building; and \$85 to other objects. When the Board acquired the property in 1880, they resolved to admit no pupils gratuitously, except Roman Catholics whose parents were unable or unwilling to contribute. All others are required to pay something, in proportion to their ability, towards board and tuition. The amount received in this way during the past session was \$1,416—nearly one-sixth of the whole cost. A considerable portion of this amount was money earned by the pupils themselves during the preceding summer.

PREACHING STATIONS:—Work was carried on during the year in eleven Presbyteries, including colportage in P. E. Island, and in the counties of Digby and Annapolis, N.S. *Grand Falls, N.B.*, has the services of Mr. Lods, an ordained missionary. Ground has been broken in two fields in the Presbytery of *Miramichi* by student missionaries. Mr. Lefebvre is pastor of the French church in *Quebec*, and there is a mission school at *Levis*. Mr. Loiselle visits the scattered families at *St. Paul de Chester* and *Rimouski, Que.* Mr. Duclos has formed a new mission in the *East End of Montreal*, and is preparing to erect a church. *St. Johns Church Montreal*, of which Mr. Morin is now pastor, has added 35 new members during the year. Mr. Cruchet gives an encouraging report of *Canning St. Church, Montreal*, as does also Mr. Internocia of the *Italian Mission* in that city. *Belle Riviere*, one of the oldest French Protestant churches in the country, is supplied by Mr. Matthieu. *Mr. Boudreau* is returning to *New Glasgow, Q.*, and Mr. Vernier to *Angers and Perkins*. Mr. Rondeau is meeting with good success in *Ottawa*. Mr. Carriere continues his labours at *Grand Bend*, in the Presbytery of Huron. Mr. P. Boudreau has been recently settled as pastor of the two congregations (now happily united), at *St. Anne, Ill.*

Altogether there are 38 ministers and missionaries employed in serving 89 preaching stations, in which are 1062 families, 1417 communicants, and 1075 S. S. scholars.

Reviewing the work of the past year, as a whole, there is much to call for devout gratitude to God. The receipts were the largest in the history of the Board; the Colporteurs have met with fewer obstacles in the prosecution of their self-denying labours, and have gained access to many homes heretofore closed against them; the attendance at the Mission schools have increased to 912 pupils, of whom 324 are the children of Roman Catholic parents; the enlargement and renovation of the boys' school at Pointe-aux-Trembles has been successfully accomplished—providing accommodation for 40 or 50 additional pupils—and the session was one of the most successful ever held, 70 of the pupils being members of the church, and 12 of them having the ministry in view; arrangements have been completed for the purchase of the Ottawa Ladies' College, which it is hoped will tend greatly to the furtherance of the cause of Protestantism; upward of 200 members have been received into fellowship with the Church; several new fields have been opened with hopeful prospects of success; 20 French students were in attendance at the Presbyterian College, Montreal, and four of these completed their studies, and were licensed last month to preach the gospel.

The great need of the work is a fresh baptism of the Spirit of God upon all connected with it. To this end the earnest prayers of the Church are asked. The voice of intercession may bring down a rich blessing on every Bible or Tract distributed, on every lesson taught, and on every word for Christ spoken. "Put me in remembrance; let us plead together."..... "Prove me now herewith, saith the Lord of Hosts, If I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." Let then the Church's prayer be offered up unceasingly for the vivid and copious manifestation of God's grace in the midst of our French Canadian fellow-countrymen.

D. H. MACVICAR, D.D., LL.D., *Chairman*.
ROBT. H. WARDEN, D.D., *Sec'y-Treas.*

WOMAN'S WORK.

THE THIRTEENTH ANNUAL REPORT of the Woman's Foreign Missionary Society (Western Division), forms a compact little volume of 171 closely printed pages, and contains a vast fund of information. The society has its headquarters in Toronto;—*President*, Mrs. Thomas Ewart; *Recording Secretary*, Mrs. G. H. Robinson; *Home Secretary*, Mrs. Shortreed; *Treasurer*, Mrs. James MacLennan. The Board of Management consists of thirty-six ladies, and there are six standing committees. The number of Presbyterian Societies in affiliation is twenty-five, and the total membership, 14,356. The total amount of contributions received during the year were \$29,096.40, referring to which the report says,—This is a

willing offering, and herein also is evidence that the work is the Lord's. "Now therefore, our God, we thank Thee, and praise Thy glorious name. For who are we that we should be able to offer so willingly after this sort? For all things come of Thee, and of Thine own have we given Thee."

This Society was organized as an auxiliary to the General Assembly's Foreign Mission Committee, specially in connection with its work among women and children in heathen lands. It shows its interest in this work by keeping up an active correspondence with the lady missionaries of our church—over twenty in number—including the wives of missionaries. By means of a Monthly Letter Leaflet, it circulates a great deal of missionary information, and has induced many to take an interest in missionary work and to contribute to it who had not been reached by other agencies. True to its original aim, it leaves the details of missionary management in the hands of the Assembly's committee, and counts it a privilege to empty its coffers annually into the common treasury. The steady growth of the society and the valuable assistance it has been enabled to render the church up to the present time, is not only a ground for thankfulness but may be regarded as the earnest of still wider influence and more permanent usefulness in years to come. The annual meeting was held in St. James' Square Church, Toronto, on the 9th and 10th of April last. The sessions were well attended by large and deeply interested audiences, a large number of delegates attending from the affiliated societies and mission bands.

MADAGASCAR is to-day an evangelizing centre. In 1800, they were a nation of idolators. The first missionaries were told that they might as well try to convert the cattle as to make Christians of the Malagasy. The most inhuman cruelties were practiced upon the early Christians of Madagascar, almost crushing Christianity out of existence, but, as a Swedish magazine puts it, the Word of God was left behind and the church that went under the cloud with a few hundred came out of it with a church of 37,000, which has now increased in the London Society alone to 61,723 church members, and 230,418 adherents who gave for gospel work in 1887 over \$12000. They have now more than 5,000 ordained and native preachers. Two or three years ago 900 barrels of rum were landed on the shores of Madagascar, sent there by a professedly Christian nation. The authorities of that once heathen nation purchased the entire cargo and poured it out upon the sand, and concerning the liquor traffic on that island, hear the statement of one who was a few years ago a heathen Queen: "I can do nothing for my aggrandizement that would ruin the bodies and souls of my people."

Samuel called of God.

JULY 7.

1. SAM. 3: 1-14.

Golden Text, 1 Sam. 3: 10.

THE call of Samuel inaugurates a new prophetic era. The Hebrews after the death of Joshua, had nearly forgotten the covenant of their God. From time to time, a Judge had been raised up to check the prevailing apostacy, and by delivering them from their enemies, recall them to a better life. But there had been "no open vision," no established order of prophets, by which the Word of God could be communicated to the people. The warlike Philistines threatened the national existence. The moral life of the people was of the lowest type, as shown by the fact that profligates like Eli's sons could retain the priestly office. V. 1. *Ministered*—Samuel, the child of prayer, had been lent to the Lord by Hannah, his mother, ch. 1: 27-28. Brought up by Eli, he helped him, as best he could, in the services of the tabernacle, ch. 2: 11. *Precious*—rare. God revealed himself to a few pious Israelites, but the rest cared only for their evil ways, 2 Thess. 2: 10-11. V. 2. *Wax dim*.—by reason of his great age, ch. 4: 15. V. 3. *The lamp of God*—see Exod. 27: 20. V. 4. *Called*—by his name, John 10: 3. Although still a child, Samuel had been faithful in little things, God now called him to greater ones, Luke, 16: 10. Three times the call was repeated. Each time, he got up and went to Eli, to see what was wanted. His prompt obedience shows him to have been mindful of God's law, Exod. 20: 12, as Eli had been a father to him. V. 7. *Did not know the Lord*—he knows his Word, but had never yet heard his voice. V. 8. *Eli perceived*—He did not show anger at being passed over for Samuel, but instructed him how to answer, if the call was renewed, v. 9. V. 10. *Came and stood*—He had only called before, He now shows Himself. God reveals himself to willing hearts. V. 11. *The Lord said*—The message given to Samuel was short. The child could not have remembered a much longer one. It was sad, for it threatened woe to one, who with all his faults, had been a good friend to him. *Shall tingle*—As if God had made His voice ring through the land. It would be something the people would not easily forget. V. 12. *The things*—that the "man of God," ch. 2: 27-36, had told Eli before, V. 13. *He restrained them not*—he did not deprive them of their office, which as high priest he had the right to do. This is a lesson to parents, who from mistaken fondness spoil their children. V. 14. God is long-suffering, but it is possible to pass the limits which separate his patience from wrath. Refuse not whilst He calls, or the time may come, when you will call and He will not hear, Prov. 1: 24, 28. Those who neglect their duty to their children may expect sorrow for themselves and ruin for their children.

The Sorrowful Death of Eli.

JULY 14

B.C. 1136.

1 SAM. 4: 1-18.

Golden Text, 1 Sam. 3: 13.

THE judgments of God are sometimes slow, but they are always sure. Years had passed since He had pronounced woe upon Eli and his house, because of their transgressions. The people were not ignorant of his threatenings for "the word of Samuel had come to all Israel," v. 1. Yet they had not repented from their evil ways, nor turned to the Lord. A terrible punishment now falls upon them, as well as on their high priest. Nations which forget God, call his judgments upon them, Ps. 9: 17. May we, as a people, bear this in mind and follow righteousness! V. 1. *To battle*—probably emboldened by the knowledge that they now had a prophet among them, ch. 31: 21, as if Samuel's presence could atone for their unrepented wickedness. *Ebenezer*, called then, Mizpeh, 1 Sam. 7: 12, about ten miles W. of Jerusalem. *Aphek*—a short distance S.E. of Mizpeh. V. 3. *Why*—the elders blamed God for their defeat. They should have blamed themselves. God had not been unfaithful to his people, but his people to Him. *The Ark*—As if the symbol without the reality could save them, the same mistake that is made by all who trust to material objects, forms and ritual rather than the love and mercy of God. Contrite hearts, was what they needed, not the ark, ch. 7: 3. It was against God's command to move the ark from its place, Deut. 12: 5. Eli, weakly allowed them to do it, sending his sons with it, v. 4. V. 5. *Shouted*—with the joy of superstitious confidence, as if the ark had been God. V. 7. *Were afraid*—superstitious fear, as groundless as the joy of the godless Israelites. V. 8. *Woe*—The history of Israel was better known to the Philistines, than Israel's God. They supposed that each nation had special gods. Comp. 1 Kings 20: 23; 2 Kings 19: 12. V. 8. *Be strong*—an instance of rare courage that we may imitate in a better cause, Eph. 6: 10, 14. V. 10. *Smitten*—Israel suffered a terrible defeat, losing 30,000 men, above all, the ark in which they had trusted more than in God. V. 11. *The two sons*—of Eli were slain as the Lord had said, ch. 2: 34. V. 12. *Clothes rent*—*earth*—token of bitter grief, Josh. 7: 6, Job 1: 21. V. 18. *He fell*—Eli, hearing the noise in the city, inquired the cause. The messenger coming in hastily, told him all abruptly, v. 14. At the mention of the ark, he fainted with grief, fell backwards and broke his neck. With all his faults, Eli had been a good man. He had trembled more for the ark of God than for his sons, v. 13. His heart broke when he heard of its loss. Learn from his sad end that our sins always find us out, Numb. 32: 23 and that it is not enough to be good ourselves, but we must also prevent evil, by all lawful means.

Samuel the Reformer.

JULY 21. B.C. 1112. 1 SAM. 7: 1-12.

Golden Text, Is. 1: 16-17.

THE ark of God had been taken by the Philistines. The glory had departed from Israel, ch. 4: 21, yet they cared not. No one lifted a finger to recover the ark, but meanwhile the Philistines had found it a dangerous possession. Dagon, had fallen before it, ch. 5: 3. It had brought deadly destruction to Ashdod and Gath, ch. 5: 6, 9, until after seven months, the men of Ekron in terror sent it back to Beth-Shemesh, with expiatory offerings, ch. 6: 2-9. The news of its return was received with indifference. It was left by the wayside, on a stone, and profaned by the people's curiosity. They paid dearly for their irreverence, ch. 6: 19. V. 1. The men of Kirjath-jearim, however, received it gladly. They had no temple, but they put it in the house of one of their chief men and consecrated his son to keep it. It may have been an irregular proceeding, Eleazar was possibly not even a Levite, but what he did being for God's glory, he received a blessing, comp. 2. Sam. 6: 11. V. 2. *Twenty years*—during which Samuel, prayed and preached apparently in vain, and many sinners had gone to their eternal doom. At last, God answered Samuel's prayers by a gracious outpouring of His Spirit, and Israel "lamented" after the Lord. V. 3. *Put away*—the strange gods. God is a jealous God, and will not accept divided worship, Ex. 20: 5. *Prepare your hearts*, by forsaking your sins and he will hear you, Ps. 66: 18. V. 5. *To Mizpeh*—a high hill, in full view of the Philistines. They must confess their faith before men, Mark 8: 38. They poured water before the Lord—an Eastern custom equal to an oath of allegiance: They fasted—a token of humiliation, Lev. 16: 29, 31, and confessed their sins, 1 John 1: 9. V. 9. *A lamb*—The Philistines, knowing that this great gathering meant war against them, approached now in battle array. The Israelites had no arms, ch. 13: 19-22, and no time to make them or organize. They had recourse to prayer, v. 8. The lamb, offered whole, typified the people, who had given themselves to God. Prayers offered through Jesus, the Lamb of God, are always heard. V. 10. The sacrifice was not ended, when the host of the Philistines drew near. Their war cries were answered by the "voice of the Lord," Ps. 29: 4. Terror filled their hearts, they turned and fled, chased by his thunderbolts. V. 11. Israel rushed after them, slaying them with the weapons they threw away in their terror-stricken flight, and utterly routed them. V. 12. *Ebenezer*—The Stone of Help, a stone rough and unhewn, God's work to commemorate God's victory. We learn by this lesson that trials teach humbled minds to pray, deliverance, to bless. Our unworthiness shows God's eternal faithfulness and power.

Israel Asking for a King.

JULY 24. B.C. 1095. 1 SAM. 8: 4-20.

Golden Text, 1 Sam. 8: 19.

WE have reached a momentous epoch in history of Israel. Until then, they had had a Theocratic government, i.e., one under the immediate direction of God. They now want a monarchy. It is a peaceful yet complete revolution. Had they waited, God in his own good time would have given them a king in the person of David, and they would have been spared the calamity of Saul's reign, Deut. 17: 15-17. Their previous experience in king-making had not been a success, Judg. 9: 22. V. 4. *The eldest*—the leading men. *Ramah*—a city of Benjamin. V. 5. *Thou art old*—Samuel was not more than sixty, and he ably served in his prophet's office for forty years after this. His age and experience fitted him all the better, to work for the prosperity of the people. It is still "one of the worst features of modern Church life to turn out the old and experienced ministers, and substitute in their stead, untried and inexperienced men" (Dr. Pentecost). *Thy sons*—v. 3. He could have removed them from office. V. 6. Samuel was naturally grieved at this mark of ingratitude and told it to the Lord in prayer. He understood the real motives of the elders. V. 7. *Rejected me*—They were weary of the Lord's service, Mal. 1: 13; 3: 14. His laws were too strict for their taste. Their hearts were alienated from God. V. 8. They had forsaken him to serve other gods, why should they not also forsake the prophet, whose intercession had saved them at Mizpeh. They were a stiff-necked people, Acts 7: 51. V. 9. *Hearken yet protest*—If they will make a rod for their own backs, let them do it with their eyes open, Prov. 1: 31. V. 11-13. Their king will draft their sons in his army, and make their daughters, his menials—*confectionaries*—servants who prepare delicacies for the table. V. 15. *The tenth*—They will be heavily taxed to support the luxury of a court and meet the expense of a standing army. V. 18. How could the Lord hear a people, in open rebellion against him? Saul's experience proved this later, 1 Sam. 28: 6. V. 19. *Nay*—They had made up their minds, and all Samuel could say to them did not turn them from their purpose. God gives them their way. He would bring them into judgment for what they did, Eccl. 11: 9, Hos. 4: 17. Samuel told all to the Lord, and God answered; make them a king. He then dismissed the people, having informed them that their wishes would be granted. The Lord's ways are goodness and truth, Ps. 25: 10, but if we are to follow our own way, we may also find, that although pleasant to the flesh, it will lead us into serious difficulties, and even to irremediable evils, Prov. 14: 12. A true Christian, like Jesus, will say to God; Thy will be done, Matt. 6: 10, 26: 39.

Ecclesiastical News.

SCOTLAND.—Dr. R. S. Drummond of Glasgow, succeeded Dr. Shoolbred as Moderator of the U. P. Synod, which met in Edinburgh on the 6th of May. The attendance of members was the largest on record—916 being present—far too many, most people think for deliberative purposes. Dr. Robert Selkirk Scott, on retiring from the Secretaryship of the Home Mission of the Church, after twenty-one years service, received very warm tributes to his “high capacity,” his immense industry and his chivalrous devotion to the interests of the church. Dr. Scott is succeeded by Rev. John Young, who has a high reputation for business capacity and platform graces. The inevitable Disestablishment question was discussed at large by Dr. Hutton and others. From the statistical reports it is gathered that the past year, has on the whole, been one of fair progress. The membership of the church is now 182,963, an increase of 793 for the year. There has been no actual increase in the number of congregations. The total income of the church from all sources was \$1,860,526, an increase of \$35,282.

The General Assemblies of the Established and Free Churches, met in Edinburgh on the 23rd of May. The Earl of Hopetoun again represented Her Majesty the Queen, as Lord High Commissioner in the former, and both he and the Countess made themselves very popular. As usual, the proceedings were inaugurated by a grand levee at Holyrood Palace, which was largely attended. The state procession from the palace to St. Giles Cathedral, lost none of its accustomed *eclat*, and an excellent sermon was preached by Dr. Gray of Liberton, the retiring Moderator, in whose stead Dr. Gloag of Galashiels was elected.

A keen discussion arose on a petition by the Rev. Jacob Primer, asking for the removal of certain “graven images” from St. Giles’, and to have the Service-Book withdrawn. But the “images” carried the day by 131 to 83. The report of the Committee on Aids to Devotion, also received a very ‘warm reception’—Principal Cunningham raising a hornets nest about him, by moving that the Apostle’s Creed be deleted from the volume. Only two voted for the Principal’s amendment, but the book of “Prayers for Social and Family Worship” was sent back for revision.

In the Free Church Assembly, Dr. Laird of Cupar, was elected to succeed Dr. Aird of Creich, as moderator. The gist of Dr. Laird’s opening address was that in his opinion, based on fifty-four-years experience in the ministry, those who went out from the Establishment in 1843 were right, and that the church which he represented was well-entitled to the name of “The Free Church of Scotland.” A meeting of the Free Church Temperance Society,

was held on the evening of the opening day, at which Sir Wilfred Lawson was the principal speaker. It was stated that one half of the ministers and two thirds of the students of the Free Church are total abstainers, and that there are 620 societies, comprising 63,978 members, in connection with the church. The statistical returns record an increase of membership as compared with last year, and also, a large increase in the contributions to the various funds—the total amount for church purposes being over \$3,000,000, an increase of nearly \$250,000 as compared with the previous year.

The most startling bit of Ecclesiastical news is the election, by an overwhelming majority, of Dr. Marcus Dods to the vacant chair in the Free Church College at Edinburgh. Such a glaring reaction against Calvinism was not looked for in that quarter.

IRELAND.—The *Belfast Witness*, with a somewhat pardonable pride, draws attention to the position that ministers from Ireland occupy in England. At the late meeting of the Synod of the Presbyterian Church in England, the Rev. J. T. Megan was chosen as the Agent of the Church. Early in the sixties he began public life as a minister of First Ramelton, Co. Donegal. In a few years after he was appointed one of the first professors of Magee College. From there he went to a congregation near Manchester, where he has been until now. Then the Clerk of Synod, the Rev. Dr. McCaw is an Irishman, so are Dr. Wright and the Rev. George Wilson, who are chiefs of editorial work in the British and Foreign Bible House in London. The General Assembly will meet about the time this paragraph will be mailed. It seems to be certain that the new Moderator will be the Rev. W. Clark of Bangor. Though less known out of Ireland, than some of his predecessors, he will worthily preside over the deliberations. He is now in his third pastorate. He began his work near to Bangor, then he was in Burt, Co. Donegal, for some years, when he was called to second Bangor. The Rev. R. J. Lynd, as soon as he lays down the reins of office is to start for Australia, whether Dr. Rainy has preceded him. He has got six months leave of absence.—As I write, the news of the death of Mr. James Barkley, of Maghera, comes to hand. He was a man of rare worth and usefulness. He leaves a blessed memory behind him. His eldest son was for many years a judge in India, and is now joint-convenor of the Foreign Mission. Two of his daughters are minister’s wives. A brother who died a few years ago, was long a most respected minister of the church. A well known family in Toronto, is closely related to the Barkley’s.

UNITED STATES.—The General Assembly of the Presbyterian Church, (North) met in 4th

Av. Church, New York, (Dr. Crosby's) on the 16th of May. President W. C. Roberts D.D., of Lake Forest University, was chosen Moderator and invested with the gavel and a copy of the Westminster Confession. In connection with the report on missions to the Freedmen, a dash of spice was added by the introduction of "Uncle Joe" Williams, a negro eighty-four years old, who was a slave more than fifty years, and is now a commissioner and a very pronounced Calvinist. Negotiations looking to a re-union of the churches, North and South, have not been attended with success. They have stopped short at the colour-line. The South contending that the coloured people should be organized into Presbyteries and Synods distinctly separated from the whites. The North, true to its former deliverances on this question, maintains that such a distinction is unscriptural and unchristian, that colour is but skin deep, and that as "God hath made of one blood, all nations of men for to dwell on the face of all the earth," there should be but one Presbyterian Church for white and black. The proposal to revise the Confession of Faith was argued long and keenly, and finally disposed of in a thoroughly non-committal manner, by adopting a resolution to ascertain by overture, (1) "How many of the Presbyteries of the church desire revision, and (2); If they do desire it, in what respects and to what extent?" An overture asking for the revival of the order of Deaconess was remitted to a committee of five, to report to next Assembly. By a vote of 193 to 82, the Assembly re-affirmed its former deliverances on the Temperance question, "Commending to ministers and congregations, of this, and all other churches, to persevere in vigorous efforts until laws shall be enacted in every State and Territory, prohibiting entirely the traffic in intoxicating liquors. The reports of the Home and Foreign Mission Boards were both very satisfactory. The receipts of the former were \$838,334, for the year, and of the latter, \$851,415. In the Home fields there are 1592 missionaries, 318 missionary teachers, 93,188 communicants, and 149,348 in the Sunday-schools. There are 189 ordained missionaries in foreign fields, besides 343 laymen and women, and a host of native helpers. The number of communicants is 25,346, of whom 3067 were added last year.

The General Assembly, South, also met at Chattanooga, Tenn., on the 16th of May. Dr. J. G. Hill of Fayetteville, N. C., Moderator. Strange that there should be any room for discussion as to the relation that should subsist betwixt the churches, North and South! yet, it has to be discussed annually, and it is thought that an important point has been reached by the resolution adopted by both Assemblies this year,—“to co-operate in Christian work.” The Home Missions of this Church are chiefly among the Freedmen, who are multiplying so rapidly, they will soon out-

number the whites, hence the vast importance of educating them, from a civil as well as a religious point of view.

ENGLAND:—The fourteenth annual Synod of the Presbyterian Church of England, counting from the union in 1876, was opened in Regent Square Church London on the 29th of April. Dr. Dykes preached the opening sermon, and Dr. Alexander McLeod of Birkenhead, whose praise is in all the churches, was elected Moderator in his stead. The number of deputies in attendance from other churches was unusually large. The Lord Mayor accorded the Synod a reception at the Mansion House. A letter was received from the Archbishop of Canterbury inclosing the Encyclical from the Lambeth Conference on the subject of Christian union. The respective reports on the Home and Foreign Missions of the Church, the Sustentation Fund, and the Educational and Literary departments were all satisfactory. The three Home Mission Boards reported an attendance of 12,691 at mission services for adults, and 26,263 scholars on the rolls of the Mission Sunday-schools. Regret was expressed that so little had been done in the department of church-extension. Evangelistic work, however, had been prosecuted vigorously. The mission to the Jews in the East of London, had been continued with encouraging tokens and some gathered fruits. The Foreign Mission Committee reported 43 organized congregations in China and India and 84 not yet organized, with 8 native pastors entirely supported by their own congregations, and 100 native Evangelists, 34 Theological students, and 3597 Communicants. The missions at Amoy, Swatow, Hak-ka, Formosa, and Singapore were all extending into the interior through the agency of the native agents. In S. Formosa "the work had developed by leaps and bounds, and the native pastors were entirely supported by their own congregations." In short, "the Presbyterian Church of England was the most visible Church in all the South of China." The only debate of outstanding importance was on the report of the committee on the Church's relation to the Westminster Confession presented by Dr. Dykes. As this subject had been before the courts of the church for six years, it was hoped that the "Articles of Faith" on which the committee had expended so much time and thought would now be finally accepted as a sufficiently full statement of the church's faith for all practical purposes. The discussion, however, showed that there was not yet sufficient unanimity in regard to the matter, and it was again remitted to the committee for careful consideration with a view to a final report thereon to next Synod.

The Wesleyan Missionary Society has been in existence for one hundred years. When Queen Victoria ascended the throne fifty years ago it had fifty-one missionaries in foreign lands; now it has three hundred and twenty-four.

Our Own Church.

THE ANNUAL COLLECTION IN BEHALF OF THE BOARD OF FRENCH EVANGELIZATION falls to be taken on the third Sabbath of this month, in all the congregations that adhere to that method of contributing to the Fund. In view of this, we have elsewhere given a somewhat extended *resumé* of the report of the Board, presented to the Assembly, and to which we now direct attention. In subsequent numbers of the RECORD there will be given similarly condensed abstracts of the reports of other missionary and evangelistic schemes of the church.

PERSONAL.—*Professor John Campbell* of the Presbyterian College, Montreal, has received the degree of LL.D. from the University of Toronto. *Rev. Dr. Campbell* of Renfrew, has been appointed Professor of mental and moral philosophy and logic, in Morrin College, Quebec. *Principal McIntyre* of the Brantford Ladies' College, has severed his connection with that institution with a view to enter on the work of the ministry; *Rev. Dr. Cochrane* has accepted the office of Governor of the college. *Rev. John Wilkie of Indore*, continues to 'rest' by working hard, supplying Presbyteries and congregations with valuable information respecting the claims of Central India as a mission field. *Rev. Dr. J. H. Buchanan*, on our mission staff at Indore, recently married *Dr. Mary B. MacKay* of the same mission, formerly of Nova Scotia. Referring to their wedding, *Dr. Buchanan* says,—“We were happily married in *low caste* style, no dinner, no formal invitations, but a great gathering, full beyond the doors, a real Salvation Army Marriage.” *Rev. Father Chiniquy's* eightieth birth-day occurs on the 30th of this month. His numerous friends in Britain and in Australia are in communication with the citizens of St. Anne, with a view to uniting in a demonstration worthy the self-denying services and heroism of the venerable pastor. Letters in this behalf are to be addressed to *Rev. P. Beaudreau*, St. Anne, Illinois, U.S. Many of our ministers are crossing the Atlantic this summer. *Rev. James Barclay* of St. Paul's, Montreal, was present at the golden wed-

ding of his parents in Edinburgh. *Dr. Warden* goes (at his own cost and charges) to secure a principal for the Ladies' College in Ottawa. The following are also “Homeward bound,”—*Revs. Professor Coussirat, Dr. Smyth, James Fleck* and *J. MacGillivray* of Montreal; *Professor Weir* of Quebec, *Chas. B. Ross* of Lachine, *Robert Moodie* of Stayner, *J. L. Murray* of Kin-cardine, *Joseph Alexander* of Norval, *Rev. Dr. Macrae* of St. Stephen's Church, St. John, N.B., and *R. Nairn* of Rat Portage, Manitoba. *Rev. James Johnston*, a minister of the Church of Scotland, has come to us from the other side, with a view to settlement in Canada. *Dr. J. Munro Gibson* of St. John's Ward, London, is expected on a visit. *Dr. W. G. Blaikie* of Edinburgh, is already in this country, and also *Rev. Dr. Prochet* of the Waldensian Church, Rome, Italy.

HOME MISSIONS, EASTERN SECTION.—Fifteen ordained missionaries have been appointed to their respective fields for one year: One each in the Presbyteries of Newfoundland, Sydney, Pictou, Truro, Wallace, Lunenburg and Shelburne, and three in Halifax, two in Miramichi and four in St. John. This system of yearly appointments is giving satisfaction and yielding excellent results. In the great Presbytery of St. John it has been particularly fruitful of good. There are forty-nine student-catechists now in the field, allocated to Presbyteries as follows: Two each to Sydney and Lunenburg and Shelburne; three each to Victoria and Richmond, Truro and P. E. Island; six each to Pictou and Miramichi; eleven to Halifax and thirteen to St. John. Thus in the home mission field we have sixty-four labourers; and if we count vacancies, the number will reach seventy-five.

BAY OF ISLANDS.—This is an important station on the west coast of Newfoundland. Hitherto it has been extremely isolated; but now a steamer from Halifax calls fortnightly. *Rev. Robert Stewart* has been appointed to labour there for one year. Mr. Stewart is a minister who has joined us from the Covenanting body, a man of much experience. Much good may be expected from his ministry at Bay of Islands and its vicinity.

ORDINATIONS AND INDUCTIONS.

GRAVENHURST, *Barrie*.—*Mr. M. N. Bethune* (late of Knox College), was ordained and inducted on the 10th of June.

GUTHRIE CHURCH, ORO, ETC., *Barrie*.—*Mr. J. Hunter*, licentiate of the Church of Scotland, was ordained as missionary on the 4th of June.

WALTON, *Maitland*.—Rev. David Forrest of Bayfield, Huron Pres., was inducted on the 30th of May.

RAPID CITY, *Brandon*.—Rev. A. T. Coulter of Meaford, Ont., was inducted on the 21st of May.

DELORAINE, *Rock Lake*.—Rev. Donald Munro was inducted on the 4th of April.

PORT DALHOUSIE, *Hamilton*.—Mr. E. R. Hutt (late of Knox College), was ordained and inducted on the 4th of June.

NEW GLASGOW, *Montreal*.—Rev. M. F. Boudreau (formerly of the same congregation), was re-inducted on the 25th of June.

SUMMERSTOWN, *Glengarry*.—Mr. Norman MacKay, son of the late Rev. Alexander MacKay, was ordained and inducted on the 28th of May.

LINDSAY.—Mr. James Gilchrist was licenced and ordained as a missionary by this Presbytery for Sebright.

RIVER HEBERT, *Truro*.—Mr. J. F. Smith was licensed and ordained, and appointed to the oversight of an extensive and interesting Home Mission field.

MAHONE BAY, *Lunenburg and Shelburne*.—Mr. J. W. Crawford was ordained and inducted on the 28th of May.

LA HAVE, *Lunenburg, etc.*—Mr. G. A. Leck was ordained and inducted on the 29th of May.

SPRINGVILLE, *Pictou*.—Mr. J. Calder was ordained and inducted on May 29th.

TRENTON, *Pictou*.—Mr. A. W. Thompson was ordained and appointed as missionary on May 30th.

GLENELG, *Pictou*.—Mr. Andrew Boyd was ordained and inducted on May 28th.

SPRINGFIELD, *Winnipeg*.—Rev. David Anderson was inducted on the 25th of June.

CALLS.—Rev. Stuart Acheson to Carlton St. Church, Toronto, accepted. Rev. Angus Macleod, late of N. Bruce, Ont., to Winslow, Quebec. Rev. John Hay, B.D., of Campbellford, to Cobourg, *Peterboro*. Rev. D. Anderson of Carberry, to Springfield, *Winnipeg*. Rev. Alfred Gandier, B.D., to Brampton, Ont., accepted. Mr. L. Emes (Knox College) to Markdale, Ont. Mr. W. J. Hall (Manitoba College) to Stonewall, *Winnipeg*. Mr. J. A. McFarlane, licentiate, to Valleyfield, *Montreal*. Rev. M. F. Boudreau is recalled to New Glasgow, Que. Rev. J. P. Grant of Dunbar, *Brockville*, to Fort Macleod Mission, *Calgary*. Mr. Robert Johnston (Montreal College), has accepted a call to Lindsay, Ont. Rev. David Fleming to Farmersville and Toledo, *Brockville*, accepted. Rev. W. G. Hanna of Tara, to Uxbridge, *Lindsay*. Mr. A. E. Mitchell (Knox College) to Waterloo, *Guelph*. Rev. J. A. Ross of Dundalk to Meaford, *Owen Sound*. Rev. J. Valentine to Upper Musquodoboit, *Halifax*. Rev. Gavin Hamilton to Brookfield, N.S. Rev. D. Macleod, of Priceville, to Kenyon, *Glengarry*.

DEMISSIONS.—Rev. Stuart Acheson of First Essa, Burns, etc., *Barrie*. The resignations of Messrs. Crombie of St. Anne's, and Croll of Simcoe, *Hamilton*, are accepted. Rev. Thomas Wilson, formerly of Kingston, and latterly of Carlton Street Church, Toronto, has applied through the Presbytery of Toronto, to retire from active service, also Rev. D. Camelon of Vaughan. Rev. James Pullar of Farmersville and Toledo, *Brockville*. Rev. A. Stewart of Tavistock, *Stratford*. Rev. G. W. Brydon of Selkirk, *Winnipeg*.

LICENSURES.—Mr. John Robertson of Knox College, by the Presbytery of Hamilton. Mr. A. E. Mitchell of Knox College, by the Presbytery of Guelph. Mr. James G. Potter of Queen's, by the Presbytery of Brockville. Mr. A. W. Thompson of Halifax Pres. College, by the Presbytery of Halifax. Mr. Needham, by the Presbytery of Sarnia.

THE SYNODS.

The Synod of Toronto and Kingston met at Bowmanville on the 14th of May, Rev. Stephen Young of Clifford, Moderator. Excepting the Galt "Heresy Case," which occupied a large share of the Synod's time, there was nothing of special importance calling for remark. The reports of all the standing committees were discussed and received their finishing touches preparatory to their being sent up to the Assembly. Letters were received from the railway authorities, communicating their earnest desire to minimize Sunday traffic on their respective lines as far as possible. A number of overtures were received on the Jesuits' Estates question, and it was unanimously agreed to transmit them to the General Assembly, with a view to action being taken to secure disallowance of the recent legislation in Quebec in favour of the Jesuit order.

The Synod of Manitoba and the North-West also met in Winnipeg on the 14th of May, Rev. Professor Hart, Moderator. An overture was considered and approved for the division of the Presbytery of Brandon into two parts, to be known as the Presbyteries of Brandon and Minnedosa. The first annual report of the Nesbitt Academy at Prince Albert was very satisfactory. Dr. Jardine had collected upwards of \$8,000 for the new buildings now occupied. At an evening meeting held in Selkirk Hall, interesting addresses were given on mission work among the Indians, by Messrs. W. S. Moore, Hugh MacKay, Alex. Campbell, J. McArthur and others. Rev. Dr. Robertson presented an elaborate report of the Synod's Home Mission work. The reports on Temperance, Sabbath Observance, the State of Religion and Sunday-schools, were all of an encouraging nature. The Presbyterian population has more than doubled itself in the last five years. There are now 20 self-sustaining congregations; 19 augmented; 95 mission fields, in which are 473 congregations

and preaching stations; 123 churches; 26 mansees; 139 ministers and professors; 7577 communicants; 808 Sunday-schools and 7589 scholars.

PRESBYTERIAL ITEMS.

REGINA.—Knox Church, Regina, is now without a pastor. It is a self-supporting charge, and pays a stipend of \$1200. Clergymen who contemplate visiting the North-West this summer and who can spend a Sabbath in Regina, are invited to write to Mr. C. J. Atkinson, secretary of the supply committee.

BARRIE.—Rev. Robt. Moodie, clerk of Presbytery, has received leave of absence for three months. Dr. Gray of Orillia, to be clerk *pro tem.*, and Rev. D. D. Macleod of Barrie, to be corresponded with on Home Mission matters.

GUELPH.—The ministers residing in Guelph, with their representative elders, were appointed a committee on a communication from the Free Church of Scotland on Legislation for Regulating Vice.

Obituary.

REV. SIMON C. FRASER, one of the fathers of the Church died at Brandon, Man., last month. Mr. Fraser came to this country as a missionary from the Church of Scotland in 1844. After officiating for a short time at Leeds and Inverness in the province of Quebec he connected himself with the late Canada Presbyterian Church, and became the minister of Thorold in the Presbytery of Hamilton from which he retired in 1876, and had for some years past been residing at Brandon, without charge. He was a most estimable man, an excellent pastor and preacher, and in his day, and way, a church lawyer of considerable note.

MR. CHARLES MURRAY of Long Creek, Queen's County N.B., recently deceased, was a native of Roxburgh-shire, born in 1814 and was for many years an elder in the congregation at English settlement, of which Rev. Lewis Jack was minister. Mr. Murray was not only respected by the congregation of which he was a member, but by the community at large, and among all denominations of Christians.

MR. THOMAS RUTHERFORD, one of the oldest members of the Kirk-Session of Knox Church, Galt, died on the 10th of May. He was a native of Roxburg-shire, Scotland; born in 1809, he came to Canada with his family in 1844. He was an active and most efficient officer, regular and devout in attendance on the means of grace, cordially supporting his minister and church in every good word and work and specially faithful in his attention to the poor, the sick and the stranger in his visitation, even until within a few days of his death.

The General Assembly.

THE FIFTEENTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN CANADA met in St. Andrew's Church, Toronto, on Wednesday evening, 12th June, at half-past seven o'clock. As will be seen from the following list, this is the third time that the Supreme Court of our church has met in the "Queen City."

PLACES OF MEETING.	MODERATORS.
1875... Montreal.....	Rev. Prin. John Cook, D.D.
1876... Toronto.....	" Alexander Topp, D.D.
1877... Halifax.....	" Hugh Macleod, D.D.
1878... Hamilton.....	" John Jenkins, D.D.
1879... Ottawa.....	" William Reid, D.D.
1880... Montreal.....	" Donald Macrae, M.A.
1881... Kingston.....	" Prin. D.H. MacVicar, D.D.
1882... St. John N.B....	" William Cochrane, D.D.
1883... London.....	" John M. King, D.D.
1884... Toronto.....	" Prof. Wm. MacLaren, D.D.
1885... Montreal.....	" Prin. Alex. McKnight, D.D.
1886... Hamilton.....	" J. K. Smith, M.A.
1887... Winnipeg.....	" R. F. Burns, D.D.
1888... Halifax.....	" W. T. McMullen.
1889... Toronto.....	" Prin. Geo. M. Grant, D.D.

During these fourteen years, Presbyterianism has made steady and substantial progress throughout the Dominion. The Presbyteries have increased in number from thirty-four to forty-three; the ministers, from 625 to 900; and the communicants, from 90,000 to 152,013. In 1875 we had only eight ordained ministers west of Lake Superior, now there are 139 ministers, missionaries and professors, in the Synod of Manitoba and the North-West. In the city of Toronto there were nine Presbyterian Churches in 1875; now there are twice that number, if not more. That the liberality of the people has abounded in like measure is shewn in that the reported contributions for all church purposes in 1876 were \$982,671, and in 1889 \$1,942,723.

At the appointed hour, St. Andrew's Church was filled to its utmost capacity. Some who were late of coming had even difficulty to find standing room in the aisles. It need scarcely be said that this is one of the finest Presbyterian Churches in Toronto, if not in the Dominion, and is in every way admirably adapted for such a meeting as this. The Rev. W. T. MacMullen D.D., of Woodstock, the retiring Moderator, conducted the opening services and preached an admirable sermon from Acts 20:24:—

"But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify of the Gospel of the grace of God."

The points on which the preacher laid special emphasis were (1) the office of the ministry; (2) its special work; (3) the spirit of unhesitating and absolute devotion in which the work should be performed.

"The true minister," he said, "receives his ministry from the Lord Jesus." In his second epistle to the Corinthians, in his letter to the Ephesians, and elsewhere, St. Paul states very clearly that Jesus Christ, and He alone, can make the true minister. The apostles could not make an apostle, neither could they make a minister, nor could they make a Christian. The Christian is the work of God; so is the Christian minister.

God by His grace and Spirit moves the heart to choose the work, and by an inward call leads the chosen messenger to devote himself to the service for which he is chosen. The Church is to judge of the evidences of such divine call, and, being satisfied of its reality, should train the person for the work. If any one should allege that the divine call precludes the necessity of training, we have simply in disproof of such reasoning to point to our Lord's three years' training of the twelve whom He had called.

If the true minister receives his ministry from the Lord Jesus, then this also determines the nature of ordination to the ministry; ordination is not the giving of office; it is simply the putting of the Church's imprimatur upon one believed to be called to the work of the ministry by the Lord Jesus Christ. If the true minister receives his ministry from the Lord Jesus, this also settles the whole question of what is commonly known as apostolic succession. No minister of the Gospel who has received his ministry from the Lord Jesus is outside of the true succession; and every so-called minister who has not received his ministry from the Lord Jesus is outside of the true succession, no matter what the nature of the imprimatur may be which the Church has put upon him.

The special work of the ministry is to testify the Gospel of the grace of God.

The Gospel is the glad tidings of salvation, and is the very marrow and essence of both the Old and New Testament Scriptures. Christ is the Alpha and Omega of Divine revelation, the Lamb slain from the foundation of the world; and the Gospel is the everlasting Gospel. It is no afterthought in the Divine plan. The covenant of grace is the eternal covenant; and all the covenants which God made with mankind from the days of Adam were exhibitions and developments of the covenant of grace, or subservient and tributary to it. "Preach more morality and less doctrine" is the counsel and cry of not a few critics of the pulpit of the present day. This is the wisdom of men which is foolishness with God. If the heart be not subdued and won through the doctrine of the cross, the love of

sin holds the throne and reigns defiant of the law's threatenings, including even the terrors of hell. The carnal mind is enmity against God, and the natural heart is desperately wicked. If such a heart is ever to be subdued into submission and surrender, such change can be effected only through the doctrine of the cross, which by the agency of the Holy Spirit is the power of God unto salvation. And never was there a time when the standard of demand on Christian pulpit or the strain upon the intellectual energies of the ministry was so severe as now. We live in times in which every position in life is more difficult to fill than it was some years ago.

In speaking of the devotion exemplified by Paul in the work of the ministry, Dr. McMullen thrilled the audience with his eloquent peroration.—

"So intensely was Paul's heart set on fulfilling his course and the ministry which he had received of the Lord Jesus that, in comparison with the importance of that one grand aim, he took account of nothing, not even life itself as dear to him. Paul regarded the Gospel worth dying for, a Gospel dearer to him than life itself. So the noble army of martyrs believed. So our Presbyterian forefathers in the days of fire and blood testified as they witnessed for it to the death. No branch of the visible Church has a more thrilling record of heroic suffering for the faith than the one with which it is our distinguished privilege to be identified. The apostolic spirit set forth in the text was by the grace of God reproduced in our Presbyterian ancestors, and they counted not their lives dear unto them. Their noble example commands lasting admiration. Truly it may be said of them, "There were giants in the earth in those days." If we are to sustain the splendid record of the Church of our fathers, and prove ourselves the worthy sons of such noble sires, then must we with jealous vigilance guard the blood-bought heritage of Protestant liberty which they so nobly won, and of which we are the inheritors and guardians. Judas bargained with the chief priests regarding the betrayal of the Saviour, and said: "What will ye give me and I will deliver Him unto you?" Matt. xxvi., 15. Our lot has fallen on times in which the spirit of political partisanship is asking the same question, and in its straits and struggles would, Judas-like, barter to the old traditional foe our heritage of Protestant liberty; and the strange coincidence has been brought about that the Pilates and Herods of contending political parties, formerly at enmity among themselves, have been vying with each other as to which should appear the more hearty in the same policy and agreement. At such a crisis a spirit of stern unbending principle is needed to arrest a policy of truckling political expediency that bit by bit would surrender what our ancestors bled and died for. If the

constitution of our country is so faulty and un-British as to provide an open way for aggression in our Protestant rights and liberties, then be it known that those rights and liberties are dearer to us by far than the constitution.

"When those who leave God out of the reckoning and forecast the future from the political outlook exclusively, and when the faltering and faint-hearted point out to us that formidable and complicated difficulties bar the way of hopeful advance, be it ours to reply in a spirit of self-forgetfulness and devotion to duty and to God: None of these things move me, neither count I my life dear unto myself."

When the Assembly had been constituted with prayer by the Moderator, the roll was called and the attendance marked. As the court consists of one fourth of the ministers in active service and an equal number of elders, the full number of commissioners would be a little over four hundred. The number actually in attendance, however, would probably not exceed three hundred—quite enough to transact the business of the Church. REV. PRINCIPAL GRANT of Kingston, and REV. JOHN LAING, D.D., of Dundas were nominated by *Dr. Cochrane* of Brantford and *Rev. George Burson* of St. Catharines, respectively, and a majority being declared in favour of Principal Grant, he was by a subsequent vote unanimously called to the chair. Dr. McMullen then addressed a few parting words to the Assembly and introduced the new Moderator, who in a few well-chosen words assumed the reins of office. After hearing the report of the business committee read by Dr. Cochrane, a few matters of routine were disposed of, and the first 'Sederunt' was closed with the Benediction.

THE MODERATOR.

PRINCIPAL GRANT is a native of Pictou County, Nova Scotia, and about fifty-five years of age. He was one of four from the same county, elected by a committee of the Synod of Nova Scotia in connection with the Church of Scotland and sent to Glasgow University in 1853. The others being Rev. John Cameron, of Dunoon, and Rev. Simon McGregor of Appin, Scotland, and the late Rev. William MacMillan of East River N.S. All four passed through their curriculum with high honours and

were ordained by the Presbytery of Glasgow *without examination*—a very unusual procedure at that time in Scotland. Dr. Norman McLeod in seconding the motion for their ordination said.—"One of them was not able to speak Gaelic, but he would back his friend Mr. Grant against any man for speaking the English language." After a few years of successful missionary work in his native county and on Prince Edward Island, Mr. Grant was called to the most important charge in the Maritime Provinces, St. Matthew's, Halifax, where he ministered with much acceptance and success for fourteen years. On the resignation by Dr. Snodgrass of the Principalship of Queen's College, Kingston, Mr. Grant was elected to take his place, in October 1877, soon after which his *alma mater* conferred on him the degree of D.D. His subsequent career is well-known. He has accomplished what few men are able to do in a whole lifetime. Besides his famous work, "Ocean to Ocean," written as he journeyed through what was then a vast unknown western wilderness, his contributions to Canadian Literature have been numerous and important. As a platform speaker he is probably unsurpassed on the continent of America.

Second Day.

AT the morning sederunt the Assembly as usual engaged in devotional exercises for an hour, after which Rev. Dr. Laing, convener, gave his report on the

BOOK OF FORMS.

After explaining the alterations and amendments that had been made by the Committee, based upon the opinions expressed by the Presbyteries during the past year, it was suggested that it be now submitted to a special committee with instructions to report to this Assembly, and take steps for printing and publishing it at the earliest possible date.

In the afternoon, applications for leave to retire from the active duties of the ministry were referred to Committees. As usual a number of applications were read on behalf of ministers of other churches to be admitted as ministers of this Church. These were also referred to a committee to examine the credentials of the parties applying, and to report at a future sederunt. Overtures were presented, and some of them read, from Presbyteries and Synods anent the Jesuits' Estates Bill.

RECEPTION AT GOVERNMENT HOUSE.

At half-past four the Assembly adjourned in order to avail themselves of the courteous invitation of the Lieutenant Governor, Sir Alexander Campbell, to a reception and garden-party. The Assembly attended *en masse*, accompanied by many of their friends, and the occasion was a brilliant and very delightful one. The grounds are very beautiful. Refreshments were served in large tents, while a band of music enlivened the proceedings. Indeed, nothing was left undone to make the entertainment worthy of the occasion.

HOME MISSIONS.

The evening meeting was given up to the presentation of the reports of the Committee's, East and West, on Home Missions and Augmentation of Stipends. The spacious church was well filled, and much interest was manifested in the proceedings:

Rev. John McMillan, of Halifax, presented the Home Mission report of the Eastern Section, which was, on the whole, of a very encouraging kind, as may be judged from the following extract:—

"Seventy-eight labourers were employed during the past year under the direction of the committee. Of these, forty-three were catechists engaged in work during the summer months only, six were placed during the whole year as ordained missionaries, and ten others during part of the year; while the remaining nineteen, as well as some of the last ten, served in different presbyteries supplying vacancies as directed by the committee. We reported on our preachers' roll last year fifteen, of these two were located as ordained missionaries, ten were settled as pastors, and two have removed out of the bounds, leaving us only one of that band to take monthly appointments. There were fifteen accessions during the year, but these have also been thinned so much by the process of settlement or removal that only seven remain. We begin the year with eight, and three more promised the first of June, to supply some twenty vacancies. The fields, however, are not so ill off as these figures might indicate, as there are several unattached ministers in various presbyteries always ready to fill a gap. The work of the past year has been quite successful, the reports indicating steady and solid growth."

The expenditure last year for the various branches of the service was as follows:

Catechists, \$3,956.68. This was paid out of the fund. The stations in which they laboured raised \$6,633.89 for summer service. They paid about \$600 for winter labour.

Ordained missionaries, \$2,382.66, out of the fund. The field raised \$5,000 more.

Preachers supplying vacancies, \$1,314.93 out of the fund. The congregations supplied about \$3,000 in addition.

Total out the fund.....	\$ 7,654 27
Raised by places supplied.....	13,234 00

Making a grand total for Home

Mission work of.....\$20,888 27

Rev. George Bruce, of St. John, N.B., presented the report on the Augmentation of Stipends in the East, which was also hopeful in tone. "He did not know that this was decidedly the best year that the Augmentation Fund had known, but he did not think he would be far wrong in even saying that. There were circumstances in connection with the working of the fund during the past year that showed that the existence of this fund was a complete success, and that it was a permanent establishment and necessary help to the work of the Church. Each year the fund has been most scrupulous in its economy, and they were able to report that the amount of money had been reduced until they had only required to be raised by the congregation \$8,000 for two years in succession, and they intended to keep it down to that. They felt that the congregations were not able, or they did not feel it would be safe to apply to them continuously for more money, and now that they had got to a quiet and steady work in connection with this fund they were not going to ask for the contribution of a larger amount than \$8,000. The work was advancing rapidly. There was a large number of fine congregations throughout the presbytery which grew up from mission stations to ordained missions, until they became partially-sustained churches, and then congregationally sustained churches standing on their own responsibility."

Rev. P. M. Morrison, Agent of the Church for the Eastern division, moved the reception and approval of these reports in a suitable deliverance, which was cordially adopted by the Assembly, gratitude being expressed to God for His abundant blessing on the labours of the ministers and missionaries and of the committees in that section of the Church during the past year.

THE WESTERN SECTION.

Rev. Dr. Cochrane and *Rev. D. J. Macdonnell* presented the reports on Home Missions and Augmentation respectively in speeches of great force and eloquence. Although the subject matter of the reports was not all rose-coloured, the Conveners of these committees were in no wise discouraged, but spoke of the work they had been enabled to do with thankfulness and of that which lay before them with hope and confidence. Their ringing utterances thrilled the vast assemblage, so that on the whole this was a night long to be remembered. In a future number of the *Record* we shall make further reference to these very important reports, contenting ourselves meanwhile with the account of this part of the proceedings of the evening given by the *Toronto Mail*:

Rev. Dr. Cochrane, in speaking on the report of the Western Home Mission and Augmenta-

tion Fund, said that he wished the western section could show a balance like that shown in the eastern report, and he was sorry to say that they had a deficit this year. There had been a great advance, not only in the field occupied and in the work done, but in the contributions of the people. He thought that the Home Mission Fund, instead of being \$45,000 should be \$100,000. He would like to have heard from the men engaged in the work, as they could obtain a clearer idea of the difficulties and triumphs of the mission field from them than from a printed report. They were sometimes asked what was the good of continuing this work when they had so few converts, but he asked what would be the state of morality in the North-West and British Columbia if missionaries had not gone out there to labour? There were comparatively few Protestants in Quebec, except in Montreal, the great stronghold of the Church in that province. Some people thought that the mission work there was money wasted, but he was sure that all true Presbyterians would be ready to give money to have the Gospel go to the few who were there, surrounded by the emissaries of Rome. It seemed to him that the best way to stop Jesuitism was to send men forth full of zeal to preach the Gospel of Christ. He then referred to the work in the districts of Inanark, Renfrew, Ottawa, and Toronto, and concluded by making an urgent appeal to them to sustain the work, as retrenchment would be a disaster.

Rev. D. J. Macdonnell said that the deficit was very disappointing, but was to be accounted for partly by the fact, which was not a discreditable one, that there were many other claims upon the liberality of the members of the Church, which were very strongly and persistently pressed, and partly by the depression which he understood had existed in trade during the past year. There was a deficit not merely in this particular fund. The Foreign Missions were \$9,000 short, and many other schemes had also suffered. They had an immense work in hand for a young Church, putting all these different objects and schemes together, but he believed that they would make amends for what they had not succeeded in doing this year, not only in connection with the Augmentation Fund, but the whole work of the Church.

Rev. Dr. Bryson, of Alabama, was then called upon to address the meeting, and was received with loud applause. He said that he had no language to express to them the feeling that possessed him at receiving such a cordial reception. One heart, one mind, and one spirit filled the Church of the living God. Onward, onward, should be their motto. They should view this land as the field God had given them to work in. They must realize what God in His providence was giving them in this great country, stretching the length and breadth of the continent. He then gave a

brief and brilliant review of the difficulties with the coloured people in the Southern States.

The Moderator, in closing the meeting, said that they were face to face with a crisis. There was work to be done in the North-West during the next five years, which, if not done at once, they might never have a chance of doing. The funds were exhausted, but he was sure that the people would know what their duty was. The work would be done because they knew what the people had done in the past.

The meeting then adjourned.

Third Day.

HOME MISSIONS.

AN interesting and profitable forenoon session was spent in the continued consideration of the Home Mission Reports by a full House.

Dr. Warden, of Montreal, moved the adoption of the following Deliverance, seconded by *Dr. James Robertson*, Superintendent of missions in the North-West:—

"That the General Assembly expresses its devout gratitude to the Great Head of the Church for the large measure of success vouchsafed in the prosecution of the mission work under the care of the Western section of the Assembly's Home Mission Committee and its sub-committee on Augmentation; records its thanks to the Church of Scotland, the Presbyterian Church of Ireland, and especially to the students of the Free Church College, Glasgow, for the generous aid given during the year; approves of the form of commission for missionaries as submitted in the report; expresses its regret that the receipts for Home Missions and augmentation have been insufficient to meet the expenditure of the year, so that there is now a deficit of \$745 for home missions, and of \$3,768 for Augmentation, and realizing the urgent necessity of strengthening the latter fund, which has proved of such incalculable benefit to the Church; earnestly commends this scheme anew to the confidence and liberality of the congregations, and instructs the committee to visit by deputies the several Presbyteries during the ensuing fall and winter, with a view to largely increased contributions on behalf of both the Home Mission and Augmentation Funds, and also with a view to organizing Woman's Home Missionary Societies in the several Presbyteries and congregations of the Church."

Dr. Robertson reviewed at considerable length the work done in his field. He thought that if the Assembly could hear some of the North-West missionaries who were present they would have a better idea of the nature and importance of the work there. If these deficits continue, the work must have the lock-

jaw. Never was the tide of immigration as strong as during the present year, and many fields were urgently needing assistance, but lack of funds prevented the committee from doing anything for them. He remarked that the rate of contribution per communicant among the people in the mission stations was far in advance of that of the people in the older provinces. During the last seven years they had built about 150 churches and manses. The self-sacrificing character of the missionaries was spoken of by Dr. Robertson in the very highest terms. The example of one clergyman was given who was labouring in the North-West at a salary of \$500, and who was offered a call from Ontario with a stipend of \$1,200, but he preferred to remain in the more promising but less comfortable region where he was. The lack of liberality on the part of the people was accounted for by a lack of information. He found that just as the facts of the case and the true condition of affairs were presented, the people were prepared to respond: "but you can't part a Presbyterian and his money till you let him know what it is going to be used for." He had never said a word in his addresses or elsewhere against the work the ladies were doing on behalf of foreign missions. He did not want that they should do less in that direction, but that they should not work the one scheme at the expense of the other. He hoped they would be able to organize in such a way as to benefit both funds.

DR. REID said that every mission station in the North-West had contributed to the funds, whereas in the older provinces many large and wealthy congregations had not contributed at all. In the Western section three Presbyteries had exceeded the amount asked. These are Ottawa, asked for \$1,100, raised \$1,151; Lanark and Renfrew, asked for \$1,200 raised \$1,259; Toronto, asked for \$5,000, raised \$5,657. The average contribution per communicant for the whole Church was 8 cents, while that for the North-West was 40 cents.

PRINCIPAL KING of Winnipeg, said that he was unwilling to offer opinions on any part of this motion, but yet he thought the last clause of the motion was such that the General Assembly should give its very best consideration before adopting it. He had been delighted to listen to the discussion, and the reports on the whole state of the fund were very encouraging. When they looked at the past, he questioned whether any Church could present a record of such wonderful progress in liberality as this Church during the past year. It was certainly a little discouraging to find themselves reporting deficits, but he did not know any case in which a Church had made any considerable progress in liberality except under the spur of reported deficits. He hoped that this would result in their next year having a great deal more funds. It was a great shame that any congregation should be so unjust to itself as to

take no part in the great work which God had given them to do in evangelizing the land. He did not think they could have two organizations in a congregation, one a Woman's Foreign Mission Society and the other a Woman's Home Mission Society. He felt there was no work that they do or hope to do, even the interesting work abroad, that in importance could compare with this winning Canada for Christ. They would like the earnest co-operation of Christian women in this grand work. He would like to see the Foreign Mission Society's work broadened out so as to embrace all this missionary work.

REV. D. J. MACDONNELL followed. He said that this matter had been considered a great deal within the last two or three years, and he took the same ground as his friend Dr. King had taken. He thought it would be a calamity to have a number of woman's organizations formed within each congregation.

Dr. Kellogg and *Rev. G. M. Milligan* deprecated any interference with an association which had been so eminently useful. It was finally agreed to confer with the ladies on this subject.

Rev. P. McF. McLeod, of Victoria, B.C., then spoke. He said that he felt that those who had come all the way from British Columbia specially to attend this Assembly should be given an opportunity of giving some explanation of the work in that part of the country. The mission work in British Columbia was only in its infancy. When the Church took hold of this great work the population of British Columbia was very small, but now that the Canadian Pacific railway has found its way to the Pacific coast, and made Vancouver its terminus, it was absolutely necessary, since there were people going there from all parts of the earth, that the Church should be liberal towards British Columbia, not only with men but with means. He must say that the Home Committee had been very kind to them. They had received general sympathy for the advancement of the work in British Columbia, and the work was extending every year. They were all beginning to feel that they were making too heavy claims on the funds at the disposal of the committee. British Columbia was settling very rapidly, and there was great need for the Presbyterian Church to take hold of the work at once.

REV. T. G. THOMSON, of Vancouver, B.C., responding to the call of the House, said that he endorsed most heartily and cordially every statement that had been made by the previous speaker. Only one year in British Columbia, he was not qualified to speak in reference to every interest in that part of the country. He would like to impress on the General Assembly that, while they had the warmest sympathy of all the world, the difficulties and privations of those engaged in the work could scarcely be overstated. The work was very difficult owing to the fact partly that the

Presbyterian Church in Canada allowed these to lie fallow, and were not represented except by one man for 20 years, and they had now to recover a great deal of lost ground. There were mission stations scattered throughout the country which were very difficult to work, but he spoke for his brother missionaries when he said that they had been encouraged, sustained, and stimulated by the grace of God and His assurances of continued blessings.

MR. JOHN CHARLTON, M.P., of Lynedoch, Mr. HAMILTON, of Collingwood, and other elders also took part in the discussion, and made some excellent "points."

STATISTICS.

In presenting his report, DR. TORRANCE said, that, bristling though it was with figures, it did not contain all which it should have contained, in consequence of some matters having been in the printers' hands too late. These would, however, be published in the General Report of the Assembly. He would state that he had particular pleasure in presenting this report to the General Assembly, which contained matters for special gratification, the report being one of the most favourable he had known in many years; The number of congregations and stations connected with them, and forming part of a pastoral charge, is 1837; the number of families in these congregations, 79,679, and of communicants, 152,013. There were received into the Church on profession of their faith, 11,832. and by certificate, 6,624. The number of removals by death and otherwise was 10,560. The net increase should therefore be 7896, but by reason of imperfect returns, the increase throughout the Church is given as only 6373. The number of ministers, all told, is about 900, and of elders 5381. The number of scholars and teachers in the Sunday-schools is upwards of 130,000. The contributions of the Church for all purposes were \$1,942,723, an increase of \$212,471, and being at the rate of \$24.40 per family, and \$12.86 per communicant.

Dr. Torrance received the cordial thanks of the Assembly for his elaborate and valuable report, to which we shall make further reference before long.

FOREIGN MISSIONS.

The announcement that the Report of the Foreign Mission Committee would be presented at the evening sederunt, drew a very large audience. The proceedings were throughout intensely interesting, as may be gathered from the fact that they were continued until eleven o'clock without the slightest manifestation of impatience on the part of the listeners. The report was presented by DR. WARDROPE of Guelph, convener of the Committee, in terms that left no doubt in the minds of the audience that he is the right

man in the right place, thoroughly imbued with the importance of the great interests committed to his care, and fully in sympathy with the universal desire of Christendom for the speedy evangelization of the world.

The adoption of the report was moved and seconded by Mr. John Charlton, M.P., and Rev. Alexander Falconer, of Pictou, N.S., in speeches of great force and eloquence, followed by stirring addresses by Rev. John Wilkie, of Indore, Central India, and Messrs. Murdoch Mackenzie, John H. MacVicar and John Macdougall, graduates of the Presbyterian College, Montreal, shortly to be ordained as missionaries and attached to the new mission which our Church has commenced, under hopeful auspices, in the province of Honan, China, whither Messrs. Goforth, Smith, McGillivray and McClure have already gone to prepare the way for them, and for the establishment of a Presbytery in a centre of heathenism containing many millions of people sitting in unrelieved darkness. We hope to present our readers with as full an abstract of this report as our space will admit of in the issue of the *Record* for September.

Fourth Day.

SATURDAY being a half-holiday, the business of the Court was limited to hearing the reports on the Theological Colleges. As there are six of these institutions, and each had an elaborate report, the time was fully occupied. It is a noticeable fact that while a good deal of time was occupied in speaking to the resolutions adopting the reports, there was no "discussion." If ever there was any feeling of local jealousy among them—as to which of them should be the greatest, or as to which of them might be dispensed with—that time has passed, and it is now conceded, without question, that there is work enough for them all to do. Certainly none of them are in a condition to give rise to any doubt as to their right to live. They are all in a vigorous and hopeful state. Halifax reports more students last year than in any previous year. Morrin College, Quebec, with increased endowment, seems to have taken a new lease of life. The Montreal College was never more flourishing, and proposes raising its endowment to \$300,000. Queen's University and College, Kingston, reports a steadily increasing attendance and a marvellous addition to its sources of income. Knox College, Toronto, is holding its own, and that is saying a great deal when the grand work it has done for the Church is remembered; while the Manitoba College at Winnipeg is rapidly approaching the older institutions in its equipment and efficiency for work.

In the afternoon, a large number of the Commissioners, with their friends, enjoyed a

sail on the lake as far as Oakville. A meeting was held on board the steamer, at which cordial votes of thanks were passed to the Reception Committee for this and other thoughtful manifestations of kindness towards their visitors. Not all, however, could avail themselves of this pleasant excursion. Several of the Committees were closeted during the whole of the afternoon, notably the large committee on the Jesuits' Estates Bill, whose 'deliverance' will be looked for with no small degree of interest.

The Sabbath.

BY appointment of the Moderator, President Forrest, of Halifax, conducted morning service in St. Andrew's Church, and the Rev. James Ross, B.D., of Perth, officiated in the evening. At four o'clock in the afternoon the Sacrament of the Lord's Supper was administered by the Moderator, assisted by Dr. Reid and Dr. Fraser, Dr. Scott, and Rev. D. J. Macdonnell. The service was a very interesting and solemn one—many of the delegates and members of the other city churches, and strangers from distant parts, being present. Sixteen elders took part in the ceremony. The congregation worshipping in St. James Square Church enjoyed the privilege of listening again to their former highly esteemed pastor, Principal King, of Winnipeg, and in all the Presbyterian churches there was a change of ministers for the day. Nor were the interests of the Sunday-school children overlooked. A large meeting of the young people was held in Knox Church in the afternoon, when suitable addresses were delivered by Dr. Bryson, of Alabama; Dr. Moore, of Ottawa; Rev. Jas. Fleck, of Montreal, convener of the Assembly's Committee on Sabbath-schools, and Mr. W. B. McMurrich, Superintendent of Knox Church Sunday-school.

Fifth Day.

THE whole of the forenoon and afternoon of this day was occupied with the discussion of what has been called the "Galt Heresy Case," which comes before the Assembly in the shape of an appeal from certain parties, formerly members of Knox Church, Galt, who, on account of holding and disseminating views contrary to the Presbyterian standards, had been excommunicated by the Kirk-Session of that congregation. The appellants having failed to obtain redress either in the Presbytery or Synod, now appear before the Assembly, as the final court of appeal in such cases.

FRENCH EVANGELIZATION.

The whole evening was devoted to the con-

sideration of the report of the Board of French Evangelization, which was presented by Rev. Principal MacVicar. Having given so full a *resumé* of the report in previous pages, it need only be said here that the meeting was a very large one, and that the addresses of the speakers—among whom were Dr. Warden, Principal King and Father Chiniquy—were listened to with marked interest. Father Chiniquy spoke for almost an hour. He said the policy of the priesthood was to entirely exclude the English from Quebec, and ultimately domineer over the whole country. Romanism nowadays was being tolerated through a false liberality on the part of the people, who were beginning to say that, being a Christian church, it was a good church after all. A resolution of congratulation was awarded to Father Chiniquy on the approach of his eightieth birthday, which is to be celebrated at St. Anne, Ill., next month in a suitable manner.

NEXT GENERAL ASSEMBLY.

The hour having arrived for fixing the time and place for the meeting of next General Assembly, it was decided that it meet in Bank street Presbyterian Church, Ottawa, at 7.30 p.m. on the second Wednesday of June, 1890.

Sixth Day.

THE greater part of the day was occupied with discussing the GALT APPEAL CASE, without any definite decision being arrived at. While it is a foregone conclusion that the finding of the Synod will be sustained, the Assembly treats the case with great patience and impartiality. Mr. J. K. Macdonald, convener, presented the report on the AGED AND INFIRM MINISTERS FUND. There will be difficulty this year in reaching even the small pittance of \$200, to be dignified with the name of a retiring annuity to the sixty ministers on the list. Seven applications for admission to the benefits of the Fund were sanctioned and three rejected. The REPORT ON TEMPERANCE was presented at the evening sederunt by Rev. Peter Wright of Stratford, convener of the Committee. The recommendation favouring "total prohibition," and the suppression of the liquor traffic as being "contrary to the word of God," created a breeze, as was to be expected, since all friends of temperance reform are not yet agreed as to the best methods of attaining their end. The discussion was kept up till a late hour, when the original motion, re-affirming the Assembly's deliverances of previous years was carried by a large majority.

THE GALT HERESY CASE.—After long reasoning, and much sympathy expressed with the appellants by prominent members of the Assembly, the judgment of the House was that the finding of the lower courts must be sustained by dismissing the appeal.

The Presbyterian Record.

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JAMES CROIL,
ROBERT MURRAY, } Editors.

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PAYMENT IN ADVANCE.

ARTICLES intended for insertion should be sent to the Office of Publication by the *fifth* of the month at latest.

Remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 415 Post Office, Montreal.

WE are obliged to go to press before the General Assembly rises, but we shall continue our summary of proceedings next month. A few acknowledgements are necessarily held over till next month, and also some very interesting reading matter.

Literature.

JOHN G. PATON, MISSIONARY TO THE NEW HEBRIDES—An autobiography, edited by his brother, *Rev. James Paton*; Hodder & Stoughton, London; 4th thousand, price \$2.00. We do not know that a more interesting book on missions to the heathen has been published since the "Narrative of Missionary Enterprises" by John Williams in 1838. Apart from the sketches of his early life, which are told with inimitable simplicity and pathos, the record of Mr. Paton's perils and discouragements during his four years residence on the Island of Tanna, from 1858 to 1862, reads like a romance from beginning to end. Had we not been in some measure prepared for the scenes which he depicts so graphically by the works of Dr. Patterson, Dr. Inglis and Dr. Steel—all covering the same ground—we could scarcely have credited the account that is given in these pages of the degradation and darkness of heathenism in the New Hebrides. This story of heroic endurance and unflinchingly faith in God, amid hair-breadth escapes and trials most appalling, cannot fail to do good. Wherever it is read, it will fan the flame of missionary zeal and activity: and it will silence the idle talk of easy-arm-chair-critics who, without any personal acquaintance with the work, glibly pronounce judgment against men with whom they are not worthy

to be compared, and methods which they cannot understand.

ROME IN CANADA; by *Charles Lindsey*. Second Edition. Williamson & Co. Toronto: price \$2.00. This is a masterly presentation of a subject that is creating a great deal of interest just now, and it is all the more valuable that it is not the offspring of a heated imagination, for it was written years ago by one who had been a calm observer of events and who had exceptional facilities for obtaining the historical data on which his narrative is founded. It is not the work of a controversialist. It is a carefully written and connected history of the ultramontane struggle for supremacy over the civil power in Canada, and is therefore a valuable addition to the ecclesiastical history of the Dominion. The introduction brings the narrative down to the present time, so placing the reader *en rapport* with the entire subject—from the time of the Conquest to the passing of the Jesuits' Estates Act.

THE MISSIONARY REVIEW OF THE WORLD: *Funk & Wagnalls*, New York; \$2 per annum; The July number fully sustains the high character this monthly magazine has already acquired. The editorials are spicy, and the space devoted to missionary intelligence from the wide world is full of interesting details.

CHRISTIANITY IN ITS RELATION TO THE STATE AND THE CHURCH, is the title of a pamphlet containing two admirable sermons preached in St. Andrew's Church, Ottawa, by *Rev. W. T. Herridge B.D.*, and published by request.

A VOICE FROM NOVA SCOTIA ON THE JESUIT QUESTION, is the title of a sermon by *Rev. Dr. Burns*—A trumpet blast, with no uncertain sound, from the text 2 Thess. 2:7 "The mystery of iniquity doth already work."

PRESBYTERY MEETINGS.

Calgary, Calgary, 3rd Sept., 10 a.m.
Columbia, New Westminster, 10 Sept., 3 p.m.
Brockville, West Winchester, 9th July, 5 p.m.
Maitland, Wingham, 9th July, 11.15 a.m.
London, 1st Presby. ch., 9th July, 2.30 p.m.
Bruce, Chesley, 9th July, 1 p.m.
Quebec, Richmond, 9th July, 8.30 p.m.
Whitby, Newcastle, 16th July, 10.30 a.m.
Saugeen, Harriston, 9th July, 10 a.m.
Chatham, Windsor, 9th July, 10 a.m.
Kingston, Belleville, 2nd July, 7.30 p.m.
Regina, Whitewood, 10th July.
Montreal, College Hall, 2nd July, 10 a.m.
Peterboro, St. Paul's ch., 9th July, 9 a.m.
Sarnia, St. A's ch., 10 July, 10.30 a.m.
Brandon, Portage la Prairie, 16th July.
Guelph, Chalmers ch., 16th July, 10.30 a.m.
Huron, Goderich, 9th July, 11 a.m.
Winnipeg, Knox ch., 23rd July.
Lindsay, Woodville, 27th Aug., 11 a.m.
Lun. & Shel., Lunenburg, 13th Aug., 10.30 a.m.
Pictou, New Glasgow, 2nd July, 9.30 a.m.
Glengarry, Alexandria, 9th July, 11 a.m.
Stratford, Stratford, 9th July, 10.30 a.m.

Acknowledgements.

Received by Rev. Dr. Reid, Agent of
the Church at Toronto. Office, 15
Toronto Street, Post Office Drawer
2607.

ASSEMBLY FUND.

Cayuga and Mount Healy...	\$ 2.00
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Scott and Uxbridge.....	2.00
	\$ 70.00

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Peabody.....	\$ 3.50
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Lucknow.....	1.50
Ottawa, St Pauls.....	11.00
Keene.....	30.00
Feversham.....	1.30
Mitchell.....	.75
Scott and Uxbridge.....	2.00
Warkworth.....	11.25
East Seneca.....	1.00
Port Arthur.....	15.00
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" J B McLaren.....	8.00
" J Gallaher.....	8.00
" S Young.....	8.00
" D H McVicar, DD.....	8.00
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" J C Tibb.....	16.00
" Dr McTavish, Scotland	19.48
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Elmira.....	1.00
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Bayfield Road.....	4.50

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Cypress, Glenboro.....	6 00
Lucknow.....	1.25
Ottawa, St Pauls.....	20.00
Hills Green.....	2.00
Feversham.....	1.50
Kippen.....	5.50
Mitchell.....	.25
Scott and Uxbridge.....	2.00
Warkworth.....	11.25
East Seneca.....	1.00
Point Edward.....	5.18
Osgoode Line.....	7.00
Kennebec Road.....	8.50
Brigden.....	4.00
Beaverton.....	11.00
Port Arthur.....	20.00

\$169.18

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" Stewart Acheson.....	12.75
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" Jas Sutherland.....	3.75
" J B McLaren.....	4.00
" Dun McNaughton.....	2.00
" S Young.....	4.00
" D L MacKechnie.....	4.00
" Wm A Johnston.....	3.50
" D McDonald.....	5.00
" J C Tibb.....	9.00

\$108.00

KNOX COLLEGE BURSARY FUND.

Toronto, St James Sq ch.....	\$ 60 00
Toronto, Knox ch.....	120.00

CHURCH AND MANSE BUILDING FUND.

A D Ferrier, Fergus.....	\$ 100.00
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CHINESE SUFFERERS.—HONAN.

Parkdale.....	\$ 69.00
Per Rev W Briggs, Toronto.....	10.00
Seymour, St Andrews.....	17.00
Rylstone.....	12.00

JEWISH MISSION.

Rev W Graham.....	\$ 1.00
St Andrews.....	10.00
M J Charlton.....	3.00

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Mrs J Templeton Sr, Perth.....	\$ 200.00
O L Richardson, Quebec.....	100.00
J Breakey, Quebec.....	100 00
Mrs W B Clark, Quebec.....	10.00
Miss Robertson, Quebec.....	30.00
Richard Winnifield, Quebec.....	30.00
Mrs J Redpath, Montreal.....	200.00
M Laing, Montreal.....	19.00
His own Executor, on acc't.....	500.00

\$1180.00

CONTRIBUTIONS UNAPPORTIONED.

Toronto, Central ch.....	\$ 100.00
Norwood.....	45.00
Toronto, Bloor St S S.....	100.00
Orono.....	47.85

Received during May by Rev P M Morrison, Agent at Halifax, Office—Chalmers' Hall, Duke St., Pctst Office Box 338.

FOREIGN MISSIONS.

"For Missions".....	\$ 5.00
Union ch, Hopewell—a bal.....	.35
St Andrews, Richibucto.....	20.00
Margaree M W Crowdis.....	2 00

Wine Harbor.....	5.00
William Merson.....	2.00
Eddie Annand's birth-day Mission Box.....	1.00
Woodville, "A young mem".....	2.50
Bequest late D McPherson, Ottawa.....	500 00
Mrs Geo H Crowdis.....	5.00

\$ 542.85

DAYS PRING.

St A'ws SS, Richibucto.....	\$ 22.85
Port Hood S S.....	14.00
Stillwater SS, Sherbrooke.....	3.95
Malagawatch.....	1.75
Great Village.....	15.00
Eddie A McLeod's birth-day Mission Box.....	2.00

\$ 59.55

AUGMENTATION FUND.

Zion ch, Charlottetown.....	\$ 24.95
Sharon ch, Stellarton.....	8.15
Dundas.....	9.00

\$ 42.10

HOME MISSION FUND.

St Andrew's, Richibucto.....	\$ 15.00
St Pauls, Fredericton.....	17.00
Mrs H A Archibald, Port Hastings.....	4.00
Salt springs, N B, col by S M Tays.....	5.50
Gore.....	12.27
"A Friend of the cause".....	1.00
William Merson.....	2.00
Glenbard.....	2.00
Woodville, "A young mem".....	2.50

\$ 61.27

AGED & INFIRM MINISTERS' FUND.

Rev D Drummond, rate.....	\$ 3.00
Rent Jesse Cumming.....	5.00
St Andrew's, Richibucto.....	7.50
St Pauls, Fredericton.....	3.00
Knox, Shediac.....	7.00
Int John Miller.....	26.04
Parsboro.....	5.00

\$ 56.54

COLLEGE FUND.

Shubenacadie.....	\$ 13.50
Lower Stewiacke.....	9.00
North Salem.....	2.50
St Andrew's, Richibucto.....	16.00
Baddeck and Forks.....	14.12
Montreal Coupons.....	54.85
Int John Miller.....	9.11
Parsboro.....	15 00

\$ 134.11

BURSARY FUND.

Parsboro.....	\$ 5.00
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FRENCH EVANGELIZATION.

Received by Rev. Dr. Warden, Treasurer of the Board of French Evangelization, 198 St. James St., Montreal, to 6th June, 1889.

New Glasgow, United ch.....	\$ 283.00
Mrs W McNairn, Buctouche, NB.....	4.00
Miss J A Turner, Fr River.....	1.20
Beverly.....	10.00
Rev D McMillan, Wapella, NWT.....	2.00
Jno Johnston, Grafton.....	30.00
W Bertram, Rounthwaite, Man.....	5 00
Manchester.....	15.10
Smith's Hill.....	10.10
Bluevale.....	9.50
Ste Anne, Illinois.....	8.00
Mt Pleasant SS.....	5.00
E D Ault, Aultsville.....	16.00
Hensall, Carmel ch.....	40.00
Eadies.....	6.87
North Derby.....	3.00

Sydenham, St Pauls SS.....	4.00
Waddington, Scotch ch.....	85.33
Merrickville, Knox.....	5.00
Goderich T'ship Union Pres ch SS.....	4.00
Belmore SS.....	9.00
Warkworth.....	33.30
P Young, Milby.....	1.00
R S Munn, Harbor Grace, Nfld.....	20.00
Friend in Blanchard.....	5.00
Miss C McQuarrie, Blyth.....	2.00
Hillsburg, W F M Soc.....	5.00
Madoc, St. Peters.....	22.00
John Goldie, Galt.....	25.00

Per Rev. Dr. Reid, Toronto:

Mrs W Inglis, Toronto.....	5.00
Cypress, Glenboro.....	9.15
Lucknow.....	13.85
Feversnam.....	3.50
Mitchell.....	4.55
Scott and Uxbridge.....	2.00
E Seneca.....	5.00
Mrs J Milliken, E Williams.....	2.00
Cedar Grove.....	12.00
Hesperer.....	17.18
Port Arthur, St Paul's.....	25.00

Per Rev. P. M. Morrison, Halifax:

Richibucto, St A'ws.....	8.24
Malagawatch.....	1.75
Gays River & Milford.....	47.36
Thorburn & Sutherlands Riv.....	30.00
I O U, Maitland.....	10.00

\$ 865.98

POINTE AUX TREMBLES SCHOOLS.

Received by Rev Dr Warden, Treasurer, 198 St James Street, Montreal, to 6th June, 1889.

Ordinary Fund.

Arthur, Wom Aid Soc.....	\$ 6.50
Per Mrs D Coventry, Avonmore.....	1.00
Moses Prest, N Glasgow.....	3.00
Ottawa, Knox SS.....	50.00
A Friend, Hensall.....	5.00
Watford S.....	12.50
Stratford, St A'ws SS.....	6 00
J Jenkinson, Crowland.....	2 00
A Young Christians birth-day Thanks off.....	.50
Markham, St A'ws.....	15.00
Chas Thompson, Toronto.....	5.00
W S Leslie, Toronto.....	2.50
Per Mrs McMillan, Wick.....	3.00
Montreal, Victoria Mis S S.....	50.00
Friend, Tiverton.....	2.00
Part of Sewing girls tenth.....	1.00
Mrs J Manninly, Sault Ste Marie.....	20.00
Friend of cause.....	5.00
Exec late D D McPherson, Ottawa.....	500.00

\$ 690.00

Building Fund.

Friends, Pakenham, Per Mrs F W Mattock.....	\$ 5.70
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Durham, Ont, ladies mis soc.....	13.00
Per Miss L C McQuinn, Gays River, N S.....	1.50
Mrs J Graham, Dunedin, Ont.....	1.00
Mrs Logan, Acadia Mines, NS.....	2.00
Mrs C McLennan, Riv John, NS.....	1.00
E McCoig, Mull, Out.....	1.00
Per Mrs Geo Young, Millsville N S.....	2.00
Mrs Duff, Maple Ridge, Bristol.....	1.00
Per Mrs A M Murray, Newcastle N B.....	3.60
Salt springs, Ebenezer ch W F M Soc.....	8.00
Per Mrs E Thompson, Maitland, N S.....	3.50
Mrs Jas A Blair, London.....	2.00
Mrs F Hendon, Toronto.....	100.00
Blue Mountain, W F M Soc.....	5.00

Member Knox ch Searboro.. 2.00
R Anderson, Montreal..... 50.00

\$ 207.30

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Received by Rev Dr Warden,
Treasurer, 198 St James St, Montreal
to 6th June, 1889.

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J A Watson, Port Colborne. 2.00
Jas Mulholland, S Mount'n. 5.00
Rev A B Dickie, Milford, NS. 3.00
Rev D Duff, Malcolm. 1.00
Rev John Barclay, Oakville. 2.00
Rd Umlah, Dorchester, NB. 1.00
Rev J McMechan, P Perry. 5.00
Mrs H Riddle, Britonville, Q. 1.00
Jos J Kilgour, Cornwall. 2.00
J G Johnstone, La Riviere M. 5.00
R McLaren, St Catharines. 25.00
Wm S Thompson, Toronto. 2.00
Hugh Elliot, Toronto. 1.00
Rev J McFarlane, Pine River 5.00
W A Holliday, Brooklyn. 2.00
D Carlaw, Warkworth. 5.00
Mrs Jno Laing, Dundas. 5.00
Jno Gordon, Woodstock, O. 10.00
Hugh Rose, Woodstock. 1.00
Rev G C Lang, Admaston. 1.00
Cornwall Disciple. 5.00
Miss L McLennan, Garden I. 1.00
Rev T A Bouchard, Duclos. 3.00
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J B H McClinton, Elmville. 2.00
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W H Campbell, Avonmore, O. 1.00
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Pilgrim. 5.00
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J R Mitchell, Calgary. 1.00
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Miss T A Noble, Tara. 2.00
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S C Turner, Merigomish, NS. 2.00
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A Toiler, Cornwall. 2.00
G W Armstrong, London. 5.00
Jerseyman, Paspebiac, Que. 2.00
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Mines, N S. 25.00
M McTaggart, Clinton, Ont. 25.00
Mr & Mrs C E McLean, Con-
secon. 2.00
Alex Milne, Alliston. 2.00
John Rose, " 2.00
R Scott, " 2.00
Miss Anderson, " 1.00
Miss Rogers, " 1.00

Wm Kinler, " 1.00
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J G Hood, " 1.00
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Small sums, " 1.20
Jas Irwin, Carluke. 1.00
Mrs Reid, " 1.00
Chas Kinler, " 1.00
R Hannah, " 1.00
Small sums, " 1.00
Dr T Christy, Lachute. 2.00
J C E, Mt Forest. 2.00
Friend, per Rev A Beamer,
Petrola. 5.50
Jas M Hood, Galt. 1.00
Mrs S McCallum, Kilsyth. 1.00
W Brownlie, McDonalds Cor. 4.00
McDonalds cor, per Rev A
McAulay. 9.00
Elphin per Rev A McAulay. 3.00
Snow Road, 4.00
G Campbell, Halfway Brook. 5.00
J Menzies, Northesk, NB. 2.00
Mr & Mrs D Munro, LORWAY
Mines, NS. 2.00
M H R. Arnprior. 2.00
M McPherson, Credit. 2.00
R Walker sr, Diamond. 1.00
W McCleery, Berwick, Ont. 1.00
Mrs H Currie, Penetanguishene 5.00
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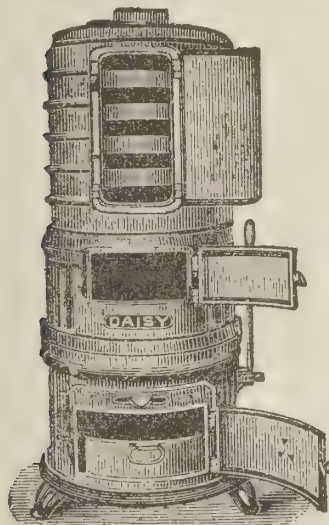
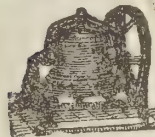
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The Calendar for the Session of 1888-9 contains information respecting conditions of Entrance, Course of Study, Degrees, &c., in the several Faculties and Departments of the University, as follows:

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AUGUST, 1889.

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THE PRESBYTERIAN RECORD

FOR THE
DOMINION OF CANADA.

VOL. XIV.

AUGUST, 1889.

No. 8.

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Our Home Missions.

THE HOME MISSION FIELDS of the Presbyterian Church in Canada—stretching from the Atlantic to the Pacific, nearly 5000 miles—are in many respects the grandest that any church was ever privileged to occupy. The Maritime Provinces of Nova Scotia, Prince Edward Island, Newfoundland and New Brunswick cover a much larger area than Great Britain and Ireland. The Province of Quebec is as large as France. Ontario is larger than Spain. Manitoba equals Holland in size. British Columbia is not less than Austria; while the North-west Territories are capable of containing as large a population as Russia in Europe. Apart from its size, the Dominion of Canada is remarkable for its unrivalled system of inland navigation, for its gigantic railways, its agricultural capabilities, its mineral wealth, the untold value of its forests and fisheries, and, what is still more important, for the healthfulness of its climate. The steady flow of immigration, the opening up of vast tracts of fertile lands, long supposed to be a barren wilderness, and the rapid development of manufacturing industries, all point to the great future that awaits this country, and place the grave responsibility on the present generation of laying securely and wisely the foundations of the nation that is to be.

In this light we regard the reports of our Home Mission Committees laid before the last General Assembly as very important documents. We dare not boast of what has been done in the face of the faithful exposure of “insufficiency” in some departments of the work, yet, on the whole, we ought to “thank God and take courage.” The committees on whom have devolved the administration of the funds and the direction of this great work, certainly deserve the best thanks of the church, and the generous support of all the congregations. We can only name the heads of departments, who necessarily assume the chief responsibility in connection with the work:—Dr. Cochrane of Brantford, and Dr. Warden of Montreal, Convener and Secretary of the Home Mission Committee, West; Rev. J. MacMillan and Rev. P. M. Morrison of Halifax, in like manner, East; Rev. D. J. Macdonnell of Toronto, convener of the committee on augmentation of stipends in weak charges, West, and Rev. E. A. McCurdy, East; Dr. James Robertson, Rev. Allan Finlay and Mr. Grierson, Superintendents of missions in Manitoba and the North-west, in Muskoka and Parry Sound districts, and in the Presbytery of St. John, respectively.

In the Synod of the Maritime Provinces, the more important missions are in Newfoundland and Labrador, Cape Breton, and the Presbytery of St. John, N.B. Seventy-

eight labourers were employed in these fields last year. The expenditure from the funds of the committee was as follows:—For salaries of catechists, \$3956.68; of ordained missionaries, \$2382.66; of preachers supplying vacancies, \$1314.93. The places supplied contributed \$13,234. In addition to this, about \$8000 were expended in the Augmentation of stipends—making the whole amount, for Home Missions in the East, within a fraction of \$29,000 for the past year.

In the Western Synods, while there is work done in nearly all the Presbyteries, the principal fields of the Home Mission are the Presbyteries of Quebec, Ottawa, and Kingston, the districts of Muskoka and Parry sound (attached to the Presbyteries of Bruce and Barrie) and the territories included in the Synod of Manitoba and the North-west. In the Province of Quebec, there are a number of "weak congregations" and mission stations so hemmed in by solid masses of Roman Catholicism that there is little prospect of their ceasing to be a charge on the sympathies and liberality of the church at large. But it is an interesting field, and the work at many points is yielding the peaceable fruits of righteousness. A very useful, we might almost say a romantic branch of the work, is carried on amongst the lumbermen in the valley of the Ottawa, where devoted ministers, leaving their own work in charge of others for a time, go to the remotest backwoods, preaching the Gospel with much acceptance to the thousands of men who find their occupation in the woods and live in rude shanties—French and English, Highlanders and Lowlanders, Catholics and Protestants, all receiving alike the message of Salvation, and being supplied with Christian literature. In the Presbytery of Kingston, there are eighteen mission fields and forty-nine preaching stations. In Muskoka and Parry Sound, Rev. Allan Finlay superintends the missions in forty-seven fields and one hundred and sixty-three preaching stations. Dr. Robertson's diocese of Manitoba and the North-west is 1800 miles long, and 350 miles broad. In it there are 95 groups of stations, 473 congregations and preaching stations, 161 employees of the Church, of whom 77 are ordained ministers.

British Columbia, whose connection with

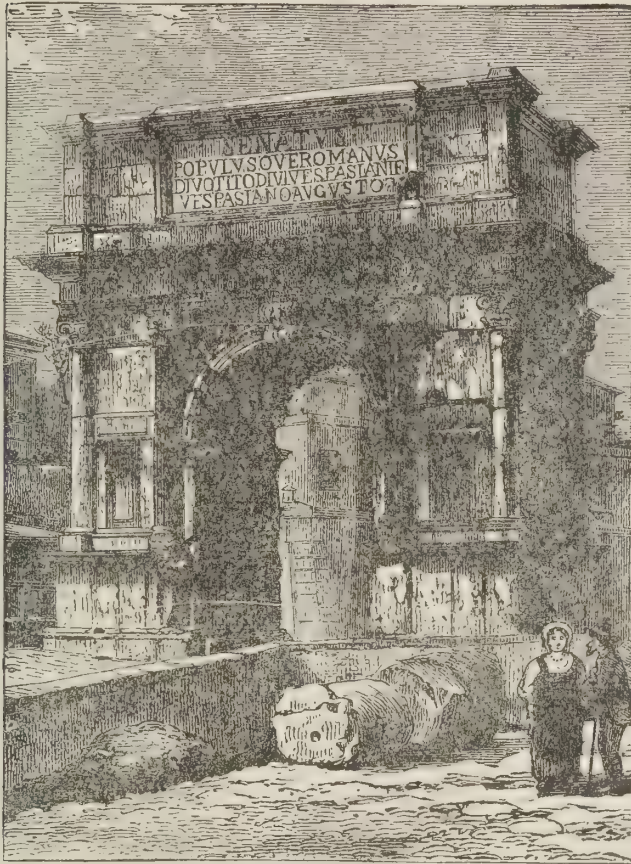
our Church is but of yesterday—has made very rapid progress in a short time. We have already *fourteen* ordained ministers in that Province who are carrying on the work with zeal and good success. The old St. Andrew's Congregation, in Victoria, Vancouver Island, has taken a new departure under the leadership of Rev. P. F. MacLeod, and is building a new church, to cost \$60,000. At Vancouver, where a city has sprung up as if by magic within the last few years, there are already two large and flourishing congregations. So important is this field and so rapidly is the work increasing, the Presbytery of Columbia has applied to the Home Mission Committee for the appointment of "a travelling ordained missionary," in other words, for another Superintendent of Missions, which will doubtless be granted.

The Number of Missionaries, under the direction of the Western Committee in April last, was 229,—namely, 76 ministers and licentiates, 114 students, and 39 catechists. The expenditure last year for Home Missions was \$48,953.71, for augmentation of stipends, \$25,394, to which if we add the amount paid by stations for supply—\$49,271.82, we reach an outlay in the West of \$123,619.53, not including the expenditure by the College Missionary Societies and the mission to the lumbermen. In round numbers, the receipts from all sources, East and West, in behalf of Home Missions and augmentation, thus appear to have been about \$158,000, during the past year.

Brieflet No. 8.

IN ROME—ARCH OF TITUS AND THE COLISEUM.

STANDING under the Arch of Titus you feel as though you were riveted to the spot by an irresistible charm. It is in itself a gem of architecture, spanning the *Via Sacra* where it reaches its highest level, about midway between the Forum and the Coliseum. It was erected A.D. 91, by the Senate and People of Rome, to commemorate the destruction of Jerusalem by "the deified Titus," son of "the deified Vespasianus." How much or how little



Arch of Titus at Rome.

was implied in this *deification* we shall not stop to enquire; it doubtless implied a hazy belief in a future state among the gods of paganism. What strikes every Christian as he surveys this precious monument is its value as indubitable testimony to the truth of the Scriptures, verifying with remarkable faithfulness the fulfilment of our Lord's prophecy concerning the doomed city in the 24th chapter of Matthew's gospel, and presenting for our scrutiny a fac-simile of portions of the furnishings of the temple with which the Bible has made us familiar, but of which the precise pattern here preserved in stone is the oldest, if not the only, tangible representation. The bas-reliefs inside the arch, though somewhat mutilated, still retain the stamp of fine workmanship. On one side is seen a procession of Jewish captives following in the train of their captors, who are carrying, shoulder-high, the seven-branched golden candlestick, the table of shew-bread, and long silver trumpets which they had brought with them from Jerusalem. The Ark of the Covenant is *not* there, confirming the belief that that most sacred emblem had not been duplicated in fitting up the Second Temple, as these other trophies had been. On the opposite side of the arch

the bas-relief represents Titus seated in his four-horse chariot, crowned with victory, while overhead, he is borne to heaven by an eagle! Can it be wondered at that the Jews to this day refuse to walk beneath this arch, which proclaims their national humiliation, and reminds them of the unparalleled sufferings of their countrymen in the final siege, when a million of lives were sacrificed to Roman ambition, and when their "holy and beautiful house," in which their forefathers had worshipped for centuries, was utterly destroyed!*

The Coliseum.—Of this "noble wreck in ruinous perfection" it is needless to speak in detail. There are few of our readers who have not already an idea, at least, of its vast size and of the atrocities that have been perpetrated within its walls. It is conspicuously the largest single edifice of ancient Rome remaining, and the most impressive. Once seen, the effect produced on the mind can never be effaced. The efforts now being made, however, to preserve it from further decay have shorn it of much of its beauty as a ruin. Years ago, the whole of the interior was draped with living green—maiden-hair ferns, laurestinias, and the acanthus growing luxuriantly out of every crack and crevice of the masonry, giving the idea of a mammoth conservatory of bewildering beauty. Now every vestige of plant-life has been removed, and the opening seams are filled with cement. Then, there stood a white cross in the centre of the arena, to the memory of countless martyrs who suffered here for conscience sake, but now the greater portion of the floor has been removed to shew the wonderful subterranean chambers that lie beneath. *Ignatius* was the first Christian martyr of the Coliseum, in A.D. 107. He was torn to pieces of the lions. *Telemachus* was the last, in A.D. 403. Let it never be forgotten that to this dark-skinned African monk belongs the honour of putting an end to the slaughter of human beings in the Coliseum. Hearing of these terrible scenes, his mission dawned upon him. He made his way to Rome, and while the combatants were engaged in mortal strife, he sprang over

* For the use of the accompanying cut of the Arch of Titus, we are indebted to Messrs. Porter & Coates, Philadelphia, Publishers of the SMITH PELOUBET BIBLE DICTIONARY—an admirable work prepared expressly for the use of Sabbath-school Teachers. Price \$2.00.

the barrier and threw himself between the gladiators, imploring them in the name of Christ to desist. 'He saved others,' but was himself butchered in the presence of 80,000 brutally applauding spectators—gathered here to celebrate "a Roman Holiday!" Byron translated an old prophecy into verse when he wrote the familiar lines.

While stands the Coliseum, Rome shall stand;
When falls the Coliseum, Rome shall fall;
And when Rome falls, the world.

Missionary Cabinet.

REV. J. HUDSON TAYLOR, F.R.G.S.*

THERE are few of our readers who have not heard of the "China Inland Mission," and its founder, *Rev. J. Hudson Taylor*, but inasmuch as the mission is numerically the largest at work in China at the present time, and differs in some important respects from other missionary organizations, a few particulars about the man and his methods may prove interesting.

Mr. Taylor was born in Barnsby, Yorkshire, on 21st May, 1832, and has consequently reached the age when it is thought that the average literary man is at his best. His bodily presence is weak. He is a little man, of a somewhat delicate habit, which residence in the East has not improved. He is not an orator, and yet there is that in his personal appearance and address that is singularly attractive—a power to fascinate those who come under his influence, and to command respect even from those who differ from him widely in regard to his ways of prosecuting missionary work. That he possesses administrative ability of a high order is self-evident; and since no one questions his sincerity, his self-abnegation, and his unfaltering belief that he is following the leadings of Providence, it is not surprising that he has become a trusted leader among men. His father was a Methodist, and his mother the daughter of a Wesleyan minister. In early life he had the advantage of their godly example, their religious training, and their prayers, and yet, coming into contact with persons of

sceptical and infidel views, he seems to have fallen under the spell of their teaching. But, at the age of fifteen, in answer to his mother's prayers, and by means of a tract which providentially came into his hands, he was enabled to accept the "finished work of Christ," believing with all his heart that "Christ died for our sins and not for ours only, but also for the sins of the whole world." "I now besought the Lord" he says "to give me some work to do for HIM, who had done so much for me. For what service I was accepted, I knew not, but a deep consciousness that I was no longer my own then took possession of me." His thoughts turned towards China. But in the meantime, he began to prepare himself for "roughing it" by ridding himself of surrounding comforts and engaging in tract distribution, Sunday-school teaching and visitation of the poor and sick. After a time he went to Hull for medical and surgical training, and acquired the habit, first of tithing his small income for the Lord's service, which led to further economizing, until he found it easy to give away a much larger proportion, and was astonished to find how little he could live on.

Having accepted an appointment from "The Chinese Evangelization Society," Mr. Taylor arrived at Shanghai in March, 1854, to find himself surrounded with difficulties wholly unanticipated. The city was in the hands of a band of rebels and it was with great difficulty he could find a place to lodge in. He undertook a journey into the interior, suffering alternately from "cold and excessive heat, hunger, sleepless nights of danger, and the feeling at times of utter isolation and helplessness." Eventually he was brought into association with Wm. C. Burns, like him donned native costume, and began itinerating with him. "These happy months," he says, were an unspeakable joy and advantage to me; his love of the Word of God was delightful, and his holy, reverential life made fellowship with him to meet the deep cravings of my heart." He settled down for a time at Ningpo, where he had the joy of seeing a little company of between thirty and forty native Christians gathered into church fellowship. About this time he made up his mind to sever his connection with his society, and returned to England in 1860; there he was

* Chiefly from Mr. Taylor's letters in "*China's Millions*."

engaged for some years in the revision of a version of the New Testament into the colloquial of Ningpo for the B. and F. Bible Society. In the meantime he was led to entertain the idea of forming a new mission, and soon had a number of men and women under preparatory training. In 1865, *The China Inland Mission* was organized. Its distinctive features were, (1) That it was to be undenominational; (2) The managers were to accept no emolument; (3) The missionaries were not to be guaranteed any fixed salary; (4) Looking to God for men and means, no direct appeal was to be made to man for either the one or the other; (5) The mission was to operate in the inland provinces, hitherto unoccupied, and not to interfere with any other mission. Upon these lines the China Inland Mission has been conducted ever since with remarkable results.

On the 26th of May, 1866, Mr. Taylor sailed for China in the *Lammermuir* with a missionary party—seventeen in all. The officers and crew of the ship numbered thirty-four, three of whom professed to be Christians, and of the others no less than twenty-one were converted before reaching Java. After a stormy and dangerous voyage they reached Shanghai on September 30th, and established head-quarters at Hang-chau. From this centre of operations the work gradually extended until (in 1888), the staff of workers numbered 328, and mission stations had been located in fifteen of the eighteen provinces of China. As in the case of George Müller, Mr. Taylor ascribes his success, first and last, to faith in God and the efficacy of prayer. "No man," he says, "has been asked for a penny, yet the funds needed for the prosecution of the work have been supplied. The income which, for the first ten years, averaged about \$25,000, last year exceeded \$165,000." In 1881, at a conference of the missionaries, the urgent need of more labourers was discussed and the resolution taken to pray the Lord of the harvest to send "other seventy also" into the field. That prayer was fully answered in December, 1884, when the last detachment of eighty sailed for China. In 1887, a renewed call for one hundred, was promptly responded to by 42 men and 58 women, who went out in that year. The following are the latest statistics: stations and out-

stations, 129; chapels, 110; missionaries, (wives included) 328; native assistants, 132; communicants, 2105; organized churches, 66; boarding and day-schools, 18. There are ten medical missionaries.

Mr. Taylor has been twice married. His first wife, a daughter of Rev. Samuel Dyer, Agent of the London Missionary Society, died in 1870. He afterwards married Miss Faulding, one of the party that sailed in the *Lammermuir*. Of late years, Mr. Taylor has resided chiefly in London, superintending the administrative department of the work, having a valuable assistant in his brother-in-law Mr. B. Broomhall, who is as enthusiastic in regard to the mission as its founder. It would be misleading to leave the impression that no human means are used by Mr. Hudson to secure the large amount of money and the large number of missionaries we have named. Mr. Hudson himself possesses the pen of a ready writer. His own graphic letters and the details of the work by his missionaries are published every month in "China's Millions,"—an essential part of the concern—one of the most interesting illustrated missionary magazines in existence, and having a very wide circulation. In his hands, it answers its purpose better than any other soliciting agency that could be devised. Mr. Taylor's preferences for itinerancy, native costume, and conformity, as far as possible, to native modes of living in conducting missionary work, ought, at least, to meet the approval of Canon Taylor and Mr. Caine, though it would be too much to expect that they will satisfy such exacting critics. Mr. Taylor, we are sure, would be the last to insist that his chosen methods are to be regarded as a model for all other missionary societies. In so vast a work and so extensive a field as this, there is room for a diversity of gifts and methods, hence we have no difficulty in recognizing the *China Inland Mission* as one of the great missionary agencies of the day, and in recording thankfulness to God for Hudson Taylor's consecrated life, and for the conspicuous service rendered to the cause of missions by him and the noble band of earnest men and women now labouring under his direction in these Fifteen Provinces of China.

There are now eighty-two Medical Missionaries in China, the majority of whom are from the United States; sixteen of them are female physicians. There are large mission hospitals and dispensaries in Peking, Tientsin, Shanghai and Canton, and smaller ones at various other cities. At these hospitals, where many thousands are treated yearly, and at the homes of other sick people, the teaching of the gospel of Christ goes hand in hand with the medical treatment, and the good accomplished is very great. In no part of the world is the Medical Missionary more highly appreciated than within the Chinese Empire.

Household Words.

Be still, my soul ; the Lord is on thy side ;
 Bear patiently the cross of grief and pain ;
 Leave to thy God to order and provide ;
 In every change He faithful will remain.
 Be still, my soul ; thy best, thy Heavenly Friend
 Through thorny ways leads to a joyful end.

Be still, my soul ; thy God doth undertake
 To guide the future as He has the past.
 Thy hope, thy confidence let nothing shake ;
 All now mysterious shall be bright at last.
 Be still, my soul ; the waves and winds shall know
 His voice who ruled them while He dwelt below.

Be still, my soul ; the hour is hastening on
 When we shall be for ever with the Lord ;
 When disappointment, grief and fear are gone,
 Sorrow forgot, love's purest joys restored.
 Be still, my soul ; when change and tears are past,
 All safe and blessed, we shall meet at last.

From the German.

SITTING AS A REFINER.

Some months ago there were a few ladies in Dublin who met together to read and study the Scriptures. They were reading the third chapter of Malachi: "Behold, I will send my messenger, and he shall prepare the way before me and," etc.

One of the ladies gave it as her opinion that the fuller's soap and the "refiner of silver" were only the same image, intended to convey the same view of the sanctifying influences of the grace of God in Christ.

"No," said another, "they are not the same image." Here is something remarkable in the expression in the 3rd verse, "He shall *sit* as a refiner and purifier of silver."

They all said that possibly it might be so. This lady was going into the town and she promised to see a silver-smith and report to them what he said on the subject. Without telling him the object of her errand, she begged to know the process of refining silver, which he fully described to her. "But do you sit, sir," said she, "while you are refining?" "O, yes, madam. I must sit with my eye fixed steadily on the furnace, since if the silver remains too long it is sure to be injured." She at once saw the beauty and comfort of the expression, "He shall sit as a refiner and purifier of silver."

Christ sees it needful to put his children into the furnace, but he is seated by the side of it, his eye steadily intent on the work of purifying, and his wisdom and his love are both engaged to do all in the best manner for them. Their trials do not come at random. The very hairs of their head are all numbered. As the lady was returning to tell her friends what she had heard, just as she turned from the shop door, the silversmith called her back and said that he had forgotten to mention one thing, and that was that he only knew the process of purifying was complete by seeing his own image in the silver! When Christ sees his image reflected in his people, his work of purifying is accomplished.

THE LOST HEART.

I knew a man who lost his heart. His wife had not got it, and his children had not got it, and he did not seem as if he had got it himself. "That is odd!" say you. Well, he used to starve himself. He scarcely had enough to eat. His clothes were threadbare. He starved all who were around him. He did not seem to have a heart. A poor woman owed him a little rent. Out she went into the street. He had no heart. A person had fallen back a little in the payment of money he had lent him. The debtor's children were crying for bread. The man did not care who cried for hunger, or what became of the children. He would have his money. He had lost his heart. I never could make out where it was, till I went to his house one day, and saw an iron safe; It stood behind the door of an inner room, and when he unlocked it with a heavy key, and the bolts were shot and the inside was opened, there was a musty fusty thing within it, as dry and dead as a kernel of a walnut seven years old. It was his heart. If you have locked up your heart in an iron safe, get it out. Get it out as quickly as ever you can.—*Spurgeon.*

HAVE YOU MADE YOUR WILL?

If so, you have doubtless made provision for your wife and children and such other relatives and friends as have a reasonable claim upon you. But have you remembered the Lord?

"He who was rich, for our sakes became poor, that we, through His poverty might be rich;" and now surely we ought to remember the debt of gratitude we owe Him. His name really deserves the first place in our wills, and that will in which the Lord's name is not mentioned at all, shows that one more servant has lived and died unmindful of the fact that he was the Lord's steward, and not the Lord himself. A man of moderate wealth, who had been accustomed to give \$225 yearly for the support of the Gospel, bequeathed to the little church where he worshipped, a legacy which yields an annual income of \$250, in order, as he said, to make his place good when he was gone.

Have you planned to "make your place good when you are gone?" Perhaps during your life-time you have felt that all your money was needed in your business; or possibly, like many others, you have loved it too well to part with it, and have kept back the tithes which ought to have gone into the Lord's treasury. If so, now that you must part with it, surely you will try to be generous with the Lord, and, so far as possible, make good the loss He has sustained. If you have neglected this duty, why not add a codicil to your will, so that when the will is read in Heaven, the Master will look upon you with a smile and say, "Well done, good and faithful servant, enter thou into the joy of thy Lord?"

There is only one thing better than this, and that is to give the Lord His share while you live, and "enter into the joy of the Lord" here on earth. Said one who had just given \$50,000 to a western college, "I cannot tell you what I have enjoyed. It is like being born into the Kingdom again."

Besides, if you give now you will avoid possible contingencies whereby the Lord's portion might be lost. Dr. J. G. Holland relates that "after the Chicago fire, three friends met, two of whom had been burned out of house and home, and the immense accumulations of successful lives. One of the unfortunates said to the other two, 'Well, thank, God there was some of my money placed where it could not burn;' saying which, he turned on his heel cheerfully and went to work at his new life. His brother in misfortune turned to his companion and said, 'That man gave away last year nearly a million of dollars, and if I had been wise I should have done the same thing.'"

Be your own executor, then, and give while you can.—*Selected.*

—The Rev. Rowland Hill, entering the house of one of his congregation, and seeing a child on a rocking-horse, exclaimed, "Dear me! how wondrously like some Christians! there is motion, but no progress."

—Blessed is the man who, having nothing to say, abstains from giving us wordy evidence of the fact.—*George Eliot.*

Presbyterianism in Newfoundland.

NEWFOUNDLAND, the oldest of the British Colonies, is said to have been discovered by the Icelanders about the year 1000. It was re-discovered by John Cabot and his son Sebastian on the 24th of June, 1497. And was named by them Prima Vista, afterwards changed to Bona Vista. A number of unsuccessful attempts at settlement were made by English, French and Portuguese adventurers, but it was not until 1683 that the first colony was established under Sir George Calvert, afterwards Lord Baltimore. His son was made Governor of the Colony, which he named Avalon. With the breaking out of the war between France and England, a series of struggles ensued for the ownership of the Island. In 1708 the French gained the mastery, and held it till 1713, when by the treaty of Utrecht, it became British and has so remained ever since. Having declined to enter into the Canadian Confederacy, it still remains an isolated independent Colony

of the Empire. The first Legislative Assembly met on 1st January 1733.

The population of Newfoundland is nearly 200,000. The only towns of any consequence are St. John's and Harbour Grace, the former having about 30,000 inhabitants, and the latter between 7,000 and 8,000. The Presbyterians do not number more than 2,000 all told.

Newfoundland has always been noted for its fisheries, and fishing has been the only noteworthy industry in which its people have been engaged. The coast is rugged and sterile; the soil for the most part thin and poor, and the climate severe. During the winter, many of the harbours are shut in with vast barricades of ice. But in the interior there is much land that awaits the husbandman's toil, and splendid forests invite the lumberman's industry.

The most numerous denomination are the Roman Catholics, French and Irish. In 1884, the first numbered 75,000; the Church of England, 69,000; the Methodists, 49,000. The remainder of the population is divided between Presbyterians and Congregationalists. The first Presbyterian church was organized in 1842 by Scotch merchants and others in St. John's. The first minister was the Rev. Donald Allan Fraser, a man of rare excellence as a minister of the Gospel and as a citizen. He has left a high reputation in Pictou and in Lunenburg, Nova Scotia, where he laboured with faithfulness and success; and in St. John's his memory is still fondly cherished. He died Feb. 7th, 1845. During 1846 the congregation was supplied by ministers from Nova Scotia. In 1847, Rev. Archibald Sinclair commenced a ministry which continued but two years. About this time the congregation was divided on the lines that had divided the Church of Scotland; litigation and strife weakened the cause, and little or no effort was made to carry the banner of Presbyterianism beyond the limits of the Scottish population. Rev. Thomas King was pastor in the latter part of 1849 and during 1850. From 1851 to 1858, Rev. Francis Nicol served the congregation most acceptably. He was succeeded by Rev. Donald Macrae, D.D., now of St. Stephen, St. John, who remained in the charge for twelve years and happily paved the way for healing the breach of 1847-'8. Dr. McRae was succeeded by Rev. Daniel McDougall and Rev. J. D. Patterson. The Free Church congregation enjoyed for some time the ministry of Rev. Adam Stuart Muir, of late somewhat notorious for his eccentricity. But during most of the time they had a pastor, Rev. Moses Harvey, whose abilities as a preacher and as a writer for the press are widely recognized. In 1875 both congregations became connected with the Presbyterian church in Canada, and in 1877 were united into one strong charge. Rev. Mr. Patterson and Rev. M. Harvey retired. Rev. L. G. Macneil ministered to the united congregation until the autumn of 1886, when he accepted a call to

St. Andrew's Church, St. John, N.B. He was succeeded in this important charge by Rev. William Graham, who now occupies the post.

The congregation next in importance is that of *Harbour Grace*. It was founded about 1849. Their first pastor was Rev. Alexander Ross, one of the earliest graduates of the Free Church College, Halifax. Mr. Ross continued in this charge for a period of 28 years, when he was succeeded by Rev. Richmond Logan. Mr. Logan's ministry was terminated in 1886 on account of the illness of his wife. He was in turn succeeded by Rev. W. R. Thompson the present pastor.

While the great copper mines at Little Bay and vicinity were in operation, a congregation was organized and a church built at *Little Bay*, and the Rev. Messrs. Cruikshank (now of Montreal), Gunn (now of New Brunswick), and Whittier (now of Australia) ministered to the miners and others with great success. The mines changed hands; less prosperous times followed; the Presbyterian population moved away with hardly an exception, and the congregation at Little Bay is almost if not wholly extinct. A number of Presbyterians from Nova Scotia removed to the *Bay of Islands* on the west coast, attracted thither by extensive lumbering operations. They secured the services of a Presbyterian missionary. A small church and manse were erected, and the station promised well, but adverse times came and it was greatly weakened. This year the post is occupied by a veteran minister, Rev. Robert Stewart, for many years minister of the Covenanter Church at Wilmot, Nova Scotia.

The Presbyterian Church has put forth no special effort to evangelize Newfoundland. Presbyterian immigrants have been few in number and widely scattered, except when settled in St. John's or Harbour Grace. Our Methodist brethren have shewn much zeal in evangelistic work, and the Episcopal body is also strong and vigorous. Still, there are large districts that invite the labours of the evangelist and colporteur. The country is becoming more accessible; steamers visit all the coast settlements; railway extension is the order of the day, and there is a prospect that a large tract of territory fitted for agriculture will soon be opened up. Our people in St. John's and Harbour Grace are liberal, large-hearted and public-spirited. Whenever they see suitable opportunities for church extension we may be sure that they will do all in their power to avail themselves of it. It is not like Presbyterianism to be relatively weaker, and absolutely as weak to-day as it was twenty or even thirty years ago. It becomes the Presbyterian Church to take an ever-deepening interest in this great and important island.

M.

If you do not wish for Christ's kingdom do not pray for it. But if you do, you must do more than pray for it; you must *work* for it.

—Ruskin.

Home Missions in the North-West.

SYNOPSIS OF REPORT TO GENERAL ASSEMBLY.

THE six presbyteries that comprise the Synod of Manitoba and the North-West Territories contain within their boundaries two-thirds of the total area of Canada, and in this territory, for an indefinite period, must be found the Home Mission field of the Church. Already 41 per cent of the mission field of the Western Section are under the care of these presbyteries. In this country alone in all Canada are to be found free-grant lands suitable for settlement and such lands will prove a strong attraction to immigrants. The resources of the country are yet undeveloped, but they are known to be vast and varied. The Western seas and rivers and the inland lakes swarm with fish. The rocks of North-Western Ontario and of British Columbia are seamed with silver and gold. Immense deposits of iron, copper, and lead are awaiting capital and enterprise. The rough country of Lake Superior and the Lake of the Woods, and the numerous valleys of British Columbia are covered with valuable timber. In the centre lie about 600,000 square miles of excellent arable and pasture lands, the western portion of which rests on extensive coal-fields. Here are all the conditions of successful settlement. The climate is cold in winter, but very healthy, as the last 20 years have proved.

Into this country a steady stream of immigration is flowing. In 1888, about 17,000 are said to have found a home in this new land and never since 1882 was the influx so large as this spring. Of the present population about 28 per cent. (in both Manitoba and the North-West Territories) is Presbyterian, and hence it is imperative that the Church exert herself to provide for their moral and spiritual welfare. Of the activity of the Church in the past and of her success under God, the communion rolls and list of mission fields bear abundant evidence. The census of Manitoba taken in 1886, and of the North-West Territories 1885, bear corroborative testimony, for while the population of Manitoba increased 74.5 p.c. in 5 years, the Presbyterian population increased 104.4 p. c.

To overtake the present wants of the work, a number of ordained missionaries are required. When fields are left without a supply in winter, severe losses are sustained. Last winter nearly 40 mission fields were left vacant, and the people were as sheep without a shepherd. Con-

tinuous supply, however, means a large revenue and it is hoped this may be forthcoming. The maintenance of the Home Mission work in the North-West has fallen chiefly on Ontario. The churches of the Mother Land have sent contributions from year to year, but they have not been large. The people of the Maritime Provinces have given almost nothing. Thousands of their children are in the North-West, and since, for Home mission work in the Synod by the sea, the people give less than one-half the amount given by the people of the western section, it is to be hoped that in the future they will share the burden and glory of planting Christian institutions in the North-West. Last year the eastern section gave 15 cents per member for Home missions and the western, 34 cents. Scotland and Ireland have sent us many settlers, and they have recognized the claim of the Home Mission work on them. When Highlander and Lowlander, crofter and weaver, are seeking homes for themselves and their children, more might be done till these immigrants are in a better position to support their pastors. The Canadian church is herself only a mission church yet. With half a continent thrown open for settlement and people pouring into it, aid must be given, or missions will not keep pace with settlement. Want of religious ordinances means decline in spirituality and a blunting of moral perceptions. The following statement will show the present condition of the work.

AUGMENTED CONGREGATIONS.—There are in the Presbyteries, between Port Arthur and the Rockies, 19 augmented congregations, having 62 stations, 871 families, 1,192 communicants, and they promise \$13,085 for salary, or at the rate of \$11.12 per communicant. They own 22 churches and 8 manses, and others are in course of erection this year. For the support of the ministers the H. M. C. promises for the year \$4,315 or an average of about \$227 per congregation. Of these congregations, 6 are in the Presbytery of Winnipeg, 3 in Rock Lake, 8 in Brandon, 1 in Regina, and 1 in Calgary. During the past year, six congregations became self-sustaining, and one since the close of the year, and three were added to the list.

MISSION FIELDS.—Services were conducted during the past year in 94 mission fields, and of these 13 are new. The Presbyteries already mentioned had respectively 19, 14, 25, 25 and 11 different mission districts. Three fields became augmented congregations, and one a self-sustaining congregation. For the coming year, services will be held in connection with at least 95 mission fields. Connected with them are 378 stations, 3,315 families, 3,228 communicants, not reckoning from 2,500 to 3,000 men scattered along the railway, for whose spiritual welfare the church is providing. Other districts are asking missionaries, but the state of the H. M. Fund forbids much extension. Of the missionaries employed, 32 are ordained, 48 students and 15 catechists. The services given

in the mission fields amounted to 69½ years or an average of 39 Sabbaths for every field supplied. This means, that on an average, all our mission fields were without services for three months. The injurious effect of such a system need not be pointed out. Including augmented and self-sustaining congregations, the supply would amount to 105½ years, which is 5½ more than last year, although the average per field is lower.

The Synod was organized five years ago, and the following figures will shew the growth since that time:—

	1884.	1888.	1889.	In-crease.
Self-sust. congregations....	5	13	20	15
Augmented congregations..	10	22	19	9
Mission fields.....	53	81	95	42
Congr. and Miss. stations...	251	433	473	222
Families (whites).....	3,893	5,839	6,797	2,904
Communicants (whites)....	3,728	6,906	7,677	3,949
Churches.....	52	109	123	71
Manses	13	26	26	13
Ministers, missionaries and Professors....	68	132	139	71
Indian teachers and Missionaries....	8	17	22	14
Total employees of Church..	76	149	161	85
Number of these ordained..	61	81	77	16

The amounts paid by the H. M. C. of the Assembly for the support of Missionaries was as follows:—

Presbytery of Winnipeg.....	\$1,866.25
Rock Lake.....	1,845.00
Brandon	4,669.80
Regina	5,599.80
Calgary.....	2,541.00

Total \$16,021.85

This is exclusive of the amount paid for travelling expenses.

Sabbath-schools are organized and carried on with much zeal but the majority of them are closed during the winter. The number of scholars was about 8,500, and the average attendance about 7,000.

A number of gentlemen in Ontario and several societies are supporting Missionaries in the field this summer, and so relieving the Home Mission Fund. The Students Missionary Societies are also giving valuable aid. Fifteen missions are thus sustained, one of which requires a supplement of \$600. Our best thanks are due to these generous friends.

To all the Crofters, Gaelic-speaking Missionaries have been sent, and their work is much appreciated. These settlers are making satisfactory progress and they are going to prove valuable settlers. They are beginning to contribute for the support of their pastors.

The Icelandic Mission in Winnipeg has been most successful. A congregation was organized during the year and 71 communicants are connected with it. A church was built last summer, and it is being enlarged to twice the former size. A second missionary is travelling through the country and visiting Scandinavian and Icelandic settlements and doing faithful

and acceptable service. The presence of a German-speaking Missionary is very desirable. At several points along the railway, Chinese Sabbath-schools have been conducted and with encouraging results.

JAMES ROBERTSON.

Our Honan Mission.

THE following letter from Dr. J. Frazêr Smith, dated at Chefoo, April 9th, appeared in the *Presbyterian Review* some time since, and is now re-published by request of the Foreign Mission Committee:—

You may be interested to know that I am doing a little work. Three forenoons in the week I go to Dr. Douthwaite's Dispensary and listen to him, and assist him in examining and treating the patients. I find this a great help to me, as Dr. D. has been in the country about fifteen years and has had much experience with the Chinese. Then the Doctor in Chefoo has given me full charge of the Chinese Hospital and Dispensary for the remaining three forenoons of each week. Here I am thrown entirely on my own resources; and I am forced to make the best use I can of my Chinese. It is splendid practice, and although I am often perplexed and made to feel how little I know, yet I am by no means discouraged, because I realize that I am progressing slowly day by day. You have no idea how difficult it is to remain inactive, unable to satisfy the intense longing to preach the glorious gospel of peace and pardon through the blood of Christ, which the perishing millions around us so much need. Then people at home cannot fully sympathize in the keen disappointment that is felt after the missionary is able to converse fairly well, when he attempts to tell some poor man about Jesus and finds that he is unable to put the simplest gospel truth with any degree of fluency or intelligibility. Or, perhaps he may be able to express himself as he supposes very well; and the man may listen attentively with open mouth, to all appearance taking in every word, and after all, the missionary may find that the poor man had scarcely heard one word of the eloquent discourse, but had spent all his time trying to make out the possible use of the buttons on the wrist-bands of the speaker's coat or some other problem even more absurd. Happy is the young missionary who is not over sanguine, and who early learns to trust little in appearances, however favorable they may be. The following is a clipping from a Shanghai paper, and it will give you an idea what an old resident thinks about the Chinese language and the Chinese. "A valued correspondent states that a leading missionary informed some friends of hers that they would be using the

Chinese language in three months. Allow me to offer a time-table which I believe to be accurate. Corrections invited. You shall be in Chinese: Able to ask for your dinner in 3 months; to tell how to cook it in 6 months; to do some growling about it in 12 months; to scold elegantly (without profanity) in 2 years; to talk fluently and dream sensibly in 5 years; to become a sinologue and snub others in 10 years; to be up to a Chinaman's little dodges in 50 years; and to a mandarin's artful tricks in 100 years!"

Last week a man came into the dispensary with a skin affliction, but he was so covered with grime that it was impossible to make a correct diagnosis. He was requested to go home and wash himself thoroughly, when he indignantly replied that he had washed himself exactly ten days previously, and he appeared greatly surprised that any one should suggest that he should wash so soon again. Another man with bad eyes was told that it was necessary for him to remain in the hospital for several days where his eyes could be attended to regularly. He answered that he was master of a small boat, and therefore, could not remain in the hospital, but that his young son who was waiting outside might remain instead. They are indeed ignorant as regards medicine, and care very little for their bodies and much less for their souls. We were disappointed about the house we expected to get in Lin-Ching, as they expect an extra man this fall. However, we are going to rent native houses which, of course, we will have to fix up a little, but we expect native houses will be less expensive in the long run.

JAPAN.—The union of the Presbyterians and Congregationalists in Japan has not been accomplished, as was generally expected. At a recent meeting of the representatives of the Congregational Churches in Kobe, it was found that there were three different parties. A few of the members had been instructed by their churches to vote against any union. Some were ready for any plan that should meet the approval of the majority; and a third, and strong party was very anxious for union. After a long and very excited discussion, it was decided by a majority to strike out all reference to any creed, ask for further concessions in the method of government, and also omit all the forms that were recommended for the organization of churches, calling, ordination, and installation of pastors, conduct of trials, &c. These conditions were rejected by the Presbyterians, and thus the matter rests for the present. A harmonious session of the five united Presbyterian missions was held recently. The statistics of this "United Church of Christ in Japan" are as follows:—Churches, 59; members, 8,541; Ordained ministers, 23; Evangelists, 34; Theological students, 60; contributions for the year, \$33,054.—H. Loomis, Agent A. B. S.

Saul Chosen of the Lord.

AUGUST 4. B.C. 1096. 1 SAM. 9 : 15-27.

Golden Text, Prov. 8 : 15.

WHILST the Israelites waited for Samuel to present them with a king, he himself waited for Divine guidance. His disinterestedness appears here. He might have taken this opportunity to put forward a friend or relative, but did not do so. God did not keep him long waiting, but sent him one, until then a total stranger, by a chain of Providential occurrences, the links of which seem insignificant. Saul is sent to look for his father's lost asses, v. 3. Not finding them, he goes on and on, until he reaches Ramah, where Samuel lived, v. 6. This suggested to his servant the thought that they might consult the prophet in their matter, v. 8. Young maidens, whom they met, directed them where they might find Samuel, v. 11, and finally he himself met them, on his way to the "high place," where a sacrifice was to be offered that day. V. 15. *In his ear*—by a whisper, probably whilst he was praying, ch. 8 : 21, Amos 3 : 7. V. 16. *My people*—Israel had rejected God, ch. 8 : 7, but God in mercy had not forsaken them. He remembered his promises, and pitied their misery, Lev. 26 : 12. *Their cry*—The Philistines had garrisoned their country since the defeat of Mizpeh, ch. 10 : 5, and greatly oppressed them, ch. 13 : 19. Comp. Exod. 3 : 7. V. 17. *Behold the man*—God whispered in Samuel's ear, as he saw Saul coming. V. 18. *The seer*—so called, because he could see the future, ch. 9 : 9. V. 19. Samuel gave a cordial reception to the man whom he knew was to support him, as a ruler of the people. This was true greatness. He invited him to the feast, and to his house. V. 20. Without payment, he told him that the asses were found, v. 8, and gave him a hint of his coming greatness. V. 21. *Saul*—was a Benjamite. His tribe had been nearly annihilated at one time by civil war, Judg. 21 : 47. *My family the least*—a conventional expression of humility, like many such, it was not strictly true, v. 1. V. 23. *Set it by thee*—From this, it appears that God had revealed to Samuel that Saul was coming, and that the prophet had purposely invited leading men to the feast. By giving Saul and his servant the highest places, he not only introduced them as distinguished guests, but gave an example of the respect due to Rulers, 1 Pet. 2 : 17. V. 25. *Communed*—had a long and intimate conversation with him, and most probably prayed with him and for him. The next day he accompanied him to the end of the city, v. 27, and told him "all the word of God" concerning his future career, and how he was chosen to be the King of Israel. Saul was looking for asses, and found a kingdom. Let us do our work well, however lowly it may be, and if God means to give us higher duties, he will bring them to us, or us to them, as he did for Saul.

Samuel's Farewell Address.

AUGUST 11. B.C. 1096. 1 SAM. 12 : 1-15.

Golden Text, 1 Sam. 12 : 24.

BEFORE leaving Saul, Samuel had anointed him with oil, an act of consecration of great antiquity, Gen. 18 : 18, Exod. 28 : 41. He had also given him certain signs by which his faith would be strengthened, ere he reached Gilgal, where he would meet him again, ch. 10 : 1-8. Then Samuel called all the people to Mizpeh. There the Lord showed that Saul was to be the King. With few exceptions, they approved the choice, ch. 10 : 24-27. Samuel wrote a constitution, read it to them and laid it in the tabernacle for safe keeping, ch. 10 : 25. Saul went home to Gibeah, accompanied by a few followers. Nahash, the Ammonite having attacked Israel, he raised an army of 330,000 men and utterly defeated him, ch. 11 : 12. Samuel having now come to Gilgal, Saul was solemnly declared King. V. 1. *Samuel*—now gave Israel his farewell address, formerly retiring from the judicial office. His prophetic office he kept until his death, many years after. V. 2. He casts up to the people the very words of their elders, Comp. ch. 8 : 5. *I am old*, you have a king, and *my sons* are here. You may deal with us, as you see fit. You have known me from childhood, have I ever abused my charge in any way? If so, show it, v. 3. Samuel does this, not from personal feelings of vain glory, but to give weight to the warnings he was about to give the people. V. 4. They owned that not a single act of fraud or oppression had defiled his public life. A most honourable record!—Reminding them that both their king and themselves, as well as the Lord were witnesses of this declaration, not by kings and armies, but by God's servants, Moses and Aaron, v. 8. Later on, when they had forgotten the Lord, he delivered them to their enemies. *Sisera*—Judg. 4 : 2, the *Philistines*—Judg. 10 : 7, and *Moabites*, allies of the Ammonites, Judg. 11 : 3, 15. When repenting, they put away the same false gods that Israel had worshipped just before the battle of Mizpeh, ch. 7 : 4. God again helped them, sending *Jerubaal* or *Gideon*, Judg. 7 : 1, *Bedan*—the LXX reads "Balak," Judg. 4 : 6. Bedan is not mentioned in Judges. *Jephthah*—Judg. 11 : 1. V. 12. And now, when they had seen Nahash coming against them, instead of waiting on the Lord, they had asked a king! *The Lord*—Jehovah was your King. You have now the King of your choice, yet you may be blessed, both him and you, v. 14, if you *fear the Lord*—keep his law and worship Him alone, but if you rebel against Him, he will punish you as he punished your fathers. Comp. Is. 1 : 19-20. It shall be well with the righteous, they shall eat the fruit of their doings. It shall be ill with the wicked, for the reward of his hands shall be given him, Is. 3 : 10, 11. This is God's eternal rule of righteousness.

Saul Rejected by the Lord.

AUGUST 18. B.C. 1080. 1 SAM. 15 : 10-23
Golden Text, 1 Sam. 15 : 23.

SAUL had now reigned about sixteen years a period of almost incessant war, ch. 14 : 47. His daring transgression of the law of sacrifice, Lev. 17 : 8, 9, recorded in ch. 13 : 9, and the fact that it was years before he built an altar to the Lord, comp. ch. 13 : 1 and 14 : 35, show how careless he was of his duties to God. This had already brought him a warning, ch. 13 : 14. The Amalekites, when Israel was on the way from Egypt, had attacked them and thereby brought upon themselves a curse from the Lord, Ex. 17 : 8-14. Four hundred years had elapsed, now the time of punishment had come, v. 2. God waits long, but his judgments are sure, Gen. 6 : 3, 7 ; 1 Pet. 3 : 15. Saul was ordered to "utterly destroy" Amalek. The command was only partly obeyed, v. 2, 9, although a special warning had been given to him, v. 1. V. 11. *It repenteth me*—God does not repent, in the sense that he is sorry for what he has done, v. 29, but he changes his dealings with sinners when they change, for all God's promises and threatenings are conditional, comp. 1 Tim. 2 : 4-6 and Heb. 10 : 26-31. *Grieved*—Samuel mourned for Saul, as God, who delights not in the death of the sinners, and Jesus who mourned over Jerusalem, Ezek. 18 : 32, Luke 19 : 41. *He cried*—interceded for Saul, but it was too late, ch. 16 : 1, Jer. 15 : 1. V. 12. *Carmel*—a high mountain of Samaria. There Saul put up a monument or triumphal arch, then came down to Gilgal. V. 13. *I have performed*—If this was not an excuse to quiet the reproaches of conscience, Saul must already have been hardened in sin. The very cattle by their lowing, proclaimed his falsehood, v. 14 : 21. V. 15. *The people*—Like Adam, Saul cast the blame on others, as if he could have prevented the sin, Gen. 3 : 12. *To sacrifice*—He tried to make religion a cloak for sin, v. 21. God hates robbery for sin-offering, Is. 61 : 8. Samuel ignored his hypocritical plea. He pointed out to him his ingratitude to God, v. 17. the Lord's positive commands, v. 18, and his disobedience and greed. Saul insisted that he had obeyed the voice of the Lord, and emphasized the fact that the things taken were taken for the Lord. V. 21. *Thy God*—Was not Samuel's God his own God any longer? It would seem so from this word, *Thy*. V. 22. *Obeying*. Still the test of true piety. Ceremonial can never compensate for the want of obedience, Is. 1 : 11-17, Hos. 6 : 6. V. 23. *Witchcraft*—dealings with the devil. Rebellion against God's commands and stubbornness in sin, ensures utter rejection. Saul was rejected because he rejected the word of the Lord. Let us therefore fear, believe and obey, Heb. 4 : 1 ; 10 : 31. To whom much is given, of them the more is expected. How shall we escape rejection if we despise the offer of Salvation in the Gospel.

The Anointing of David

AUGUST 25. B.C. 1064. 1 SAM. 16 : 1-13.
Golden Text, 1 Sam. 16 : 17.

SAUL was alarmed at his sentence of rejection. Reluctantly acknowledging his sin, he asked Samuel, not God, to forgive him, ch. 15 : 24-25, and to mediate between God and him. Samuel refused, reminding him that God was not a man, that he should repent, ch. 15 : 29, yet at Saul's urgent request, and to save him unnecessary humiliation, he turned with him and stood by whilst Saul worshipped the Lord, ch. 15 : 30-32. Without consulting him in the least, he caused Agag to be "hewed to pieces" before the Lord, ch. 15 : 33. Jer. 1 : 10. He then took final leave of him, never coming any more to see him. Yet he mourned long for him, ch. 15 : 35. V. 1. *How long*—It was not wrong for Samuel to mourn, but he must do it with measure. God had rejected Saul for His glory and for the good of his people. He had provided a better king for them, Ps. 89 : 20. *Jesse*—the grandson of Boaz and Ruth, Ruth 4 : 22. V. 2. *How can I*—The errand was a dangerous one and Samuel wished for fuller directions. It may have been that his faith somewhat faltered, comp. Exod. 3 : 11 ; 4 : 13. *If Saul hear it*—How well he judged him may be seen in 1 Sam 22 : 18, 19. *Say to sacrifice*—This was strictly true. There was no necessity for any one being told more at this time. V. 3. *I will show thee*—When we obey the Lord he directs all our ways, Prov. 3 : 6 ; Jer. 10 : 23. V. 4. *The Elders trembled*—fearing Saul's displeasure. They probably thought that Samuel was flying from Saul. V. 5. *Sanctify yourselves*—"Solemn preparation is needed before solemn ordinances," 1 Cor. 11 : 28. Samuel lodging at Jesse's house, personally conducted the family preparations for the sacrifice, v. 5. It is likely that he told Jesse the purpose of his coming. He called his sons to the sacrifice, and as they came forward, one by one he was struck with the fine appearance of Eliab, the eldest. Surely, he said, this is the chosen one, v. 6. V. 7. *Look not*—A good looking man might be a very wicked man like Saul, ch. 10 : 23. God's thoughts and ways are not ours. He discerns the intents of the heart, Is. 55 : 8 ; Heb. 4 : 12. Jesse's seven sons being refused, vs. 8-10, David the youngest is sent for. He was away tending the sheep. He is thought to have been about 20 years old then, a healthy looking, honest youth, v. 12. V. 13. *Anointed Him*—a Divine designation to the kingly office to be his in due time. It made him a type of Christ the anointed one. *The spirit*—He was fitted for his future duties by the baptism of the Holy Ghost, like the disciples on the day of Pentecost, receiving power from on high, Luke 24 : 49 ; Acts 2 : 1-4. We learn from this that God chooses his servants and fits them for his service.

Ecclesiastical News.

SCOTLAND.—*The Assemblies*.—In both Assemblies the main topic of anxious thought and debate, has been the relation of the Church to the Confession of Faith. In the Church of Scotland, the terms of subscription have been modified by falling back on an ancient Act of Parliament already quoted. In the Free Church, a motion proposed by Principal Brown of Aberdeen, was carried, recognizing both the importance and the difficulty of the question raised, and the indication of a present call to deal with it, and appointing a Committee to consider carefully what action it is advisable for the Church to take, so as to meet the difficulties, and relieve the scruples referred to in so large a number of overtures; it being always understood that the Free Church can contemplate the adoption of no change, which shall not be consistent with a cordial and steadfast adherence to the great doctrines of the Confession." This motion was carried by 413 to 130; followed by the appointment of a large and representative Committee. The election of Dr. Marcus Dods to the Chair of New Testament Exegesis, vacant by the death of the late Professor Smeaton, in the New College, Edinburgh, is remarkably one of the signs of the times. The votes stood thus: For Dods, 383; Salmon, 115; Cusir, 165, giving the Professor elect a majority of 103 over the other two candidates combined. In both Churches, the Total Abstinence movement is making steady progress. The overtures on the Union between the Free and U.P. Churches, were disposed of for the present by the notion "that ministers should consider the question, and co-operate generally and locally as much as possible." Presbyterian visitation of congregations, once every five years, has become a standing Law of the Church. The question of Sabbath-observance was carefully discussed, and really this is becoming one of the most serious questions of the times. In the Church of Scotland the increase in membership was recorded at 2,500; in the Free Church, 3,500; and in the U. P., 793. For Foreign Missions there were raised in the Established Church, about \$160,000; and in the Free, \$423,000, as against \$259,000 last year. This is the largest figure yet attained we believe, in that Church, and is matter of thanksgiving to us all. One very delightful and memorable event, worthy of a distinct place in the record, was the appearance of the Rev. Dr. Somerville on the floor of the General Assembly of the Church of Scotland. The reception given to this aged and beloved servant of the Lord, was well worthy of the occasion. The whole Assembly rising to their feet as the Dr. appeared in the doorway, and remaining standing while he was being received. It was the Jubilee of the Church of Scotland's Jewish Mission, when Drs. Black and Keith and Messrs.

Bonar and McCheyne were sent on their mission of enquiry to the Holy Land. On this subject the Dr. spoke. Dr. Gloag closed the Assembly with a very able address on the present state of Theology, and the great need at the present time, for a learned ministry, able to grapple with the questions of the hour,—men imbued also with the spirit of grace. Dr. Laird, in closing the Free Church Assembly, emphasized very much the great need for a more faithful and powerful preaching of the glorious old Gospel, and for a fuller and deeper Baptism into the power and presence of God's Holy Spirit. Thus, the two Assemblies ran, on many important occasions, almost side by side. D.

IRELAND.—The General Assembly of the Presbyterian Church met on the 3rd of June, and the sittings continued until the 13th. The Rev. William Clarke of Bangor, was elected Moderator to succeed the Rev. R. J. Lynch. A large amount of business was transacted. It was a very peaceable meeting. There were no burning questions: there were no new departures. The schemes of the Church are generally in a prosperous condition. The Venerable Dr. W. D. Killen, after a long professoriate, some 48 years, was permitted to retire, and the Rev. James Heron of Dundela was appointed as assistant and successor. With the retirement of Dr. Killen, the first generation of Professors passes from the scene of activity, that is the first generation of a full staff in the college of Belfast. It is a little over forty years since the staff was enlarged—the intention in the first instance being to have more than six, the Government of the day giving a salary of £250 sterling to each. The names of the men that forty years ago filled the chairs will not be forgotten. They were Cooke, Edgar, Wilson, Murphy, Gibson and Killen. The names of the men that now fill them are Watts, Robinson, Leitch, Todd, Martin, Walker, and Heron. There is now no endowment from Government. When the Church of Ireland was disendowed, a lump sum was given to the College and with large subscriptions made by wealthy friends was invested for the support of the institution. Forty years ago there was no college building, since then a structure worthy of the Church has been raised, and residences for the Professors as well. At a later date a wing was added to board and lodge the students. The grounds of the college (which is purely theological) adjoin those of Queen's College, where a majority of the ministers get their Arts course. Next year will be the Jubilee of the Assembly, and steps were taken to have it duly celebrated. It was in 1840 that the Synod of Ulster and the Secession Synod united and formed the Presbyterian Church in Ireland with an Assembly as the Supreme court. A few of the fathers who were present there still remain.

Dr. Killen is one; he was in the 11th year of his ministry then. Dr. Murphy is another. Not many pre-union men are in active service now. Those who will live to July, 1890, will see a grand celebration of the Jubilee of that Union. It will be the Jubilee of her Foreign Mission Work as well, for at that Assembly the first missionaries to the heathen were designated. One of the two then set apart is still alive and in tolerable vigour, the Rev. James Glasgow, D.D. H.

UNITED STATES.—There are few who have the opportunity of expressing their thanks, *viva voce*, for the erection of their "mural monument." That, however, has recently fallen to the lot of the Venerable Dr. McCosh, ex-President of Princeton Theological Seminary. On a certain day in June last, after the presentation of Dr. McCosh's portrait to the Trustees, the ceremony of unvailing his mural statue took place in Marquand Chapel. The statue is of bronze, a faithful likeness, and is said to be a fine specimen of art. In acknowledging the compliment paid him by the class of '79, Dr. McCosh said that of all the honours ever conferred on him, he considered this the greatest. "This bronze would carry his fame to coming generations, but, above all, he desired his own name ever to rest in the minds and hearts of his boys." . . . Dr. Arthur T. Pierson, Pastor of Bethany Church, Philadelphia, and Joint-editor of the *Missionary Review of the World* has demitted his charge with a view to giving himself wholly to the advocacy of missions to the heathen, and to this end he proposes to set out immediately upon an extensive personal survey of the principal mission fields in different quarters of the globe. We congratulate the doctor on having arrived at the decision and anticipate a rich blessing to the cause of missions in consequence. The Prohibition movement in Pennsylvania and Rhode Island has proved to be a conspicuous failure at this time. Notwithstanding the strenuous efforts of the clergy of all denominations, the bar-room has beaten the pulpit in Pennsylvania by a sweeping majority of probably 200,000 votes. The temperance people, however, have no intention of abandoning the enterprise. This defeat will spur them on to redouble their efforts. "The contest will not end," they say, "until the traffic in liquor as a beverage has been fully done away with."

Our Own Church.

THE General Assembly has appointed the third Sabbath of August as the time for taking up collections for the HOME MISSION FUND. Most of our congregations have got past the stage of 'plate collections,'

and adopted the Scriptural plan of "laying by them in store," and distributing as the occasion arises. It now appears that we went a little astray in saying that *all* our mission funds would shew a balance on the right side of the ledger. Those in the Western Section of the Church all shewed a deficit—not very large nor alarming; still a *deficit*; enough to shew the necessity of vigorous and united effort during the coming months in this behalf. Our Home Mission work is growing, and must continue to grow. The tide of immigration is only beginning! It is impossible to think that those vast tracts of fertile land in the North-west Territories will remain much longer unoccupied. They will be peopled before long, and if we would avoid the mistakes of the past, and their penalties, the Church must be prepared not only to keep pace with the population but to go ahead of it. The receipts from the congregational sources last year, fell short of the actual expenditure upwards of \$10,500 in the Western Section. The estimates for the current year call for \$50,000 West; and \$9,000 East, irrespective of the amounts required for the **Augmentation of Stipends**, which is a totally distinct and separate fund.

PERSONAL.—In response to the earnest solicitation of Dr. Mackay and the native ministers, *Rev. John Jamieson* continues his connection with the mission in North Formosa. *Rev. John Morton* and *Mrs. Morton* of Trinidad, are at present in Canada, in the hope of restoring Mr. Morton's health which has been somewhat unsatisfactory for a considerable time. *Miss Blackadder*, after several unexpected delays, through sickness, has returned to Trinidad. *Dr. Campbell* of Renfrew has, we understand, declined the appointment to a chair in Morrin College, of which mention was made last month. *Rev. C. A. Doudiet* returns from his lengthened visit to Britain in the interests of the French Board about this time. The names of *Rev. C. Chiniquy* and *Rev. A. B. Groulx* have been added to the roll of the Presbytery of Montreal, which has received permission from the General Assembly to take the usual steps for the licensure and ordination of *Mr. Bourgoin*, Principal of the Pointe aux Trembles Schools. *Rev. Andrew*

Burrows of Boston, Mass., formerly of Truro, N.S., has received the degree of Doctor of Divinity from the University of New York. *Rev. William M. Brown* of Edinburgh, brother of late *Rev. A. Ogilvie Brown* of Campbellton, N.B., after a short visit to Canada, has returned to Scotland, via New York. *Rev. F. M. Dewey* of Stanley Street Church, Montreal, was married on 1st July, to Miss *Elsie Gordon Coull*, daughter of *Rev. George Coull* of St. Sylvestre, Quebec. *Rev. John A. Snodgrass* has resigned his appointment at Consecun and Hillier, Kingston, on the ground of ill-health. *Rev. James Barclay* of St. Paul's, Montreal, preached before Her Majesty the Queen, at Balmoral, on the 16th of July.

HOME MISSIONS.

In closing their report, the Committee for the Western Section "call the special attention of the General Assembly to the fact that the expenditure for Home Mission work has exceeded the contributions from all sources by \$4,745.85, and has exceeded the contributions of congregations by \$10,511.94; the sum of \$5766.09 having been received during the year from the Glasgow Free Church Students' Society and the British Churches, and other donations. This exceptionally large sum cannot be expected in the future. To partly meet the deficit, the balance remaining in the reserve fund has been taken, leaving still an indebtedness on the year's work of \$745.85! It is also to be noted that the expenditure for Augmentation has exceeded the contributions of congregations by \$3,768.62! This condition of affairs calls for the serious consideration of the Assembly. In obedience to instructions, the Committee has gone steadily forward from year to year, extending its work with a degree of success that has been most gratifying to every well-wisher of our Zion. But if the contributions of the year on which we have entered are not greatly to exceed the past, then it is quite clear that the Committee, instead of assuming increased liabilities, *must retrench without delay*. It is for the Church, through its General Assembly, to say whether we are to call a halt in the great mission fields of the North-West and British Columbia—whether we have done enough for our countrymen in those distant and destitute regions, and whether we are prepared to allow others to come in and reap the fruit of our labours? Also, whether the minimum paid the ministers of our Church who are assisted by the Augmentation Fund, is to be reduced? The Committee have done their best to excite a deeper interest in both funds, but so far as the contributions of the Church are concerned, they have been sadly disappointed in the response made to their appeals. In bygone days, the Church has lost

more of her members, through want of care of them at the proper time, than our missions have saved, with all the increased activity of later years. In view of this fact, and the encouraging aspect of the mission field, where vast territories have been occupied in recent years, retrenchment in missions, and reduction of stipend, ought not for a moment to be thought of."

A HOME MISSIONARY HYMN.

[For the Presbyterian Record.]

1. Sow the seed beside all waters,
North and south, and east and west,
That our toiling sons and daughters
In its blessing may be blest.
2. Sound the tidings of salvation
'Mid the storms of Labrador;
Speak the Gospel proclamation
On the mild Pacific shore.
3. Where the avalanches thunder,
Where the tameless torrents roar,
There declare the tale of wonder,—
Jesus saves forever more.
4. Where thy brother, sowing, reaping,
Delving for the hidden ore,
Now with joy, and now with weeping,
Strives t' increase his precious store.
5. Where the tide of commerce rushes
Through the city's crowded street,
Where unpitying Mammon crushes
Helpless hosts beneath his feet.
6. There declare the blessed story
Of the living Saviour's love,—
How the ascended Lord of Glory,
Welcomes all to Heaven above.
7. Tell of grace beyond all telling,
In the heart of Deity:
Tell of righteousness unfailing,—
Truth and goodness, boundless, free.
8. Mighty Saviour, help us, hear us,
As we make Thy mercy known,
With thy Presence ever cheer us
Till we stand before Thy throne.

M.

LAURA BRIDGEMAN.—It is fitting that even the RECORD should refer to the passing away of this wonderful daughter of "silence and night," for her story is a delightful illustration of the power of Christian beneficence and intelligence. Laura lost sight, hearing, taste and smell, when she was a mere infant. She lived to be sixty years of age. In past centuries she would have grown up in intellectual, religious, and moral darkness. But in point of fact, by long, patient, and skilful training, she became remarkably intelligent. Her circle of knowl-

edge was wider than that of many in full possession of all their senses; and she could *think* as well as feel. Her sense of touch was the avenue by which her mind was reached and by which she expressed her emotions and thoughts. Her fingers had to be her interpreters and had to do duty for sight and hearing, for the eye and the tongue and the ear. After skilful and most patient efforts by Professor Howe, Laura learned to read and write. She could express her thoughts with wonderful felicity. She became well acquainted with a wide range of subjects. Her religious education was not neglected, and she became a sincere Christian. Her life was by no means unhappy or useless. She loved and served her Saviour; and she now sees His face where the soul is freed from the burden of all physical defects. Her case is calculated to excite our tender sympathy for the deaf and dumb and blind. Happily, educational institutions are now accessible to nearly all such; and in these institutions, instruction is usually given, bearing on the life to come, as well as the life that now is. The case of Laura Bridgeman did much to stimulate efforts for the education of the deaf and dumb and blind.

ORDINATIONS AND INDUCTIONS.

LEAMINGTON, Chatham:—Rev. Murray Watson was inducted on the 7th of May.

STREETSVILLE, Toronto:—Rev. R. J. M. Glassford of Waubaushe was inducted on the 25th of June.

RAVENSHOE & QUEENSVILLE, Toronto:—Mr. George MacKay was ordained and inducted on the 16th of July.

WATERLOO, Guelph:—Mr. A. E. Mitchell (Knox College) was ordained and inducted on the 3rd of July.

ROSLIN & THURLOW, Kingston:—Mr. John MacKinnon (Queens College) was ordained and inducted on the 6th of June.

UPPER MUSQUODOBOIT, Halifax:—Rev. John Valentine was inducted on the 9th of July.

VALLEYFIELD, Montreal:—Mr. A. J. Macfarlane was ordained and inducted on the 8th of July.

CALLS:—Rev Peter Wright of Stratford, to Portage la Prairie—accepted. Rev. D. A. Maclean of Kemble, *Owen Sound*, to Chalmer's Ch., Kincardine and Bervie, Maitland. Rev. Alex. A. Watson to Chipman &c., *St. John*. Mr. A. S. Grant of Pres. College, Montreal, to St. Andrew's Church, Almonte, Ont. Rev. D. McLeod of Priceville to Kenyon, *Glengarry*. Rev. D. Tait of Berlin, to Chalmer's Church, Quebec, declined.

DEMISSIONS. Rev. David Camelon of Vaughan, Toronto. Rev. John Turnbull of St. Louis de Gonzague, Montreal. Rev. John A. Townsend of Manitou, Manitoba.

LICENSURES: Messrs. D. MacKenzie, and J. McD. Duncan by the Presbytery of Toronto.

NEW CHURCHES.

ORILLIA:—The handsome new church at this place was dedicated on the 7th of July, Professor Maclaren officiating in the morning, Rev. John Wilkie of Indore in the afternoon, and Rev. Dr. McMullen in the evening. At VANCOUVER B.C., the corner stone of the new St. Andrew's Church was laid with imposing ceremony on the 13th of June. St. Andrew's Church WHITBY, after undergoing an almost complete transformation, was re-opened for worship last month. The church now presents a very pleasing and attractive appearance.

MANITOBA ITEMS.

More new churches are the order of the day. A new Presbyterian Church is being erected by the people of Greta. It is the only church in the place and all the people combine in its erection. Our Icelandic Church in Winnipeg is being enlarged to hold 400 people. Virden is building a fine church to be opened in July. A new church is being built at Austin. Rev. John Hogg, lately of Battleford and formerly of Charles St. Toronto, has been placed in charge of North Church, Winnipeg. The congregation has good prospects. It expects to erect a church this summer, on a lot recently acquired on Selkirk St. Rev. David Anderson, B.A., was lately settled in Springfield Congregation, having left Carberry for that purpose. The people of Portage la Prairie are in high spirits over the acceptance of their call by Rev. Peter Wright of Stratford. Much sympathy is felt for Rev. James Todd of Minnedosa in the loss by drowning of his little daughter six years old. Rev. A. Urquhart of Brandon, has grappled with his work there manfully, and the prospects are of the brightest. Regina is drawing candidates. The congregation has acted wisely in employing Mr. Norman Russell B.A., a promising student of Manitoba College for the summer.

Though the distance is great, and commissioners pay their own expenses, the Synod of Manitoba was well represented at the General Assembly. There were present from Presbyteries as follows: Winnipeg 5, Brandon 5, Rock Lake 1, Regina 2, Calgary 1, Columbia 4, Total 18. Manitoba is at present agitated by the enforcement of a strict license law which in many cases has become prohibitive. The usual cry about liberty is being raised. The Synod and the Presbyteries have strongly pronounced on the subject. Fortunately the Presbyterian ministers of Manitoba and the North-West, with very rare exceptions, are decided prohibitionists. B.

OBITUARY.

MR. HUGH FINLAYSON of Paris, Ontario, who died recently, bordering on four-score years, was Treasurer of the Dumfries Street Congregation for upwards of forty years.

He was Agent for the *Record* from its commencement until he died. He was in every respect an honourable and reliable man, and filled with credit to himself and advantage to the people almost every office in the gift of his fellow-citizens. He was a member of the first council in 1850. He was the first Mayor of Paris, and he sat in Parliament for twenty years. He was ill for two years and half immediately preceding his death but bore his lengthened affliction with great patience and resignation and, when the end came, he was ready to depart and be with Christ.

The General Assembly.

REPORT ON TEMPERANCE.

REV. PETER WRIGHT, convener, presented this report, and moved its adoption, seconded by Mr. Walter Paul, Montreal. The following extracts will sufficiently indicate the general tone and scope of the report:—

“Ontario has just passed through an instructive phase of her struggle with the rum-power. For while she wages her grand moral warfare against this enemy without cessation or abatement of zeal, she has been brought to a rude pause in the more legal aspects of her conflict—a pause, however, which she will doubtless utilize only in forging some more effective weapon with which to legally vanquish this inveterate foe of our country and our race. Her net gain has been a large increase of valuable experience. Out of this has sprung the firm conviction that no legal measure can avail in this struggle, that aims at anything less than the entire destruction of a traffic so palpably and inherently vile. In Quebec the question has assumed no new phase of importance. The dominant element of the population is unprogressive, dragging out a lengthened childhood, and not easily stirred by any question of social or moral reform. Yet, even in Quebec, one county has by a large majority prevented the repeal of the Dunkin Act. In this contest French and English fought with equal ardour against the return to license, and were supported by a large number of the priests. In the Maritime Provinces, temperance principles have, perhaps, their strongest hold, and have developed the maximum of energy. In no constituency there has the Scott Act been repealed, except in Colchester, where it was never legally in force, owing to some alleged irregularity in voting. There as elsewhere the friends of temperance have met with much to vex and discourage. But circumstances,

the tyrants of the coward, are the servants of the brave; and the loyal-hearted cling to the cause with fonder affection when reverses come, strong in the assurance that a cause so sacred must in due time be crowned with success.

“The cheering testimony is almost universal that intemperance prevails only to a very limited extent in the congregations of our Church. One or two Presbyteries report all their congregations as being practically free from this curse; while others have similar intelligence from a large proportion of their sessions. Only one session reports that “Some of the members are addicted to drink.” Whether the “bad pre-eminence” of this congregation is due to the less careful habits of its members, or to the more sensitive conscience of its session in reporting, we cannot say; but we are far from believing that this is the only case in which strong drink has made humiliating inroads even on the membership of our Church.

“As to the prevalence of the evil in the community at large, the reports amply testify that strong drink is still a barrier to the spread and reception of Gospel truth; that the domestic misery it creates is still both profound and wide-spread, and that vices still grow in clusters on this upas tree, nourished by our social habits and protected by our laws. The mining districts of Nova Scotia still present a good field for the missionary of temperance. Pictou Presbytery tells us that fully one-third of our own, and nearly all the Belgian miners are addicted to drink. In those Ontario counties where the Scott Act has been repealed, the change has in every case been for the worse. There is absolutely no exception to this. Then, in some frontier towns of Western Ontario, even those under the Scott Act, it is alleged that drinking has rather increased than diminished. The law is said to be systematically violated, largely owing to the proximity of a less law-abiding community. The answers assure us that the pulpits of our Church are for the most part faithful in setting forth the antagonism of the liquor traffic to all true national prosperity, as well as to everything pure and lovely in social and domestic life; and especially in urging those sublime truths of the Gospel, in whose living presence all unholy passions wither and die. Subsidiary, yet important agencies are mentioned, such as temperance societies, temperance literature, temperance lessons in Sabbath-school, Women’s Christian Temperance Unions, and and reading to the people the deliverance of the General Assembly on the temperance question.

“In answer to the question, ‘Do you think the people are ready for Prohibition?’ Many say ‘yes,’ a larger proportion than last year say ‘no.’ This increase of negatives is wholly from Ontario, where replies have evidently been affected by the way in which sessions interpret the meaning of repeal. Some

imagine it reveals a change of public sentiment on the whole question; others, perhaps with a truer insight, see in it only public disgust at the way in which the law has been administered and a determination to abandon all half-way measures. Facts favour the contention that our Ontario people have detected the inherent weakness of mere local prohibition, and have rejected it as an effective remedy for the evils of intemperance. Nor is there the slightest ground to believe that any Province of our Dominion has accepted as a permanency the license system. Certainly, the Church, God's chosen instrument for regenerating society, can never acquiesce in a legalized wrong. She must protest against this shame of our civilization, even though she speaks to deaf ears. She can afford to brave, for centuries if need be, the fiercest hate of avarice and lust. But never, as God's witness for truth and righteousness, can she lower her standard, tone down her testimony, or make any compromise with a traffic so hurtful to men."

The following deliverance is recommended for adoption by the Assembly:—

1. That we again declare our conviction that the general traffic in intoxicating liquor is contrary to the Word of God; that our people should guard against any complicity with it in any form whatsoever; that its total suppression by the state is the proper goal of all true temperance legislation, and is one of the worthiest aims of an enlightened Christian philanthropy; and that sympathy with prohibitory legislation should be deemed an essential qualification in those who represent us in the Parliaments of our country.

2. That we renew our testimony to the effect that the Gospel of Christ alone can uplift and bless the race, purify and save society, and make of us a temperate and prosperous people; and we would therefore express our gratitude to God that in combating the evils of intemperance, the Church has kept Christ and His Gospel so conspicuously in the fore-ground as the sole refuge of perishing men, and the sovereign remedy for ill.

3. That this Assembly, recognizing the value of wise Christian teaching on this subject, would urge on the ministers and office-bearers of our Church the importance of taking a leading part in so moulding public sentiment, and in so educating the public conscience as to secure the early and total prohibition of the liquor traffic.

4. In view of the acknowledged fact that much of the wine of commerce is exceedingly impure, we would strongly urge on all the Sessions of our Church the duty of securing as far as possible the pure "fruit of the vine" for use in the Sacrament of the Supper.

5. That we express cordial approval of the provision made in so many Provinces of our Dominion for Public School instruction in scientific temperance; our extreme satisfaction

with the recent action of the New Brunswick Board of Education touching this matter; our grateful acknowledgment of the further advancement made in Ontario, in allowing value for this subject at the entrance examinations; and our hope that in all our Provinces this subject will soon be inserted in the curriculum of the schools, and be placed in every respect on an equal footing with other important branches of study.

6. That, while repudiating any sympathy whatever with the license systems, and guarding against any word or action that might be construed into willing tolerance or approval thereof; yet, seeing the larger part of our Dominion is at present under license, this Assembly would urge and encourage the members and adherents of our Church to take the fullest advantage of each and every prohibitory feature of the License Acts—such as reducing the hours in which liquor can be sold; banishing it entirely from any given locality; and generally so hedging in the traffic as to greatly promote public morality and domestic peace.

7. That we record our appreciation of services rendered to the cause by many of our most prominent public journals; by various Temperance Societies; and especially by the Women's Christian Temperance Unions throughout the land.

8. That we renew the recommendations of past years to form Temperance Societies and Bands of Hope in our congregations under the supervision of Sessions and Sabbath-school teachers; and that the Assembly's Committee on Temperance be requested to draft a suitable constitution for such societies, and submit it to next Assembly.

9. That the Committee be again authorized to carry out, as soon as practicable, the instructions of the last Assembly as to petitioning the Dominion Parliament.

Rev. D. J. Macdonnell moved, seconded by Mr. Carnegie, in amendment to the first clause of the recommendations in the following terms:—

"We declare our conviction that the traffic in intoxicating liquor, especially the indiscriminate sale of liquor in saloons, is accompanied by enormous evils, and that it is one of the worthiest aims of an enlightened Christian philanthropy to reduce, and, if possible, extinguish, these evils, by wise legislation."

Mr. Macdonnell explained that whilst he was a strong advocate of temperance, he could not acquiesce in the statement that the traffic in liquor is "contrary to the word of God." Among others who would prefer to have this statement modified, were Professor McCurdy, Dr. Laing, Rev. G. M. Milligan, Dr. Kellogg, Dr. McMullen, Principal King, Dr. Campbell, and others. In favour of retaining the *ipsissima verba* of the recommendation, were Principal MacVicar, Professor Bryce, Hon. G. W. Ross, Senator Vidal, Mr. Walter Paul and, as the vote indicated, a large majority of the House, favoured the adoption of the report and its recommendations as it came from the Committee.

Rev. Dr. Laing, Dundas, received the cordial thanks of the house for his valuable and onerous labours in preparing the new Book of Forms which was adopted and ordered to be published as a useful guide to office-bearers in conducting the business of the Church.

Chief Justice Taylor presented the Report of the Board of Management of the CHURCH AND MANSE BUILDING FUND. Twenty-six congregations received aid from the Board during the past year. Summing up the totals for the past seven years, \$58,262, had been expended in aiding the erection of 145 buildings—16 manses, 4 church-manses, and 114 churches; 22 of hewn logs, 102 frame structures, 4 brick and 5 stone.

SABBATH SCHOOLS.

Rev. James Fleck, Convener, presented the report in a document of great interest. The number of schools reporting is 1,699; the number of office-bearers and teachers is 14,351, and of scholars, 132,208. The contributions of the Sabbath-schools for the year, amount to \$65,560, an increase on the previous year of \$10,664. In connection with the report was a statement prepared by *Rev. T. F. Frothingham*, of St. John, having reference to the organization of a scheme for "the welfare of youth," upon a plan similar to that adopted by the Free Church of Scotland, the Presbyterian Church in England, and some other Presbyterian churches. The following are the recommendations appended to the Report:—

1. That the favour of God, so evident in the past history of Sabbath-schools, should be duly acknowledged by the Church, and His full blessing invoked, on some Sabbath set apart for that purpose, and for such other special services as will give due prominence to the training of the children and youth of the Church, and that the second Sabbath of September be the day appointed.

2. That the Assembly be asked to instruct the Committee on Home Missions, Foreign Missions, French Evangelization and Temperance, each to prepare an exercise suitable for a Sabbath-school service, embracing interesting facts, figures and incidents from their respective reports.

3. That the Assembly instruct its Committee on Sabbath-schools to prepare a brief handbook on Sabbath-school organization, classification, government, work, registration and systematic giving, to be submitted for consideration at the next General Assembly.

4. That inasmuch as one of the great defects of our Sabbath-school system at the present time is the lack of skilled as well as consecrated labour, it is recommended that weekly meetings of teachers and officers, for united prayer, conference, and study of the lesson, and of the principles and methods of good teaching, be held in every congregation.

5. That the systematic and daily study of the Sabbath-school lesson and Shorter Cate-

chism, in the family, and especially where Sabbath-school privileges are out of reach, be recommended and emphasized from the pulpit and by sessions and superintendents.

6. That all congregations be urged to assume, out of their ordinary revenue, the support of their schools, and to have some simple method of weekly offerings to the schemes of the Church adopted in every school.

7. That Presbyterian Sabbath-school conventions, conferences, and institutes, under the leadership of experienced members of the Church, clerical or lay, be held frequently in needy or influential centres.

8. That the General Assembly appoint a general secretary of Sabbath-school work, who shall devote all his time to the work under the direction of the Committee on Sabbath Schools.

9. That the attention of the Presbyteries be called to the necessity of appointing such conveners of Sabbath-school Committees, as have the best facilities for overtaking their duties, and, when necessary, their expenses for correspondence and in visiting schools and neighbourhoods where schools should be established be paid by the Presbytery.

10. That Presbyterial conveners be required to forward, not later than September 1st, in each year, a list of schools, pastors, superintendents, with post-office addresses, of all schools within their bounds, corrected to date, to synodical conveners, to be forwarded to the convener of the Assembly's Committee.

The clauses of the report referring to the Welfare of Youth scheme were adopted in so far that they were recommended to the attention of the Church. In regard to the appointment of a paid general secretary, on motion of *Rev. Robert Murray*, it was agreed to refer it to Presbyteries for their opinion.

SABBATH OBSERVANCE.

Rev. Dr. Armstrong, of Ottawa, presented the report of the Committee on Sabbath Observance, of which the following summary is made in the *Globe*:—

Reports of the various Synods are given. From the Maritime Provinces Synod there is no formal report. It has been made known that in St. John there is a good deal of activity in the form of public agitation for the better observance of the Sabbath. The Provincial Legislature of Nova Scotia has passed an Act to facilitate the law against Sabbath desecration. The Synod of Montreal and Ottawa reports that the Presbyteries of the Synod have standing committees on Sabbath Observance. In Montreal more trains arrive and depart on Sunday than on any other day of the week. The Quebec Legislature has amended the charter of Montreal so as to give the City Council authority to license the sale of cigars, fruits, etc., on the Lord's Day. From the Synod of Toronto and Kingston, complaints come of Sunday work at York and Toronto

Junction by the railway men and of interference with the proper observation of the day in some cases by the milk traffic. The Synod recommends that Presbyteries appoint a given Sabbath on which sermons shall be preached on the subject of Sabbath observance. The Synod of Hamilton and London condemns the Government for receiving and despatching mails on Sunday and also for having ordered the opening of the Welland Canal during part of the day for Sunday traffic. Efforts were made to induce the Government to close the canal, and the whole matter was laid before Sir John Macdonald, Acting Minister of Railways and Canals. The Premier in the House of Commons explained this to be a question whether commercial or moral considerations should have weight, and the latter won. The Synod suggest that a day be set apart for urging Sabbath observance upon congregations, and also that deputations be sent to wait upon members of Parliament to secure their support for legislation against Sabbath desecration. The Synod of Manitoba and the Northwest complains mainly of Sunday railway work, but says it is being reduced to a minimum. The other signs are held to be most encouraging. The Presbytery of Columbia, however, sends a report for which the Committee express deep regret. Freight trains are run on the C.P.R. and the Island Railway, and a Sunday passenger train is run every few hours between New Westminster and Vancouver, patronized by hundreds of excursionists. Steamboats also run. There are Sunday newspapers in Vancouver and Victoria. All over the Province saloons are open the week round, except in Vancouver City; teamsters, miners, stockmen and others make no distinction between Sundays and other days; the post-offices are open, and stages carrying mails run on Sunday, and generally there seems to be no Provincial law to protect the sanctity of the Sabbath.

Generally it is reported that the Lord's Day Alliance of Canada is fully organized and doing efficient work. Mr. Charlton, M.P., and Prof. Weldon, M.P., have undertaken to draft and introduce at next session of Parliament a bill to promote Sabbath observance.

The Alliance is sending out petitions for signature and urge that these should be sent in signed as largely as possible. With regard to Sunday railway traffic the Alliance wrote to President Van Horne, of the C.P.R., and General Manager Hickson, of the G.T.R. Both sent replies expressing their earnest desire to do away with Sunday traffic, as far as possible. Mr. Hickson has issued an order that freight trains are not to run on Sundays as a rule, the exceptions being in the case of live stock and perishable goods. The Committee make the following recommendations:—

1. That the Presbyteries make suitable arrangements to have the claims and obligations of the Sabbath brought pointedly, and promi-

ently before the congregations within their bounds.

2. That the Assembly record its approval of the action of the Presbytery of Hamilton in petitioning against the opening of the Welland Canal for Sunday traffic, and its profound regret that the Government has not seen fit to grant the prayer of that petition.

3. That the Assembly endorse the action of the Lord's Day Alliance of Canada in seeking further legislation to ensure the due observance of the Sabbath; that the Assembly forward to the Dominion Parliament a petition in the terms proposed by the Alliance, and recommend Presbyteries and congregations to do the same.

4. That in order to obtain more accurate information on the nature of Sabbath-observance throughout the country, the following questions be sent down to Presbyteries through the Synodical Conveners:—(a). What forms of Sabbath-breaking prevail throughout the bounds of your Presbytery? (b). What measures have been taken to check Sabbath breaking, and to promote the due observance of the Lord's Day? (c). Have the Assembly's recommendations (1) as to the formation of Presbyterian Committees; (2) as to the preaching of stated sermons on Sabbath observance, been carried out? (d). Have you any suggestion to make as to efficient means that might be adopted to further the cause of Sabbath observance?

5. That the Assembly appoint as its representatives in the Lord's Day Alliance of Canada the members of its Sabbath-Observance Committee.

After an interesting discussion of the whole question, on motion of *Senator Vidal*, seconded by *Rev. G. Burson*, the report was cordially adopted.

AGED AND INFIRM MINISTERS' FUND.

Mr. J.K. Macdonald, Convener, presented a supplementary report, Western Section, and was well supported by *Rev. J. Thompson*, of Sarnia, and *Rev. J. Allister Murray*, London. It was stated that provision made for ministers of the Church on their retirement was utterly inadequate, and that no other class of men so cultured and holding such a social position had to go with such poor retiring allowances, and that the sums contributed to this fund by many of the congregations was pitifully small.

Rev. Styles Fraser, N. S., moved the adoption of the report of the Committee for the Eastern Section. The fund in the Eastern Section was in a somewhat better condition than in the West. It was, he said, much to be regretted that there are still 63 congregations in the Maritime Provinces that do not contribute to the fund.

DEPUTATIONS.

At an early stage of the Assembly's proceedings, deputations were appointed to wait upon the Anglican Synod and the Methodist Confer-

ence then in session in Toronto. The reception accorded our deputies in both cases was very enthusiastic and cordial. Near the close of the proceedings, *Rev. C. A. Tron*, Commissioner of the Waldensian Church of Turin, was introduced to the Assembly, and met with a very hearty reception. He delivered a most interesting address, and wound up with an invitation on behalf of the Waldensian Church to send delegates to take part in a celebration of the two hundredth anniversary of the return of the Waldenses to Italy from their exile, which is to be held this year in Turin. He gave figures showing the marvellous increase in the Waldensian Church, and said that this was a favorable time for the propagation of the Protestant religion among the masses of Italy. Of 30,000,000 of Italians, at least 16,000,000 were utterly indifferent to religion, this being the result of the Roman Catholic system. A letter was also read from *Rev. Signor Prochet, D.D.*, Waldensian pastor in Rome, expressing regret that he could not be present with us to convey in person the Christian greetings of the congregation which he represents.

MODERATOR'S CLOSING ADDRESS.

The Moderator, in closing the Assembly, said it was not strange that the Session should occupy a week. In fact, considering that this was the supreme legislature, supreme executive and supreme court of a Church covering the whole country, and representing about a million people, and having revenues of \$2,000,000, the fact that the business was finished in a week proved Presbyterianism was a thoroughly workable system, adaptable to varied circumstances. The civil power was more and more adapting itself to the fundamental principles of the Church, and other churches were doing the same and even bettering its example. For if there was one drawback in the Assembly's work it was that in speaking, if not in Committees, the clerical predominated over the lay element. He congratulated them upon the harmony which had characterised their deliberations. Much of the time had been occupied with a so-called heresy case, really a case of discipline. He congratulated the Assembly upon the fact that even the appellants, against whom judgment was pronounced, acquiesced in the result, feeling that they had been treated with fairness and courtesy. He thanked *Rev. Dr. McMullen* in this connection for having relieved him during the progress of this case of the arduous duties of Chairman. He called special attention to the report of the Union Conference of other Churches. They had been able to give it but little time, yet all would recognize the benefit of which it might prove the forerunner. "It must inspire our hearts," he said, "with the hope that better days are drawing near, days when the Churches will consent to meet together on a common platform to consider matters on

which they have heretofore differed, not to magnify these differences, but to minimise them, and we are all inspired less or more with the hope that such conference must lead to a better understanding between the Churches, to less conflict in the sections of our country, and then it may be to some agreement or union, not absolute, but something in the shape of the civil union in which the Provinces of the Dominion are now joined—a federal union." The work of the Assembly must inspire them with hope for the future of the Church and the future of the country, and with a determination to follow as earnestly as ever the path of duty.

Presbyterianism in Jamaica.

BY JOHN PATON, NEW YORK.

ONE of the finest buildings on the Island of Jamaica is the old Scotch Church in Kingston. Octagonal in form, it is massive and heavy in outward appearance, but graceful and handsome internally. Great galleries extend all round the edifice supported by splendid pillars of solid mahogany, each end forms one immense tree. The church stands in a spacious burying ground shaded by tropical trees and plants, while its numerous windows open on all sides and ensure coolness and ventilation. The pulpit is the highest I ever saw, approached by a steep spiral stair, and to look steadily up at the minister is a trying strain upon the eyes and neck. In this fine old church used to assemble a congregation second to none in the Colony for numbers and influence, the Island of Jamaica having always been largely Scotch in its associations and sympathies. Here too was gathered the first Island Sunday-school, and the influence of the Scotch Church for good was everywhere felt in Jamaica. To any one taking an interest in Presbyterianism, and especially in the Church of Scotland, it is inexpressibly sad to see this once fine and flourishing congregation so nearly dead and broken up, its most influential members having joined other communions and its young people scattered among other churches. So hopeless is the lost cause that it is a reproach on the fair name of the parent church, and the maintenance of an independent organization is an injury to Presbyterianism instead of a benefit. A few months since, the Colonial Committee

sent out a very excellent young minister, the Rev. Don. Davidson, who has done his best to build up what has been allowed to fall in pieces, but he is sadly discouraged and preaches admirable sermons to a mere handful of people. I should doubt very much if he can be induced to remain under such discouraging and hopeless circumstances, and it would be far better if the Colonial Committee ceased the effort to bolster up and keep alive a church which has no good reason for living at all.

The causes which have led to this sad state of affairs are not hard to find, and the principal of these is the utter folly of keeping up an isolated congregation in connection with the Church of Scotland when there is a large and vigorous Presbyterian body in Jamaica with its complete independent organization. The second cause is the age and infirmity of the minister, who, being of Irish extraction, was never in very hearty sympathy with his flock. He has a Government allowance secured during his life under the Jamaica local act, and lives at some distance from the town, the duties being all cared for by the assistant who is sent out, and mainly supported by the Colonial Committee. Since 1870, the plan of dis-establishment has been carried out, and now only 3 Rectors and 18 Curates of the Church of England continue to receive Government aid, in addition to the Scotch Kirk. The Presbyterian Church of Jamaica dates from 1823 when the Scottish Missionary Society, an unsectarian association, received an appeal from proprietors of estates for a Minister and Catechists. The first sent out was the Rev. James Bethune, a Minister of the Church of Scotland, but he unfortunately died of fever after a brief period of labour. Later on, the United Presbyterian Church, whose contributions formed the chief revenue of the Scottish Missionary Society, undertook the care of the Jamaica congregations, and has done noble work on the Island, especially among the coloured people and the maroons, for it must be borne in mind that out of a population of 600,000, less than 15,000, are white. The Presbyterian Church of Jamaica is now almost entirely independent and has its own Synod, four Presbyteries, and about 50 regular congregations. Although still receiving some aid from the U. P. Church at home, the Jamaica Church has two missionaries in Africa and one in India, besides maintaining a minister on the Grand Cayman where he serves five congregations. There is a promising little Theological College in Kingston, where five students are now under instruction.

Jamaica appears to have seen its worst days, and there are signs of improvement and recovery. Owing to the bounty system of Germany and France, sugar estates have long

been unprofitable. The people, therefore, are turning their attention to other products, especially coffee, pimento, and fruit culture, with encouraging results. The approaching construction of a railway all round the Island, for which an American Syndicate have received a charter, will have a most beneficial effect on the prosperity of Jamaica, and this lovely, fertile Island, which has been in a depressed condition for half a century, shows signs of improvement and of progress. The moral and religious tone, especially among the blacks, is also steadily improving and the various religious bodies all report most hopefully in their published documents.

Missionary Outlook.

THE WORLD'S PROGRESS IN MISSIONS.

HIGH missionary authorities affirm that, especially during the past twenty years, foreign fields have witnessed more converts in proportion to the effort put forth than the home fields. Christianity has been established in more than fifty islands of the Pacific. Among the most remarkable instances are the Fiji Islanders, 90,000 of whom gather regularly for Christian worship. Madagascar was almost wholly a savage nation twenty years ago, while at present its sovereign queen, with 200,000 of her subjects, are professing Christians. There are over a hundred Christian congregations on the western coast of Africa, and in Sierra Leone over 50,000 Africans profess Christ. The slave trade, bad as it is in the interior, has been suppressed along two thousand miles of sea coast. In China, missions are in operation in forty walled cities and three hundred and sixty villages.

Dr. Abel Stevens, writing from Yokohama, Japan, says:—"I have been inspecting the great Asiatic battlefields, and I report the general conviction of both foreigners and intelligent natives here that the epoch of a grand social and religious revolution has set in in India, Burmah, China and Japan—that this old Asiatic heathendom is generally giving way before the continually increasing power of Western thought and Christian civilization."

In Brahminical India, the increase of native Christians is at the rate of 81 per cent. Contrary to the statistics usually given, which are very fallacious, the Christian religion, as regards the numbers of its adherents, now surpasses any other. A writer in the *Missionary Review*, says: "The ordinary statistics by which Buddhists are made to outnumber Christians are totally misleading. To call all Mohammedans Christians would be much more reasonable than to consider as adherents of one religion all who call themselves Buddhist's. China, is the stronghold of Buddhism; this is only one belief among many."

The most reliable returns show that Christians, and the dark races under their sway, are increasing at a much more rapid rate than outside nations, and that the Churches, since 1858, do far more than keep pace with the growth of the human race. "A hundred years ago, in all the non-Christian world of 570,000,000, there were not 300 evangelical converts; now there are 3,000,000." South American missions at present offer a very difficult field for evangelistic work; but in Chili the cause is hopeful. In Turkey and Persia, missionary work is prosecuted with vigour and success. The general results recorded have been, of course, attained through methods which are now being revised and amended, and thus do not afford accurate data in forecasting the future. When we reflect upon the new ideas and the greater desire for co-operative mission work which have been infused into missionary effort since the recent Conference in London, we may well anticipate much more glorious results in the near future. Medical science, and improved railway and telegraphic communication, are now being pressed into the service with far greater speed and effect; and they will lend wings to the consecrated zeal which has renewed Christian missionary effort throughout the world. We may expect to see more progress made before the close of the present century than has been made since the century began.

MISSIONS TO THE JEWS.

There is a sentiment felt by many about the conversion of the Jews to the Christian faith that is not felt with regard to any other converts. They are the descendants of God's ancient people. From them we inherit great legacies of sacred truth, which constitute a large part of our religious teaching. "Unto them were committed the oracles of God." "To whom pertaineth the adoption and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." The Jew, wherever we find him, is a standing witness to the truth of the Old Testament.

The retirement of Prof. Delitzsch from the editorship of *Saat auf Hoffnung*, a quarterly magazine devoted to Jewish Missions, has given occasion for an article in the *Missionary Review*, by Prof. Schodde, on this subject, which contains some interesting facts with regard to Jewish Missions. We condense a few of these facts for the benefit of our readers. Last year the *Saat auf Hoffnung* reported 47 Protestant Jewish Mission Societies, with 377 missionaries, and spending about \$500,000 annually. The interest in this work is of comparatively recent development. The Jewish population of the world is about 6,400,000. So there is one Christian missionary for every 16,976 Jews. The most effective instrumentalities in this work have been Delitzsch's and Salkinson's Hebrew New Testaments. The former has circulated in more than 80,000

copies, particularly in Eastern Europe and Siberia. The latter has appeared in a second edition of 200,000, and a generous Scotchman has paid for 100,000 copies, to be used for missionary purposes. The results of the simple reading of the Hebrew New Testament have been most gratifying. It is estimated by Missionary de la Rol, of Breslau, that fully 100,000 Jews have since the beginning of the present century, found their way into the Christian Church through the influence of missionary labour. The Jews are in many respects harder to reach and influence than the heathen. The Christian missionary goes to the heathen with the prestige of greater intelligence and a higher civilization. But the Jew regards himself as the representative of a more ancient historic religion. He sees in the Christian religion one who has departed from the true faith. He hates the Christian missionary. It requires men thoroughly trained and equipped for this work to succeed. No Christian man of prominence has gained the confidence and regard of the Jews in the same degree as Prof. Franz Delitzsch. Prof. Schodde says: "He has given such evidence of his affection for that people, especially in the anti-Semitic agitation, that even the most radical Jews respect him and his motives." All true Christians must feel an interest in the ingathering of the descendants of God's ancient Israel.

SIAM.

Siam has 8,000,000 population and only thirteen missionaries, all belonging to one denomination. There are far-stretching spaces of territory in China, not to speak of other lands, where the voice of no Gospel messenger is ever heard. There is Japan with its 30,000,000, India with 250,000,000, China with 300,000,000, and Africa with 250,000,000—all of them lying in the darkness of error, superstition, idolatry, and cruelty, unrelieved by scarcely a ray of life-giving and life-sustaining Gospel light. For we must remember that where there is no light there can be no true life either in the natural or in the spiritual world. Think of the fearful infanticide that has long prevailed in China. We are told that more children in that land have been murdered by their parents than there are now surviving. What cruelties and oppression are involved in the system of child-marriage, and of child-widows in India! Think of the condition of woman, and the cruelty with which she is oppressed in lands where the Gospel does not hold sway! She is bought and sold, and bartered, and treated as a beast of burden. Oh that the Church of Christ would give her members, her children, her substance, to the glorious work of taking to the nations of the earth the message of the Gospel. She only sends some 6,000 Protestant missionaries into heathendom and the spiritual destitution of the wide world. What a call there is to our young men and young women to go to the lands afar as light-bearers for God and his Christ!—*Selected.*

The Presbyterian Record.

MONTREAL: AUGUST, 1889.

JAMES CROIL,
ROBERT MURRAY, } Editors.

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PAYMENT IN ADVANCE.

ARTICLES intended for insertion should be sent to the Office of Publication by the *fifth* of the month at latest.

Remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 415 Post Office, Montreal.

THE COMMITTEE ON THE RECORD reported to the General Assembly an increase of 4,500 in the circulation of this Magazine during the past twelve months—the number for June being 43,500. This grand result is largely due to our Agents throughout the length and breadth of the Dominion, but for whose disinterested and valuable services the *Record* could not exist very long. In thanking them all heartily, we invite attention to the announcement that congregations desirous of having a copy placed in every household, will be furnished with the requisite number of additional copies at the nominal rate of TEN CENTS per copy for the remainder of this year—from July to December. Early application should be made, as the large edition for July is nearly all expended.

Literature.

AN ACCOUNT OF MISSIONARY SUCCESS IN THE ISLAND OF FORMOSA; published in London in 1650 and now reprinted with copious appendices, by *Rev. William Campbell, F.R.G.S.*, English Presbyterian Mission, Taiwanfoo. London, Trubner & Co., 1889; two vols. each 330 pages, price \$2.00. This work has a three-fold interest. (1.) In it we find an account of the Dutch Protestant Mission founded in Formosa in 1627, by George Candidius and Robert Junius—the latter a Scotchman by descent, who seems to have done a work in Formosa two hundred and fifty years ago, very similar to that of our own George Leslie Mackay, every trace of which had, in the interval, been blotted out so that this part of Mr. Campbell's

book comes to us in the form of a long-forgotten chapter in the history of Christian missions. (2.) A large portion of these volumes contain Mr. Campbell's personal experience as a Missionary in South Formosa, from 1872 to the present time, and is replete with graphic descriptions of the country and the people, and the progress of the English Presbyterian Mission during these seventeen years—with an account of the dangers and difficulties which have been encountered and the success that has followed. (3.) The reader will also find here an appreciative sketch of the Canadian Mission in North Formosa by one who is well qualified to give a faithful and impartial account of Dr. Mackay's work. We hope to give a more extended notice of these most interesting volumes later on, in the meantime commending them most cordially to the notice of our readers. Orders will be promptly attended to by *William Drysdale & Co., Montreal.*

THE PREACHERS OF SCOTLAND, FROM THE SIXTH TO THE NINETEENTH CENTURY, by *William G. Blaikie, D.D., LL.D.*, Professor of Theology in New College, Edinburgh. T. & T. Clark, Edinburgh, 1888, pp. 350; price \$2.00. This is rather a history of preaching than of preachers, although the biographic element is not altogether wanting. Beginning with the preaching of the early Celtic church it gives a very interesting and comprehensive sketch of the main characteristics of the Scotch pulpit during the Reformation, the Covenanting and the Secession periods; treating also of the "Moderate," the "High-flying," and the "Evangelical" Schools of Theology, concluding with a chapter on "The pulpit of to-day," and the author's own views of the preaching adapted to the age, which, we need not say, are extremely valuable.

THE DOCTRINE OF THE JESUITS, by *Paul Bert*, member of the Chamber of Deputies, Paris. W. DRYSDALE & Co., Montreal, pp. 612, price \$2.00. We do not choose to characterize this book. We think its publication is uncalled for, and in the interest of public morals it ought to be suppressed.

PRESBYTERY MEETINGS.

Lan. & Ren., Carleton Place, 27 Aug., 10.30 a.m.
Paris, Dumfries St ch., 24 Sept., 10 a.m.
Calgary, Calgary, 3 Sept., 10 a.m.
Columbia, New Westminster, 10 Sept., 3 p.m.
Winnipeg, Knox ch., 23 July.
Lindsay, Woodville, 27 Aug., 11 a.m.
Lun. & Shelburne, Lunenburg, 13 Aug., 10.30 a.m.
Toronto, 6th August, 10 a.m.
Kingston, Cook's ch., 17 Sept., 3 p.m.

SYNOD OF THE MARITIME PROVINCES.

Meets at Pictou, N.S., on the 3rd of October.

Page for the Young.

BITTER WORDS.

A single bitter word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household, while a smile, like a gleam of sunshine, may light up the darkest and weariest hours. Like unexpected flowers which spring up along our path, full of freshness, fragrance and beauty, so kind words, gentle acts, and sweet dispositions make glad the sacred spot called home. No matter how humble the abode, if it be sweetened with kindness and smiles, the heart will turn lovingly toward it from all the tumults of the world, and home, if it be ever so homely, will be the dearest spot beneath the circuit of the sun.

WHAT CHRIST DID FOR ME.

For me He left His Home on high ;
 For me to earth He came to die ;
 For me He slumbered in a manger ;
 For me to Egypt fled a stranger ;
 For me He dwelt with fishermen ;
 For me He slept in cave and glen ;
 For me abuse He meekly bore ;
 For me a crown of thorns He wore ;
 For me He braved Gethsemane ;
 For me He hung upon a tree ;
 For me His final feast was made ;
 For me by Judas was betrayed ;
 For me by Peter was denied ;
 For me by Pilate crucified ;
 For me His precious blood was shed ;
 For me He slept among the dead ;
 For me He rose with might at last ;
 For me above the skies He passed ;
 For me He came at God's command ;
 For me He sits at His right hand.

LET YOUR LIGHT SHINE.

During a voyage to India, I sat one dark evening in my cabin, feeling thoroughly unwell, as the sea was rising fast and I was a poor sailor. Suddenly the cry of "Man overboard!" made me spring to my feet.

I heard a tramping overhead, but resolved not to go on deck, lest I should interfere with the crew in their efforts to save the poor man.

"What can I do?" I asked myself, and instantly unhooked my lamp. I held it near the top of my cabin, and close to my bull's-eye window, that its light might shine on the sea, and as near the ship as possible. In half a minute's time I heard the joyful cry, "It's all right, he's safe," upon which I put my lamp in its place.

The next day, however, I was told that my little lamp was the sole means of saving the man's life; it was only by timely light which shone upon him that the knotted rope could be thrown so as to reach him.

Christian workers, never despond or think

there is nothing for you to do, even in dark and weary days. "Looking unto Jesus," lift up your light; let it "so shine" "that men may see," and in the bright resurrection morning, what joy to hear the "Well done!" and to know that you have unawares "saved some soul from death!"

I MEAN TO BE SOMEBODY.

"What is the use of being in the world unless you are somebody?" said a boy to his companion. "Sure enough, and I mean to be," answered the companion; "I began this very day. I mean to be somebody." The boy who first spoke looked the other in the face and exclaimed, "Began to-day! How? What do you mean to be?" "A Christian boy, and so grow up to be a Christian man," was the reply; "I believe that is the greatest somebody for us to be." The testimony of that boy was true. There is no higher manhood or womanhood than Christian manhood or womanhood. And it is possible for everyone to attain to that greatness. There are many things in this world which people may desire and not obtain, but no one who truly desires and earnestly seeks this greatness is ever disappointed.—*Rev. Wm. Duncan.*

GIRLS FIRST.

The best husbands I ever met came out of a family where the mother, a most heroic and self-denying woman, laid down the absolute law, "Girls first." Not in any authority, but first to be thought of as to protection and tenderness. Consequently, the chivalrous care which these lads were taught to show to their own sisters naturally extended itself to all women. They grew up true gentlemen,—gentlemen, generous, unexacting, courteous of speech and kind of heart. In them was the protecting strength of manhood, which scorns to use its strength except for protection; the proud honesty of manhood; which infinitely prefers being lovingly and openly resisted to being "twisted round one's finger" as mean men are twisted, and mean women will always be found ready to do it, but which, I think, all honest men and brave women would not merely dislike, but utterly despise.

WHAT IS ETERNITY.

O Eternity! Eternity! how are our boldest, our strongest lost and overwhelmed in thee! Who can set landmarks to limit thy dimensions, or find plummets to fathom thy depths? Mysterious, mighty existence! a sum not to be lessened by the largest deductions! an extent not to be contracted by all possible diminutions! None can truly say, after the most prodigious waste of ages, "So much of eternity is gone;" for when millions of centuries are elapsed, it is but just commencing; and when millions more have run their ample round it will be no nearer ending.

Acknowledgments.

Received by Rev. Dr. Reid, Agent
of the Church at Toronto, Office
15 Toronto street, Post-office
Drawer 2607.

ASSEMBLY FUND.

Received to 5th June, 1889...	\$116.57
Trenton	5.00
Grand Bend	2.00
Kingsbury and Flodden	2.00
Spencerville	6.00
Paisley Knox ch	5.00
Londesborough	1.50

— \$138.07

HOME MISSION FUND.

Received to 5th June	\$642.10
Trenton	10.00
Hartfell	10.20
Mitchell Square	5.88
Baysville	19.27
Berriedale	6.92
McAuley, Bethel	3.63
Spanish Mills	12.00
Spanish Mills SS	4.00
McKillop	14.00
Kinburn	2.55
Galt Knox ch	90.00
Nassagaweya	20.00
London St James ch	10.00
Ottawa St Andrew's	63.57
Manitou	25.00
Bearbrook	3.40
Hamilton, Erskine ch SS	40.00
Maxwell	7.00
Paisley, Knox ch	68.35
Bervie	10.00
John M. Ellis, Vancouver	225.00
Whitewood Group	2.95
Melbourne, Guthrie ch	10.00
A Friend, Hullett	10.00
Eramosa, 1st ch	25.00
Oro, Knox ch	1.00
"Insurance"	5.00
"Friend" per Rev Dr Mac- kay, Montreal	209.00
Y'ng People of Tilbury East	28.30
Preceptor Senex	3.00
Montreal American Presby. Chapel	15.50
A Friend, St L's de Gouzague Montreal, St Matthew Chris- tian Evan Soc'y	5.00
Mrs M Currie, West Puslinch	13.12
	2.00

— \$1,613.76

STIPEND AUGMENTATION FUND.

Received to 5th June	\$179.52
Trenton	20.00
Mitchell Square	4.00
Algoma Mills (money retr'nd)	25.47
Nassagaweya	8.00
Guelph, St Andrew's	30.00
Kingsbury and Flodden	20.00
Preceptor Senex	1.00

— \$287.99

FOREIGN MISSION FUND.

Received to 5th June	\$2,404.85
St Vincent	1.75
W D — Wick	1.00
McKillop	7.00
Kinburn	2.45
Galt, Knox ch	70.00
Nassagaweya	15.00
London, St James ch	5.00
Proceeds of Childrens Record per Rev E Scott	50.00
Guelph, St Andrew's	55.00
Hamilton, Erskine ch SS	40.00
Maxwell	7.00
Paisley, Knox ch	50.80
Bervie	35.00

John M Ellis, Vancouver	200.00
Galt, Knox ch SS, Native teacher, Indore	40.00
Turin	6.05
Dunblane	10.00
Hensall	8.62
A Friend, Hullett	10.00
Eramosa, 1st ch	16.00
"Insurance"	5.00
Montreal, St Paul's ch, Rev Mr McKelvie's 1/2 yr salary	620.00
Fr'nds of Mis'ns, Williams'tn	43.00
Esquensing, Union ch	42.00
Preceptor Senex	1.00
Marsden, Union SS	11.00
Westmeath	6.70
Montreal American Presby. Chapel	24.50
Friend, St Louis de Gonzague	5.00
Bear Creek	7.00
Mrs M Currie, West Puslinch	2.00
Carleton Place, Zion ch	80.00

— \$3,882.72

KNOX COLLEGE FUND.

McKillop	\$ 7.00
Galt, Knox ch	30.00
Nassagaweya	10.00
Hamilton, Erskine ch SS	20.00
Craigvale and Lefroy	3.00
Eramosa, 1st ch	5.00

MONTREAL COLLEGE FUND.

Grand Bend	\$ 2.00
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MANITOBA COLLEGE FUND.

Received to 5th June	\$ 70.00
McKillop	1.00
Galt, Knox ch	25.00
Guelph, St. Andrew's	20.00
Hamilton, Erskine ch SS	10.00
Eramosa, 1st ch	3.00
Preceptor Senex	1.00

— \$130.00

KNOX COLLEGE BURSARY FUND.

Trustees of Alexander estate	\$266.66
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WIDOWS' AND ORPHANS' FUND.

Received to 5th June	\$ 78.30
Trenton	5.00
Galt, Knox ch	15.85
Kingsbury and Flodden	6.00
Spencerville	10.00
Londesborough	2.45
Eramosa, 1st ch	3.00
Preceptor Senex	1.00

— \$121.60

WIDOWS' AND ORPHANS' FUND.

Ministers' Rates.

Received to 5th June	\$141.48
Rev J R McLeod	8.00
" T Z Lefebvre	24.00
" David Mitchell	20.00
" J Thomson	16.00
" J A Brown	8.00
" J Johnstone	8.00

— \$225.48

AGED & INFIRM MINISTERS' FUND.

Received to 5th June	\$169.18
Trenton	5.00
McKillop	4.75
Galt, Knox ch	16.00
London, St James ch	5.00
Kingsbury and Flodden	6.00
Spencerville	10.00
Londesborough	6.80
Whitewood Group	3.20
Eramosa, 1st ch	3.00
Preceptor Senex	3.00

— \$231.93

AGED AND INFIRM MINISTERS' FUND.

Ministers' Rates.

Received to 5th June	\$108.00
Rev R Pettigrew	51.45
" J Thomson	10.00
" J A Brown	4.50
" J Johnstone	4.50
" W S Ball	10.50

— \$183.45

CHURCH AND MANSE BUILDING FUND.

R W Boswell, Fergus	\$ 25.00
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" DAYSPRING."

Hamilton, Erskine ch SS	\$ 20.00
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KNOX COLLEGE STUDENTS' MISSION- ARY SOCIETY.

Hamilton, Erskine ch SS	\$ 20.00
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CHINESE SUFFERERS—HONAN.

A B L	\$ 5.00
Per Rev Dr. Kellogg	46.65
Elmsley	40.00
A member Knox ch, Main Rd	4.00

JEWISH MISSION.

A Friend, Belleville	\$ 5.00
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CONTRIBUTIONS UNAPPORTIONED.

Thamesford	\$ 75.00
Toronto, Central ch	200.00

Received during June by the Rev.
P. M. MORRISON, Agent at Hali-
fax, Office:—Duke St. P.O. Box
338.

FOREIGN MISSIONS.

Previously acknowledged	\$ 542.85
Northfield	5.00
Blue Mountain	6.00
Childrens' Record	50.00
D Matheson, Cape Negro	1.00
Five Islands	5.00
St Andrew's, Campbellton	30.00
Sherbrooke	6.08
Friend of Mis, Pricet'n, PEI	10.00
Grove Richmond	15.00
Laggan Mission Box	2.95
John Maclean, Glenbard	1.50
Portaupique	10.93
Bass River, N.S.	16.95
New Mills Charlo & Riv Jacquet	30.00
W & O Fund for Mrs Geddie	75.00
Richmond Bay, East Lot 16	22.00
Middle Stewiacke Mis Soc	14.70

— \$ 844.96

DAYSPRING & MISSION SCHOOLS.

Previously acknowledged	\$ 59.55
Grove ch, Richmond, Hlfx	17.31
Noel SS	3.25
River Charlo S S	5.39
Red Bank, Hubbard Stlmt SS .....	.75

— \$ 86.26

HOME MISSION FUND.

Previously acknowledged	61.27
Blue Mountain	6.00
Five Islands	6.00
Sherbrooke	21.00
Grove Richmond	15.00
Westville, Carmel ch	26.00
Middle River	12.00
Portaupique	13.67
Bass River, N.S.	19.71
New Mills Charlo & Riv Jacquet	25.00
Richmond Bay, East Lot 16	8.00
Middle Stewiacke Mis Soc	14.70

— \$ 228.35

AUGMENTATION FUND.	
Previously acknowledged ..\$	42.10
St Andrew's St John's	57.00
Cardigan	10.00
Portaupique	6.50
Bass River, N.S.	6.31
New Mills Charlo & Jacquet Riv	20.00
	\$ 141.91

COLLEGE FUND.	
Previously acknowledged ..\$	134.11
Moncton Coupons	120.00
Div Canadian B of Commerce	143.50
(Dal Coll)	24.50
St Andrew's, Campbellton ..	5.00
Noel	18.60
Int P & G Heinie	33.00
Portaupique	4.83
Bass River, N.S.	7.49
Richmond Bay, East Lot 16	8.00
Div Union Bank of Nfld	821.25
	\$1320.28

MANITOBA COLLEGE.	
Richmond Bay, East Lot 16	5.00
BURSARY FUND.	
Previously acknowledged ...	5.60
Int Mrs McQuarrie	30.00

AGED AND INFIRM MINISTERS' FUND.	
Previously acknowledged ...	56.54
Rev D S Fraser Rate	3.75
Int J K Munnis	201.00
Five Islands	2.70
Int G B Jardine	18.00
Rev J D Murray, Rate ad'l..	1.25
New Mills Charlo & Jacquet	10.00
Richmond Bay, East Lot 16	5.00
	\$ 298.24

FRENCH EVANGELIZATION.	
Received by Rev. Dr. Warden, Treasurer of the Board of French Evangelization. 198 St. James St., Montreal, to 2nd July, 1889.	
Already acknowledged.....\$	865.98
Wroxeter	11.17
A Friend	1.00
Eramosa 1st ch	12.00
Mrs Sterry Hunt, Montreal ..	5.00
Montreal, St John's ch	6.50
Friend, St Louis de Gonzague	5.00
A Friend, Tiverton	10.00
Madoc, St Columba SS	12.00
Bear Creek	3.00
Wm Cunningham, Hunt'don	1.00
McKillop	7.00
Galt, Knox	50.00
London, St James	5.00
Hamilton, Erskine SS	30.00
Bervie	5.00
Jas Fraser, Perth	3.00
Preceptor, Senex	2.00
Mrs M Currie, W Puslinch ..	1.00
Per Rev P M Morrison, Hlfx:	
Blue Mountain	6.00
Friend of Mis. Prince'n, PEI	10.00
New Mills Charlo & Riv Jacquet	15.00
Richmond Bay, East Lot 16	15.00
Fishers Grant	11.00
	\$ 1693.65

POINTE AUX TREMBLE SCHOOLS.	
Received by Dr. Warden, Treas- urer, Montreal, to July 2nd, 1889.	
Ordinary Fund.	
Already acknowledged.....\$	690.00
J McInnes, Lyon's Brooke, NS	1.00
Robt Black, Blenheim	60.00
A Friend	1.00
Mrs J C W Daly, Stratford ..	3.00
Sherbrooke, N.S., Sab School	13.00
Oshawa SS	12.50
Anti-Jesuit	2.00

Mrs Alex Grant, Stellarton ..	1.00
Toronto West SS	25.00
Oro, Knox SS	2.00
	\$ 810.00

Building Fund.	
Already acknowledged.....\$	207.30
Per Mrs Meiklejohn, Wellman's	
Corners	2.50
Montreal Am, Presbyt'n SS	25.00
Mrs Jas Watt, Uxbridge	1.00
M L, Toronto	2.00
Miss Sarah Nicol, Elmira	1.00
John Carter, Halifax	1.00
Mont., St Matt's ch C Endsoc	9.00
	\$ 248.80
Less error former Record	50.00
	\$ 198.80

OTTAWA LADIES COLLEGE.	
Received by Rev. Dr. Warden, Treasurer, Montreal, to 2nd July, 1889.	
Already ocknowledged.....\$	620.23
Hon D Wark, Fredericton ..	5.00
Mrs T Grange, Napanee	1.00
J Brown, Paris	1.00
Rev Dr Burns, Halifax	10.00
Pembroke Calvin ch	12.00
A McGillis, Wakefield	1.00
J Duncan, Cummingsville, O	1.25
Rev Dr Bell, Kingston	2.00
Rev N Walsh, Ormstown	10.00
Jas McOust, St Andrew's	1.00
Dr. Roger, St Andrew's	1.00
John Martin, St Andrew's ..	1.60
Dr Duncan, Bathurst, N B ..	5.00
Mrs Sinclair, "	2.00
Mrs Lodge, "	2.00
A Friend, "	1.00
D McLarty, Acton, O	1.00
Mrs John McKay, N Glasgow	.50
Mrs A Fraser, Comox, B.C. ..	5.00
A D Ferrier, Fergus	40.00
J P Hogan, Sheet Harbor	8.00
Rev S Rosborough, "	5.00
G St Quintin, Lachute	1.00
A McKenzie, River John	2.00
John Zatterie, "	1.00
D Langill, "	1.00
E R Langill, "	1.00
C Langill, "	1.00
J Langill, "	1.00
Rev E L Gordon, "	1.00
Small Sums, "	1.45
Miss Macqueen, Fergus	5.00
Rev Dr and Mrs Smellie,	
Fergus	2.00
Rev J Phillips, Fergus	2.00
Miss M Munro, "	1.00
Miss E Maude, "	1.00
C Kay, "	1.00
M Mills, "	1.00
Mrs Bremner, "	1.00
W Castell, "	1.00
Two friends, Sutherland's Riv	1.50
A Friend, Thorburn	1.00
Miss Maclean, "	1.00
Mrs Cameron, "	1.00
Mrs J Ross, "	1.00
W Weir, "	1.00
Mrs Sutherland, "	0.50
Rev N Macphie, Dalhousie	
Mills	5.00
B Dawson, Dalhousie Mills ..	3.00
C F Stackhouse, "	2.00
D R Morrison, "	2.00
D McGregor, "	1.00
Mrs T Mason, Scarboro	1.00
Wm Oliver, "	1.00
Rev J Gandier, Ft Coulonge.	5.00
Hon G Bryson, "	5.00
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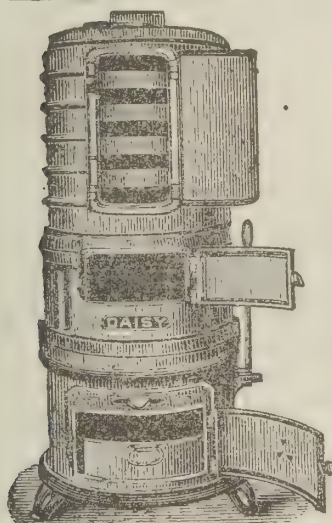
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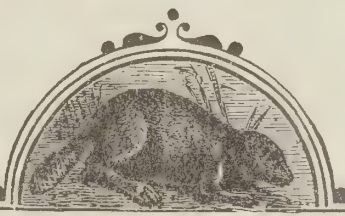


THE

Presbyterian Record

FOR THE

DOMINION OF CANADA.



SEPTEMBER, 1889.

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THE
PRESBYTERIAN RECORD
FOR THE
DOMINION OF CANADA.

VOL. XIV.

SEPTEMBER, 1889.

No. 9.



Map of China, shewing the Eighteen Provinces.

China's Millions.

WE are accustomed to hear that the population of China is "about four hundred millions," but as there has been no complete Government census taken for many years, and as it is extremely difficult to get correct returns, owing to the unwillingness of the masses to have their assessments increased, the ablest statisticians are far from agreeing as to the exact number. Their estimates range from 300,000,000 up to 433,000,000. This vast difference is partly accounted for by differing views as to the legitimate geographical boundaries of the Empire. If Mongolia, Manchuria, Thibet, Siam, Annam, and other dependencies of China, peopled mostly by Chinese, are included, then the larger of the two estimates may not be far astray; but, confining our enquiry to the eighteen provinces commonly known as "China Proper" there is still a perplexing discrepancy. Mr. Hudson Taylor, whose opinion is certainly entitled to great deference, makes a lower estimate than any other authority within our reach. The highest estimate we have met with is that quoted by his brother-in-law, Mr. B. Broomhall, Secretary of the China Inland Mission, from the last edition of the "Statesman's year-book" (1889). As between the two of course we do not presume to decide, only remarking that Mr. Broomhall's figures, correspond very nearly with those given in the 'Encyclopedia Britannica,' 'Appleton's Gazetteer,' and other recent authorities, while Mr. Taylor's estimate is 152 millions less! Adding fifty millions for the above named dependencies (which is a low estimate) there seems to be good ground for believing that 400,000,000 is rather under than over the mark for the whole of the "Celestial Empire."

Whatever be the exact numbers, in looking at China from the missionary standpoint we are face to face with the astounding fact that here is nearly one-third of the whole human family—dying at the rate of thirty-three thousand a day! A million a month; twelve millions a year! An intellectual race of people, educated, civilized, receptive; still sitting in darkness—waiting for the proclamation of the Gospel of Jesus Christ. How much longer must they wait? How

many more hundreds of millions must go to their graves before Christendom responds as it should to the wail? How many more millions of children are to be born of heathen parents?—The present natural increase of the population is said to be at the rate of two millions and a half annually!

The following table illustrates the discrepancy referred to and will be otherwise useful for reference.

PROVINCES.	POPULATION.		
	TAYLOR.	Year-book	To sq. mile.
1 Kwan-tung.....	17,500,000	29,500,000	241
2 Fuh-kien.....	10,000,000	25,500,000	276
3 Cheh-kiang.....	12,000,000	11,500,000	671
4 Kiang-su.....	20,000,000	20,750,000	850
5 Shan-tung.....	19,000,000	36,000,000	444
6 Chih-li.....	20,000,000	17,750,000	475
7 Hu-peh.....	20,500,000	33,000,000	389
8 Kiang-si.....	15,000,000	24,500,000	320
9 Gan-hwuy.....	9,000,000	20,500,000	705
10 Shan-si.....	9,000,000	12,000,000	850
11 Shen-si.....	7,000,000	8,000,000	153
12 Kan-suh.....	3,000,000	6,500,000	175
13 Si-chuen.....	20,000,000	67,500,000	128
14 Yun-nan.....	5,000,000	11,500,000	51
15 Kwei-chau.....	4,000,000	7,500,000	82
16 Kwang-si.....	5,000,000	5,000,000	93
17 Hu-nan.....	16,000,000	21,000,000	251
18 Ho-nan.....	15,000,000	22,000,000	420
Totals.....	227,000,000	379,000,000	

There are, it is true, some thirty-five or forty missionary societies at work in China; among them they have a thousand ordained foreign missionaries who have gathered into the churches some thirty-five thousand communicants. But what are they among so many? It would require *forty thousand missionaries*, allowing ten thousand adherents to each! China will never be converted by foreigners. The task is too gigantic. Rev. Dr. Williamson in his address before the London Missionary Council says:—

"We can never, humanly speaking, Christianize China on the present system. We have neither funds nor forces sufficient. . . . Our present method is self-destructive. The Chinese won't have it. . . . We must lay aside denominationalism. The watchword for China is,—One native common union church in China—THE CHINESE CHURCH OF GOD."

A Year of Grace.

THE prevailing note in all the "Missionary Meetings" of the present year has been a hopeful note—confidence, resolute

determination in effort, full faith in ultimate victory. There have been undertones of doubt and fear. There has been disaster in some quarters. There have been much asperity of criticism, much fault-finding, and sighs and groans of pessimistic despair. But these symptoms count for little when we mark the onward march of the Gospel army. The notes of preparation are heard the wide world over. Languages long strange to civilized ears are now made to bear the glad tidings of Salvation. The Gospel is preached or read in upwards of three hundred languages and dialects. Corea itself has at last opened its doors to the Gospel; and Japan is rising into the light with a steadiness and a rapidity quite unprecedented in the world's history. Generally speaking, the same notes of good courage and hopefulness come from all the great mission fields; not more, or very little more from Japan than from China and India. We have had before us a thrilling narrative of conversions in one of the Scotch Missions in India, where the converts are flocking in, literally in hundreds. There were years of sowing, and now has come the reaping-time. Happily the reaping and the sowing go on together: the new converts ever manifesting great zeal in the propagation of the faith. They "tell others the story" with a freshness and fervour that would put to shame the dulness of older disciples. This instance is but one of many that come to us from all the great mission fields. Baptist, Methodist, Congregational, Episcopalian Societies, as well as our Presbyterian Boards, share the same blessing and are inspired with the same noble zeal and enthusiasm. Let us thank God and take courage; and continue to be fellow-workers with God in the noblest of causes.

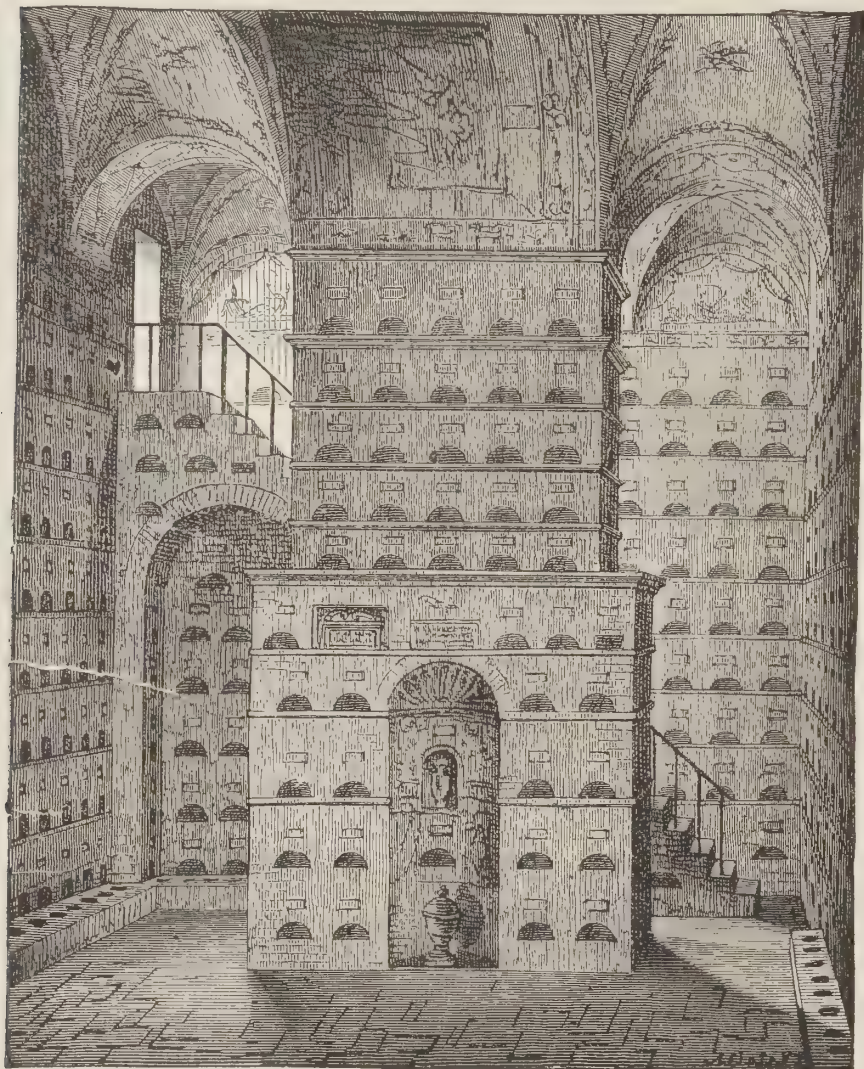
Brieflet No. 9.

BATHS OF CARACALLA, AND COLUMBARIUM OF CÆSAR'S HOUSEHOLD.

THEY say it is a long road that has no turning. We have been walking for a week in nearly a straight line, turning aside only a few paces to look at the Pantheon and the Quirinal. We are now nearing the entrance to a much longer road

than the 'Flaminian' and one invested with far greater interest. It is the "Queen of Roman Roads"—The *Via Appia*, now called the "Appian Way." Leaving the Coliseum at a right angle, we pass under the magnificent triple arch of Constantine, into the *via Gregoria*, having on our right the Palatine, crowned with a monastery, in front of which three large palm trees are waving in the wind. Turning to the left, we are soon abreast of the *Baths of Caracalla*—a vast group of ruins, a mile in circumference. This was one of the most splendid of many similar institutions in Rome that have a great deal to answer for in corrupting public morals, by inducing indolence, frivolity and effeminacy, in ways that polite ears would not care to hear of. Here were cold, tepid, and warm baths, swimming and shower baths, to accommodate 1600 bathers at one time, with their 'sweating-rooms,' 'perfuming-rooms,' reading-rooms, boxing-rooms, lecture-halls, picture galleries, gymnasiums, tennis-courts, and what not; while outside were extensive gardens with fountains and statuary.

We are on the great highway that forms the chief entrance into Rome from the south, shut in by very high walls, and crowded with conveyances, chiefly huge waggons drawn by two yoke of oxen, or by as many mules. Beyond these gloomy walls; on either side of the road, are the cities of the dead—the *Catacombs*, with their 350 miles of subterranean galleries, containing the remains of seven millions of people, on the right, and on the left, some very perfect specimens of *Columbaria*, in which the ashes of countless thousands more are kept in the storied 'urn,' awaiting the great day of assize. I came on the latter accidentally. Seeing a bell rope overhanging where a flight of steps led to the top of the wall, my attention was attracted to a notice over the door which, though I could not understand it, led me to ring the bell. It was quickly answered by a porter, greedy for his fee, who led the way through an old vineyard to the top of a hill. Halting in front of an arched door-way, he took from his pocket a key, turned the lock, and opening the heavy iron door, motioned me to enter. Well, I never!—I looked down into a vaulted chamber the like of which I had never seen, nor ever heard of. It



A ROMAN COLUMBARIUM.

might be twenty feet square and thirty feet deep. A flight of very narrow stone steps led to the foot of it, each step with a rise of fifteen inches. The walls, as you will notice in the engraving, were honey-combed with little cells like 'pigeon-holes,' whence the Latin name, *Columbarium*.* In each of these niches there were one or two small receptacles, about the size and shape of a quart bowl, sunk into the wall and covered with earthenware lids. Some of the cells contained small urns made of common pottery, others of marble, and a few of more precious materials. Each and all contained the ashes of men or women who had been, as slaves or freemen, in some way connected with "the Palace," for this strange tomb bears the name of the *Columbarium* of *Cæsar's Household*. The names of these people, in

most instances, were engraven on little marble plates let into the wall. Some of them are quite legible still. With what interest I read these, let my readers imagine—ONESIMUS; TRYPHENA; TRYPHOSA; CLEMENS; EPAPHRAS. Can it be possible that these were Paul's friends—our friends, might we not say, of whom we have read so often in the Epistles of the New Testament? "Onesimus, a faithful and beloved brother—my son Onesimus." "Salute Tryphena and Tryphosa, who labour in the Lord." "Epaphras our dear fellow-servant—my fellow-prisoner—a servant of Christ." "All the saints salute you, chiefly they that are of Cæsar's household." I do not insist that these urns contain the ashes of St. Paul's fellow-labourers, though at the same time I see no reason to doubt it. If not, the coincidence is certainly a very interesting one.†

Missionary Cabinet.

JOHN G. PATON—NEW HEBRIDES. †

MR. PATON modestly commences the thrilling story of his adventurous life of thirty years among the Cannibals of the New Hebrides, in these words,—“What I

write here is for the glory of God. For more than twenty years have I been urged to record my story as a missionary of the cross; but always till now, in my sixty-fourth year, my heart has shrunk from the task, as savouring too much of self. Lat-

* For this fine cut of a Columbarium we are indebted to Messrs. G. P. Putnam, Sons, New York, the publisher of Gilman's "Story of Rome," in the Story of the Nation's Series.

† The Romans, who originally buried their dead, borrowed cremation from Greece during the time of the Republic. It became general about 100 B.C., and continued until about the end of the fourth century.

† John G. Paton, missionary to the New Hebrides—an autobiography. Hodder and Stoughton, London, \$2.00.

terly the conviction has been borne home to me, that, if there be much in my experience which the church of God ought to know, it would be pride on my part, and not humility, to let it die with me." His brother James consented to edit the volume, "because something tells me there is a blessing in it," and that we believe will be the opinion of all who shall read it.

Mr. Paton was born in a cottage on the farm of Braehead, in the parish of Kirkmahoe, Dumfriesshire, on the 24th of May, 1824. His father, who was a stocking-maker in a small way, removed about 1830 to the ancient village of Torthorwold, near which rises the old tower of that name, frowning over all the far-sweeping valley of the Nith, and telling of days of blood and border foray. In a very antiquated cottage, consisting of a "but" and a "ben," and a small mid-room, called the "closet," eight additional children were born, making in all five sons and six daughters. One end of this home served all the purposes of kitchen, dining-room, parlour and bed-room—containing two large "box-beds," adorned with many coloured counterpanes and natty curtains. The other end was the father's workshop, and the "closet" the sanctuary of that cottage home, where often-times a day the old man retired, and "shut to the door," the children instinctively divining, "that prayers were being poured out there for them, as of old, by the High Priest within the veil in the most holy place." His father was a member of the Reformed Presbyterian Church—a staunch Cameronian, deeply read in the 'Scotch Worthies,' the 'Cloud of Witnesses,' and the 'Confession of Faith,' who rejoiced to sing 'Erskine's Sonnets,' and who never once omitted family worship from his seventeenth year, till he lay on his death-bed, seventy-seven years of age. At an early age, John graduated from this pious home into one of the grand old typical parish schools of Scotland, where, in addition to further instruction in the Bible and Catechism, he was initiated into the mysteries of Mathematics, Latin, and Greek by an "accomplished pedagogue" who ruled with customary severity, amounting sometimes to "savagery." An offer to act as district visitor and tract distributor in Glasgow led our hero to leave his quiet home, his father accompanying him part of

the way, "his long flowing yellow hair streaming down his shoulders; his lips kept moving in silent prayers for me, and his tears fell fast. Reaching the appointed place, he grasped my hand firmly for a minute in silence, and then solemnly and affectionately said,—'God bless you my son! your father's God prosper you, and keep you from all evil!'"

For a number of years the young man engaged in mission work in the slums of Glasgow, at the same time carrying on his studies at the University and at the Reformed Presbyterian Divinity Hall, while all the time "the wail of the perishing heathen in the South Seas rang in his ears." At length the Synod advertized for another missionary to join the Rev. John Inglis in the New Hebrides. John Paton and a fellow-student, Joseph Copeland, offered themselves for this service. Both were formally accepted, and placed under a special course of instruction for twelve months, and in due time were ordained and solemnly set apart as missionaries. They sailed from Greenwich on the 16th of April, 1858, and on the 30th of August, arrived at Aneityum, where they met with a hearty reception from Dr. Geddie, Mrs. Inglis, Mrs. Mathieson, and the Christian natives of the island. Soon after, Mr. Paton was located at Port Resolution, on the island of Tanna, Mr. and Mrs. Mathieson of Nova Scotia, having been settled on the southern part of the same island. The natives at both stations were in a very excited state at the time of their arrival, still the chiefs willingly sold them sites for mission premises, more with an eye to the pay they were to receive in the shape of axes, knives, blankets and clothing, than from any thirst for the Gospel. In fact they were about the worst specimen of savages in the whole group—deceitful and blood-thirsty to a degree. "On beholding these natives," said the young missionary, "in their paint and nakedness and misery, my heart was as full of horror as of pity. Had I given up my much-loved people in Glasgow, to consecrate my life to these degraded creatures? Was it possible to Christianize or even to civilize them? Time would tell." They had not been four months on the island when Mrs. Paton died from an attack of ague and fever, and their new-born infant was taken two weeks later.

It was a sad blow to the mission and a crushing experience for Mr. Paton, who was now left to prosecute his difficult enterprise *alone*. For four years he remained at his post. During the whole of that time his life was in constant jeopardy from the superstition of the natives and the malignant influences of the godless traders. He was repeatedly urged to leave the place, alike by his friends connected with the mission on other islands, and by the few friendly natives on Tanna. But he resolutely refused to listen to their remonstrances as long as a gleam of hope remained. But things went on from bad to worse, until the mission premises at both stations were utterly destroyed, and everything the missionaries owned carried off by bands of frantic savages. It was with the greatest difficulty Mr. Paton and the Mathiesons escaped to Aneityum. Mr. and Mrs. Mathieson both died very soon after, and the Gospel was for the time driven from Tanna—though Mr. Paton has lived to see the fruit of his heroic labours and sufferings in a flourishing mission on that same island, where the seeds of faith and hope are bearing precious fruit in the hands of Mr. and Mrs. Watt at the present time.

Household Words.

I WISH I HAD KNOWN IT BEFORE.

A beautiful woman lay on a bed of sickness in an elegant residence on one of the finest and most fashionable of Boston's broad avenues. She was surrounded by every luxury, and attended by kind friends anxious to anticipate every wish, and to relieve the monotony of her weary, painful days in every possible manner. One afternoon she opened her eyes and said, in a low, weak voice:

"Read to me, please, O dear, how I wish there was something new in matter and manner in the literary world! I am so tired of everything!"

Her sister went to the next room for a book of poems, and while she was gone, the professional nurse, who sat beside her bed, took from the pocket of her plain drab wrapper a small Bible, opened it, and began to read in a subdued voice:

"And seeing the multitude he went up into a mountain; and when he was set, his disciples came unto him, and he opened his mouth and taught them, saying."

The sick woman listened attentively until the nurse paused with the words, "And the

people were astonished at his doctrine, for he taught as one having authority, and not as the scribes."

"That is beautiful," she said; "that will create sensation! Who wrote it? Where did you get it?"

"Why," said the nurse, in astonishment, looking with surprise at her patient, and thinking at first she was wandering in her mind; "it's the Bible! Christ's Sermon on the Mount, you know."

"That in the Bible! Anything so beautiful and so good as that in the Bible?"

"What did you suppose was in the Bible, if not something good?" asked the nurse, seriously, yet smiling, in spite of herself, at her patient's tone of surprise and incredulity.

"O, I don't know. I never thought much about it. I never opened a Bible in my life. It was a matter of pride with my father to never have a Bible in the house. How did this one come here? O! it is yours—your pocket-Bible: It is strange you should have surprised me into listening to a chapter, and that I should have been so charmed, and not know to what I was listening."

"You have certainly heard the Bible read in church?" asked the nurse in surprise.

"Not I; I have never been to church. We have always made Sunday a holiday. Papa got into that way in Paris. We have been to all popular places of amusement, of course, but never to church. I have never thought about the Bible. I did not suppose it had literary merit. I had no idea it was written in the simple, beautiful style of the portion you have just read. I wish I had known it before."

A few hours later her disease took a fatal turn. The physician came and told her that her time on earth was very short. She would never see another sunrise.

"It cannot be possible," she said; "I never supposed it possible for death to come to me. What was the prayer you read, nurse? 'Our Father, which art in.' Say it with me, husband," and he did so.

"I wish I had known it before," said she, over and over, until she fell asleep from which she never awoke, and that wail of regret was the last word upon her dying lips.

The nurse said it was the saddest experience of her career, to see that beautiful, gifted young woman, with kind friends, a loving husband and a beautiful home, who had all her life taken pride in ignoring the Bible and the Christian Sabbath, turn, when death came, from everything she had prized to the little despised book, and die with the cry upon her lips, "I wish I had known it before."—*Christian Observer*.

GOD IS NOT A MERCHANT.

"For by grace are ye saved through faith, and that not of yourselves; it is the gift of God."

Once there was a poor woman standing before the window of a royal conservatory which looked into the public street. It was the dead of winter, and no flowers were in the garden, and no leaves upon the trees. But in the hot-house a splendid bunch of grapes hung from the glass ceiling, basking in the bright winter sun, and the poor woman gazed on them until the water came into her mouth, and she sighed: "O, I wish I could take it to my sick darling!" She went home and sat down to her spinning wheel, and wrought until she had earned half a crown. She then went to the king's gardener, and offered that sum for a bunch of grapes: but the gardener received her unkindly, and told her not to come again. She returned home, and looked around her little cottage to see whether there was anything she could dispense with. It was a severe winter, yet she thought she could do without a blanket for a week or two; so she pawned it for half a crown, and went to the king's gardener, and now offered him ten shillings. But the gardener scolded her, and took her by the arm rather roughly and thrust her out. It just happened, however, that the king's daughter was near at hand; and when she heard the angry words of the gardener and the crying of the woman, she came up and inquired into the matter. When the poor woman had told her story, the noble princess said, with a kind smile, "My dear woman, you are mistaken; my father is not a merchant, but a king; his business is not to sell, but to give;" whereupon she plucked the bunch from the vine, and gently dropped it into the old woman's apron. So the woman obtained as a free gift that which the labour of many days and nights had been unable to procure.

The salvation of the soul is the greatest thing you can desire. But you cannot buy it with all the riches of the world, with all the prayers you can pray, with all the alms you can give, with all the useful works you could perform during a life as long as that of Methuselah. The fact is, your soul's salvation is in the hands of a King and not of a merchant. If you receive it at all, it must be as a gift; for you never can buy it.—*Selected.*

RESIST THE DEVIL.

How do you account for the fact that there are so many old men in Sing-Sing and Auburn and the other penitentiaries, serving out their protracted sentences for frauds committed in mid-life or advanced ages, although their early life had been good, and nothing had been suspected of them until at fifty or sixty years of age the whole land was struck dumb at their forgery or embezzlement? The clock in the steeple of old Trinity Church striking the hours did not remind the recreant Wall-streeter of the passage of time that would soon bring exposure to him and doom. The explanation

is that Mephistopheles, Apollyon, Satan got in his work at that time. The man was not naturally bad. He was as good as any of you are, but Satan with whole battalions of infernals swooped upon him unawares. Look out for the wiles of the devil, not only those of you who are young, but the middle-aged and the old. Outside of God you are not safe a moment. But yield not to disheartenment. If we put our trust in God, our best days are yet to come—days of victory, days of song, days of Heaven, and the best days of the cause of righteousness in all the earth are yet to come. As the ten thousand men of Xenophon's army when they came to the top of Mount Theches and saw the waters on which they were to sail to their homes, the soldiers with clapping hands and waving banners all together shouted: "The sea; the sea!" So we to-day in our march toward our heavenly home come up to the top of the mountain of holy anticipation and look off upon oceans of light and oceans of glory and oceans of joy; and thrilled as we have never been thrilled before, we clap our hands and wave our Gospel ensigns and cry one to another and shout up to the responding and re-echoing heavens: "The sea; the sea!" —*Talmage.*

CONQUESTS OF MISSIONS.

A writer on foreign missions says: "First came India, the land of the Vedas, now consolidated under the British rule, and numbering with its dependencies, 240,000,000 people. Then followed China, whose goings forth in ancient times were from the land of Shinar itself, with its 400,000,000. And next Japan, youngest and sprightliest of them all, with 35,000,000. And finally Congo. Livingstone went in to explore, and he invested his life for a regenerated Africa. When he was gone, God, who had girded Cyrus of old, raised up another to complete his work. Into the heart of the dark continent plunged Stanley 'Africanus.' When he came out it was to declare the fact that 40,000,000 more were to confront the Christian Church. And now what do missions propose to do? Nothing less than the conquests of all these great people for Christ. The aim of the work is to dethrone the powerful systems of heathenism, and exalt Christianity instead; to put an end to the supremacy of Confucianism and Buddhism and Brahminism and Shintoism and Tauism, so that Christ alone shall be exalted in that day."

In praying for the salvation of a single soul, we pray for more than the whole world and its glories, more than all possible inanimate creations. For we pray for one on whom the good pleasure of the Holy Trinity rests; for one whom the Father wills to be saved, for whom the Son was incarnate, with whom the Holy Ghost has pleaded and will plead.—*Dr. Pusey.*

David and Goliath.

SEPTEMBER 1. B.C. 1064. 1 SAM. 17 : 32-51.

Golden Text, Rom. 8 : 31.

THE Spirit of God had departed from Saul, and his last state was worse than the first, Luke 11 : 26. He grew suspicious and fretful, and had fits of ungovernable fury. David, whose skill in music was known, was brought to court, and played to soothe Saul's melancholy, comp. 2 Kings, 3 : 15. He did not remain there long, ch. 17 : 15. The Philistine now came up against Israel. They had with them a giant, named Goliath, who defied any Israelite to come and fight him. No one dared accept the challenge, although great rewards were offered to whoever could kill him. David having come to the camp, with provisions for his brethren, was very indignant that the army of the Living God should thus be defied, and expressed himself so freely to that effect that his brother Eliab was very angry at him. V. 31. *He sent*—it seems that Saul did not recognize David, v. 32, who offered to go and fight Goliath. His courage pleased Saul, but he doubted his ability to conquer the giant. V. 34. *A lion*—David answered Saul's objections by facts in his own experience. He had conquered wild beasts, much stronger than himself, by the help of the Lord; he would conquer the giant by the same means, comp. 2 Tim. 4 : 17, 18. Experience of God's mercies should strengthen our faith for coming conflicts. He has taken care of us in the past, He will in the future, Jer. 17 : 7. V. 38. *His armour*—one of the same kind, his own would have been too large, ch. 10 : 23. David, after putting on the armour, found it more a hindrance than a help, and took it off, v. 39. V. 40. *His sling*—no contemptible weapon in skilled hands, Judg. 20 : 16. In the same way, the word of God, rightly used, is better than all the arguments of unaided human reason, against sin and unbelief, Eph. 6 : 17 ; 1 Cor. 1 : 21. V. 42. *Disdained*—scorned. Contrast the pride and bravado of his speech to David's answer, so full of noble trust in God, vs. 43-47. V. 49. *He fell*—either stunned or killed, but David, to make sure, ran and with Goliath's own sword cut off his head. His victory is a type of Christ's victory over Satan, Col. 2 : 15 ; Rom. 8 : 37. There are giants of sin trying to compass our spiritual death. If we try, with our own unaided strength, to conquer them, we fail. But if, like David, we trust in the Lord alone, and use valiantly the armour He supplies us with, Eph. 6 : 13-18, we are sure of victory, 2 Cor. 12 : 10. Let us ascertain what is our besetting sin. That is the Goliath we must conquer, or he will destroy us. Let us attack him, and conquer him, through Christ our Strength and our Protector, Phil. 4 : 13 ; 2 Tim. 2 : 3.

David and Jonathan.

SEPTEMBER 8. B.C. 1064. 1 SAM. 20 : 1-13.

Golden Text, Pro. 18 : 24.

DAVID'S victory over Goliath had two important personal results for him. It procured him a faithful friend in Jonathan, the son of Saul, ch. 18 : 1, but by awakening the King's jealousy, it led to Saul becoming a bitter enemy, ch. 18 : 8-9. He evidently remembered Samuel's prophecy, ch. 15 : 28, and feared that David was the "neighbour" of whom the prophet had spoken, ch. 18 : 12. In a fit of madness, he attempted David's life, ch. 18 : 11. Failing in this, he sent him on numerous dangerous expeditions to get him killed, ch. 18 : 17-29. Even his granting him the hand of his daughter Michal was "for a snare," ch. 18 : 21. In the 19th chapter we read of four distinct attempts to have him slain. He could not have escaped, had not the Lord been with him, ch. 18 : 14. V. 1. *David fled*—he had already fled to Samuel, to Ramah, ch. 19 : 18 ; now he sought his friend Jonathan. *What have I done?*—It was difficult for a generous mind like David's to understand Saul's motives. He thought there might have been some false charges made against him, and that Jonathan, being constantly at court, must have heard of them. V. 2. *God forbid*—Jonathan knew that his father had sought to kill David, ch. 19 : 1-2, but was loth to believe in any immediate danger. V. 3. *David sware*—affirmed an oath, that even if Jonathan knew it not, "there was but one step between him and death," His friend promising to do whatsoever he wished, David explained how he might ascertain Saul's feelings towards him, vs 5-7. V. 8. *A covenant of the Lord*—ch. 18 : 3. God had been called to witness it, a guarantee of its faithfulness and truth. *Slay me*—comp. Paul's words, Acts 25 : 11. Jonathan protested that he had no certain knowledge of Saul having decreed David's death, and after retiring with him, to a secluded spot in the fields, v. 11, he solemnly promised to sound his father on this matter, and to let David know the result. V. 12. *O Lord*—this calling upon God showed his piety as well as his sincerity. Jonathan is a type of a true friend, loving as well in stormy as in fair weather. His utter want of selfishness makes his conduct all the more remarkable, as he knew that eventually David would be king, thus supplanting him. David returned his love with equal sincerity, and mourned bitterly when, years after, Jonathan was killed at Gilboa, 2 Sam. 1 : 26. Such friendship should be a model for our own. We should be careful of each other's good name, and be ready to assist each other in difficulty. Perfect confidence is an indispensable condition of true friendship.

David Sparing Saul.

SEPTEMBER 15. B.C. 1059. 1 SAM. 24 : 4-17.

Golden Text, Rom. 12 : 21.

JONATHAN kept his promise. He found that Saul meant to kill David, and he notified him of it. David now fled from place to place, pursued by the King. A band of men, numbering about 400, gathered around him. The cruel slaughter of the priests at Nod, ch. 22 : 18-19, showed him that he had no mercy to expect from his foe. At Maon he was in great danger, but Saul heard of an invasion of the Philistines, and temporarily ceased his pursuit. David retired to En Gedi, and whilst he was there, with his men, hiding in a cave, the incidents of this lesson took place. Saul, who was once more after him, with 3000 men, went into the cave to take a sleep, it being a cool and quiet place. David and his men, being in the dark, could see him plainly, whilst he could not see them. V. 4. *Behold the day*—David's men wished him to kill his enemy. But he knew that it is not lawful to do evil that good may come, nor to avenge ourselves, Prov. 20 : 22; Rom. 12 : 19-21. *The skirt*—to show Saul that he had had his life in his power. Such, however, was the tenderness of his conscience, that he almost instantly repented this affront to Saul's royal dignity. V. 6. *The Lord forbid*—his men, seeing him approaching Saul, with his drawn sword, may have thought he was about to follow their advice. He undeceived them, for, he said, Saul was the anointed of the Lord. The Lord, who had made him king, would remove him Himself. It was not for men to interfere. He thus overcame evil with good, Rom. 12 : 21. Saul awakened and left the cave. When he thought him a safe distance away, David cried after him, *My Lord, the King*, and bowed humbly to the ground in token of respect. This did not look much like the actions of a rebel, as Saul believed him to be. Telling him of the danger he had run, he showed him plainly that he bore him no ill will, vs. 10-11. V. 13. *Proverb*—an old saying in use at the time. David meant that if he had been wicked, as Saul esteemed him to be, he would have wickedly killed him. His sparing him proved him to be good, Matt. 7 : 16. V. 14. *A dead dog, etc.*—things so worthless as to make their pursuit unworthy of Saul's royal dignity. V. 15. *The Lord judge*—if men wrong us, God will soon or late right us. We can safely put ourselves in His hands when, like David, we are innocent. V. 16. *Saul wept*—a temporary repentance, Hos. 6 : 4, for, soon after, he pursued David again, ch. 26 : 2, but such as it was, it brought David temporary relief. Rewarding good for evil is one of the surest tests of true piety. It is not the way of the world, but the way of Christ, Matt. 5 : 43-45.

Death of Saul and his Sons.

SEPTEMBER 22. B.C. 1056. 1 SAM. 31 : 1-13.

Golden Text, Psalms 34 : 16.

ABOUT three years had passed since the events of our last lesson. Saul, instead of concentrating his forces against the enemies who constantly threatened Israel, wasted time and energy in chasing David from place to place, until he forced him, at last, to take refuge in the land of the Philistines. This warlike people now gathered a formidable army, and advanced as far as Shunem, a place five miles south of Mount Tabor. Saul's army camped on Mount Gilboa, south-east of Shunem. As if conscious of his approaching doom, Saul was frightened, ch. 28 : 5. Samuel was dead, ch. 25 : 1, yet Saul enquired of the Lord, but the Lord answered him not, Prov. 1 : 28. In his desperation, he had recourse to a witch at Endor, but instead of encouragement, he, by a miracle, received from Samuel tidings of utter disaster for his army, and of death for himself and his sons, ch. 28 : 19. V. 1. *The Philistines*—attacked Israel, being probably more numerous, and having better leaders. Israel fled. God Himself was against Saul, 1 Chron. 10 : 13; Hos. 13 : 11. His ruin being clearly traceable to his having refused to hearken unto the voice of the Lord, Deut. 28 : 15-25; 1 Sam. 15 : 11. V. 2. *Jonathan*—Thus the good often suffer for the sins of the wicked. And yet, we can see in this death the finger of God preparing the way for David's kingdom. Had Jonathan lived, many Israelites would have clung to him afterwards as they did to Ishbosheth, 2 Sam. 2 : 8-9. Jonathan's death was an honourable one. He fell defending his country, his king and his father. V. 3—*The archers*—Saul, grievously wounded, could neither fight nor fly. Afraid of being taken alive and tortured by his foes, he begged his armour-bearer to kill him, but was refused. The Jews say that this was Doëg, the Edomite, 1 Sam. 22 : 18, who got the office as a reward for his slaughter of the priests. V. 4. *Fell upon it*—Killing himself, an example followed by his armour-bearer. They had led a godless life, they found a godless death, like Judas, Acts 1 : 18. The people forsook the cities, and fled to the hills, whilst the victorious Philistines occupied the land. V. 7. *Other side*—East of Jordan. V. 9. *To publish it*—with the view of holding thanksgiving services for their great victory, which they attributed to the protecting power of Dagon and Ashtaroth, their gods. V. 10. *Bethshan*—or Scythopolis, a small city, south of the plain of Esdraelon and west of Jordan. V. 11. *Jabesh Gilead*—A city of Manasseh, east of the sea of Tiberias. The people remembered how Saul had delivered them from the Ammonites, 1 Sam. 11 : 10-11. Hence their heroic action. A good deed is never lost, neither is a wicked one left unpunished. As a man soweth, thus he shall also reap, Gal. 6 : 7.

Chart of our Foreign Missions

I.—THE NEW HEBRIDES.

- Missionaries.*—1. REV. H. A. ROBERTSON, Erromanga, appointed 1871.
 2. REV. JOSEPH ANNAND, Santo Espiritu, appointed 1873;
 3. REV. J. W. MACKENZIE, Efate, appointed 1872.

(1) Population, 2000; Worshippers, 1200; Communicants, 200; Teachers, 35; Candidates' Class, 30; Schools, 34; Baptisms, 34. (2) Mr. Annand having recently removed to Santo, we have as yet no statistics. (3) Five Stations; Communicants, 139; Worshippers, 400; Candidates' Class, 50; Teachers, 11, in training, 20; Children in Schools, 95; Members admitted, 18; Baptisms, 28; Marriages, 9.

II.—TRINIDAD MISSION.

- Missionaries.*—4. REV. JOHN MORTON, Tunapuna, appointed 1867.
 5. REV. KENNETH J. GRANT, San Fernando, appointed 1870.
 6. REV. LAL BEHARI, *Assistant Missionary* ordained 1882.
 Couva, vacant.
 7. REV. W. L. MACRAE, Princetown, appointed 1886.

There are three Canadian ladies, teachers, Misses Blackadder, Copeland and Semple. Coolie population about 60,000. Schools reported, 33; Scholars, 1961; Total Communicants, 382; Marriages, 44; Baptisms, 272.

III.—DEMERARA MISSION.

Owing to the lamented death of Mr. Gibson, in November last, no statistics.

IV.—MISSION TO THE INDIANS IN THE NORTH-WEST.

- Missionaries.*—8. REV. JOHN MACKAY, Miss-ta-wa-sis' Reserve, appointed 1878.
 9. REV. GEORGE FLETT, Okanase, appointed 1873.
 10. REV. HUGH MACKAY, Round Lake, appointed 1884.
 11. REV. ALEXANDER CAMPBELL, File Hills, Fort Qu'Appelle.
 12. REV. B. JONES, Round Lake, Broadview.
 13. REV. G. A. LAIRD, Crow Stand.
 14. REV. W. S. MOORE, Muscowpetung's Agency.
 15. REV. D. H. MACVICAR, Okanase.
 16. REV. JOHN M'ARTHUR, Bird Tail, Beulah.

The Missionaries are assisted by four male, and six female teachers, and several interpreters. Communicants 178; Schools, 10; Average attendance of Scholars, 225.

V.—MISSION TO FORMOSA.

- Missionaries.*—17. REV. G. L. MACKAY, D.D., Tamsui, appointed 1871.
 18. REV. JOHN JAMIESON, " " 1883.
 19. REV. GIAM-CHENG HOA, Native pastor.
 20. REV. TAN-HÈ, Native pastor.

There are 50 preaching stations and 51 native preachers; 75 elders; 71 deacons; 2 ordained native pastors; 9 stone churches and 50 chapels; Baptisms during the year, 112; Total baptized members, 2,719. At Tamsui there are a well equipped College for theological students, a School for girls, and an excellent Hospital.

VI.—MISSION TO CENTRAL INDIA.

- Missionaries.*—21. REV. J. FRASER CAMPBELL, Rutlam, appointed 1875.
 22. REV. JOHN WILKIE, Indore, appointed 1879.
 23. REV. W. A. WILSON, Neemuch, appointed 1884.
 24. REV. GEO. MCKELVIE, appointed 1888.
 25. REV. J. H. BUCHANAN, M.D., appointed 1888.

There are six Canadian lady missionaries, Misses Rodger, Ross, Beatty, M.D., Oliver, M.D., Scott and Sinclair, two of whom are Medical missionaries, and 80 other teachers and helpers.

VII.—CHINA.

26. REV. JONATHAN GOFORTH, Honan, appointed 1888.
 27. REV. JAMES F. SMITH, M.D., " " 1888.
 28. REV. DONALD MCGILLIVRAY, " 1888.
 29. REV. MURDOCH MCKENZIE, " 1889.
 30. REV. JOHN H. MACVICAR, " 1889.
 31. REV. JOHN MACDOUGALL, " 1889.
 MR. WILLIAM MCCLURE, M.D., " 1888.

Our Foreign Missions.

REFERENCE TO THE MISSIONARY CHART on the previous page, shews that we have at present thirty-one ordained missionaries under the direction of the Foreign Mission Committee. Two of our missionaries were removed by death during the past year—the Rev. John Gibson of Demerara, and the Rev. Joseph Builder of Mhow, Central India. One of the missionaries to the Indians in the North-west—Rev. S. Tunkansuiciye—was obliged to retire on account of ill-health. Five new names have been added—Rev. J. H. Buchanan, M.D., Central India; Rev. Donald McGillivray, now in China, and Revs. Murdoch Mackenzie, John H. MacVicar and John Macdougall—under appointment to Honan, China. Perhaps the most important ‘new departure’ in connection with our Foreign Mission work during the year is the fact that the General Assembly at its recent meeting authorized the formation of a Presbytery in Honan, which will begin with six ordained ministers on its roll, or seven, if we include Dr. McClure, who, though only an elder, received special Presbyterian ordination as a medical missionary.

The following extracts from the report of the committee to the General Assembly may suffice to shew the progress that is being made in the various fields where our missionaries are located.

I.—NEW HEBRIDES MISSION.

There are now eighteen missionaries labouring in this group of islands—three from the Presbyterian Church in Canada, two from the Free Church of Scotland, five from the Church of Victoria, one from New Zealand, two from Otago, one from Tasmania, one from South Australia, and one from New South Wales, and two others recently appointed. Our own three long-trying and faithful standard-bearers, Messrs. Robertson, Mackenzie and Annand, have borne the conflict through another year with unflagging zeal, and the Lord hath been mindful of them and blessed them abundantly.

EFATE.

Is the scene of the labours of *Rev. J. W. McKenzie*, of our staff, and *Rev. D. McDonald* of the Victoria Church. *Mr. McKenzie's* report states that the year past has been one of the most encouraging and satisfactory that he has yet seen. The accessions from hea-

thenism have not been numerous, but there has been much spiritual growth among the converts. They have been more alive to the importance of a holy life, more sympathetic with their missionary, more ready to receive instruction, and more willing to go forth, when qualified, to teach the heathen on surrounding islands. *Mr. McKenzie* devotes much time and pains to the work of instructing young and old, and especially to training those who are to become teachers of others. He now enjoys the pleasure of seeing several of them actually engaged in disseminating the seed of truth over surrounding fields of heathenism. He says: “An encouraging feature of our work is that so many of our people are willing to go out to labour on other islands. At present we have three teachers and their wives on Epi, under *Mr. Fraser*, and another couple as servants; on Ambrim a teacher and his wife in charge of the station, at present without a European missionary; on Malekula, two teachers and their wives, under Messrs. Leggatt and Morton; on Maio, a teacher and his wife, a married couple and a boy as servants, under *Mr. Landels*.”

At Meli the missionary was in great peril of life, more than once, from the savagery of the heathen, but prudence and reliance on God procured for him deliverance. This large village still resists the Gospel, but the missionary has faith that God's time to favour even it is soon to come. Already a few have yielded to the truth—the first fruits, we trust, of a glorious ingathering. “Pray for us,” cries the missionary, and the Committee, whilst heartily responding, would echo the cry over all the Church, and call upon our people to give God no rest until He makes the savages of Meli obedient to the faith.

ERROMANGA.

The work on this island was never more encouraging. The converts are doing all in their power to help on the work of the mission. At Dillon's Bay a collection was taken for the Foreign Mission Fund of our Church, and £9 7s. 6d. were realized, and duly transferred to the treasurer. Under constant training they are growing in liberality and other graces with gratifying rapidity. *Mr. Robertson*, with his family, came to Australia in the *Dayspring*, early in the year, for the benefit of *Mrs. Robertson's* health. It is hoped that the change of climate and rest will restore her to strength, so that she may be able to return to her field and work next September.

SANTO.

Mr. Annand reports encouragingly from this island. The people are friendly, but their ignorance is so dense that some time must be expected to elapse ere the best results can be seen. A good many are now coming under instruction, and a few attend Sabbath service, but no marked change has yet taken place.

Mr. Annand wishes to utilize native agency, and is making the best of such material as he has. The difficulty of securing suitable men is a source of much anxiety to him. He realizes that more harm than good may come of an unwise choice of agents.

All our missionaries speak cheerfully of the advance of the good cause throughout the whole group. Mr. Robertson says: "It is simply delightful to note the changes in the field since we arrived in the New Hebrides in 1872. Encouraging reports come from nearly all the stations. Epi has a population of 10,000, and Mr. Fraser has fourteen teachers at work, and he asks for many more." Mr. Annand says: "On Nguna, where Mr. Milne laboured seven or eight years without the least encouragement, there are now 300 members in full communion." In 1888 he baptized 120 adults and 57 infants. With Mr. Fraser on Epi, the work is very hopeful. God is faithful, who has promised, "My word shall not return unto me void." When the command is obeyed, "Son of man, prophesy unto these dry bones," the breath of a Divine power fails not to inspire life.

NATIVE AGENTS.

The extent of the work carried on by the instrumentality of natives may be conceived from the fact that they number no less than 100, and they are labouring on 20 different islands under the direction of 15 missionaries. These teachers are absolutely necessary to the carrying on of mission work in the New Hebrides. They are quite as much "missionaries" as the Europeans. In many cases they give up home and friends to go among strangers, speaking strange tongues and having different customs. Frequently they have much hardship to endure, and, being strangers, they are at first objects of superstition; suspicions are constantly roused by sickness or death among the people with whom they dwell. Numbers have already won the martyr-crown in the New Hebrides, and yearly some are in peril. The demand for native teachers increases each year, and before the islands are evangelized, a force of at least 300 of them will be required. They are teachers, according to the European idea, in that they conduct the daily schools; but preachers and evangelists are words more descriptive of the gifts of many of these men. We have no hesitation in appealing to all who desire to honor God with their substance, or Churches or Sabbath-schools which desire to have a share in the missionary work, to contribute towards the support of these native teachers, feeling confident that it would be difficult to find a better investment for £6 a year than in providing the salary of a native teacher in the New Hebrides. These teachers are only acquainted, as a rule, with a few books of Scripture, and have not the opportunities which other Chris-

tians have of increasing their knowledge. In their daily life they are continually in contact with the people they instruct, and are exposed to many temptations, and some of them to dangers, from which their white brethren are free. Will the Lord's people cover them with the shield of their prayers as they push forward, wielding the sword of the Spirit.

THE "DAYSPRING."

This mission ship failed not of her wonted rounds from Sydney to the islands and back twice, as well as among the islands several times, as occasion required. She is invaluable to the mission, and the £250 that we contribute to her support is well spent. There is now monthly steam communication between Sydney and two ports of the islands, viz.: Aneityum and Havana Harbor, Efaté. This is a boon to the missionaries and the general public, but it cannot supersede the necessity for the regular trips of our own vessel.

Total Expenditure for New Hebrides Mission for 1888, \$6,517.88.

II.—TRINIDAD.

There are four stations on this island,—Tunapuna, San-Fernando, Princetown, and Couva. The last named has been vacant for some time by the resignation of *Rev. John K. Wright*, who had to leave on account of the illness of his wife. The missionaries of the other stations, however, with the aid of Mr. Ragbir, an educated native, have kept up supply as regularly as possible, and in the meantime a student from Nova Scotia, *Mr. Simon A. Fraser*, who has had a good deal of experience in various departments of Christian work, has been appointed to take charge of Couva for the summer, or until a suitable successor to Mr. Wright has been obtained.

Besides the vacancy in Couva, *Miss Blackadder*, teacher of the Tunapuna school, was obliged to vacate her post for the year to recruit her health. She visited many sections of the Church, and did much to excite or deepen interest in the mission. The collections taken at her meetings amounted to nearly \$1,000. Her strength, though taxed by her voluntary labours, was gradually restored, and she left Halifax early in April, to return, by way of Montreal and Toronto, to her field of work. In Montreal she was stricken down again—this time with diphtheria. But by the blessing of God, she has been enabled to resume her work. Mr. Morton also was compelled to seek a change for some weeks in Barbadoes, to ward off threatened trouble of a serious character. [Since the report was published it was deemed advisable that Mr. Morton should come home for a short time, and he and Mrs. Morton are at present in Canada.]

These have been the trials of the mission during the past year, but while we pray God to remove them, we can now use them as a

back-ground to set off the brighter work. The reports abound with descriptions of labour crowned with reward, and prayer fulfilled in showers of blessing, and furnish an answer to almost every inquiry that may be made respecting the work.

TUNAPUNA.

Mr. Morton, in his twenty-fifth annual report says:—"For three years we had laboured alone, when *Rev. K. J. Grant* joined the mission, and he too has been spared for eighteen years of hard and successful work. The hopelessness with which our efforts were at first regarded has largely passed away. The three children with which our first school opened have grown to two thousand pupils either in our own or in the Government schools. Thirty-four schools, some of them held in large and comfortable school houses which serve as local chapels, five respectable churches and four organized congregations cover the ground that was unbroken twenty-one years ago. For all these things, we gratefully thank our God. But responsibility is not lessened; our work has only begun. The 25,000 East Indians have increased to over 60,000, and are now generally recognized as a far more important factor in our population than the most far-seeing dreamed of in 1867. A further increase of about 2,000 may be expected yearly, and this clearly means enlarged responsibility. Since this mission began, Indian boys have grown up, and are quitting themselves like Christian men in Trinidad and other islands, and multitudes of boys and girls in Canada have become men and women. Gradually this responsibility must be transferred from us, who are growing old and feeble, to the young and strong.

"But for the yearly inflow from India it might have been thought time to lessen expenditure, and throw the infant Church somewhat on its own resources. This fresh stream flowing in alters the case greatly. As new immigrants supply the Estates, the old crowd out into country districts now opening up, and this means extension of the work geographically. My own work has extended inland five miles during the year, and the extension ought to continue from five to ten miles further on three different roads. More might have been done in the way of extension before this, but our estimates are drawn from year to year with the adverse balance of the Foreign Mission Board before us, and we ask, not so much what the work really requires, as what we think obtainable.

"The schools have been conducted as usual, except that at Tacarigua, which has felt the absence of Miss Blackadder, and shows, in consequence, a reduced attendance. In the eight day-schools there are 438 scholars on the roll, with an average attendance of 306, and 218 in the Sunday-schools. Seventeen

adults and 16 children were baptized, 6 marriages were celebrated, and there are 36 communicants in good standing. With enough of trials to keep us humble, we have enjoyed abounding mercy during the year. God's promises have not failed us. With confidence and hope we sow the good seed of the kingdom, assured that God will give the harvest to the sower's sickle or to that of another."

SAN FERNANDO.

The substance of *Mr. Grant's* eighteenth annual report having already appeared in the *Record* (for April) it is only necessary to say here that the work in his important district has been prosecuted diligently and successfully during the past year. The mission under his charge has fourteen schools, with 831 scholars on the roll, (628 boys and 203 girls.) The average attendance during the year 1888 being 547. If to these were added the children in schools recently opened, more particularly for Indian children, or taken over by the Government, the roll would be about 1,200, and the average attendance 750. The number of baptisms in the year were 156—adults 83, children 73. Communicants, 251. Marriages 19. The financial year closed with a debt of about \$410; which it is hoped will be worked off without asking for a special vote.

PRINCESTOWN.

In his second annual report, our missionary, *Rev. W. L. Macrae*, gives an encouraging account of his work. Although there is a very strong prejudice in the minds of both Hindus and Mohammedans against Christianity, many listen attentively to the Word. The great need is more efficient labourers. Mention is made of *Mr. Soudeen's* faithful labours and judgment, which are highly appreciated by all who know him. *Mahindebeg*, another faithful man, does good work in the Lengua quarter; his wife also devotes part of her time to work among the women. *John Gobin*, who has been a school teacher since *Mr. Morton's* time, has been labouring as a catechist latterly at Piparo, assisted by *Padoreth*, an earnest man, who was ordained as an elder in that quarter, and by the other elders, *David Mahabil* and *Toolsee*. The Sabbath-schools at Princetown and Iere, in which *Mrs. Macrae* and *Miss Semple* take so much interest, are making encouraging progress. All the day-schools have done fairly well. In eight of them there are 451 on the roll, with an average attendance of 305. The baptisms during the year 38—6 infants and 32 adults; marriages, 12. Grateful acknowledgment is made of various donations to the mission, including \$50 from *Rev. C. Ragbir*, a box of clothing from the ladies of Knox Church, Pictou, with other gifts from friends in Canada and Trinidad.

COUVA.

Three Indian helpers have been transferred to this station from San Fernando, who have proved very helpful. There are five schools with 241 scholars on the roll; there were 45 baptisms—adults, 28—children, 17.

Summary of Statistics of the Trinidad Mission for 1888.—Scholars on the rolls, 1961; baptisms, 272; marriages, 44; communicants, 382.

OROPOTCHE.—A large section of the field worked by the Rev. Mr. Grant has been erected into a pastoral charge, and the Rev. C. C. Ragbir, a native, educated on the island and in the United States of America, has been placed in charge of it. This is the first step towards what, we trust, will soon become a self-supporting native Church. Mr. Ragbir's salary is partially contributed by his people supplemented this year by the Committee to the extent of £90.

ST. LUCIA.—Schools have been kept up with increased interest on this island during the year. The labourers are all natives. They are occasionally visited and directed by one of the missionaries from Trinidad. The work is growing, and the outlook for the coming year is very bright. There are four schools, with an attendance of 140, and two catechists, Messrs. Cropper and Sadaphal. The work, as planned for the current year, will require \$400 from the Church, in addition to £150 given by the Government and the contributions of native converts.

DEMERARA.—The work in Demerara was prosecuted with increased vigour and with growing tokens of success by Mr. Gibson, till suddenly in November he was cut off by death. After consultation with the brethren in Trinidad on the subject, and obtaining by correspondence the mind of the Presbyterian Missionary Society, it was resolved to take steps for the supply of the field at as early a date as possible. Arrangements for that purpose are now under consideration.

Total expenditure, Trinidad, St. Lucia and Demerara for 1888 \$20,877.27, of which \$7890, were contributed in the mission fields or sent directly by donors to the missionaries.

III. MISSION TO THE INDIANS OF THE NORTH-WEST.

Rev. A. B. Baird prefaces the report with these general statements.—Our mission work among the Indians of Manitoba and the North-West has, during the past year, made steady progress. In some reserves, the growth has been more marked than in others; but in all, the past year has been one of advancement, not indeed as great as our wishes, but as great as from our experience we had any reason to expect.

While the spiritual necessities of the adult Indians have occupied the time and thoughts of our missionaries to as great an extent as

ever before, our chief work has been with the young. Our confidence in the wisdom of the course indicated a year ago has been deepened. It is in the school, and especially in the industrial school, that the great work of the Church for the elevation of the Indian must be done. In the industrial school the children are withdrawn for long periods—and the longer the better—from the degrading surroundings of their pagan homes, and placed under the direct influence of all that is noblest and best in our Christian civilization. They are taught the elementary branches of an English education, and in addition, the boys are trained in farm work, tilling the ground, and caring for cattle, and in some instances in the elements of carpentry and smithing, and the girls in knitting, sewing, baking, cooking, and general house-work, and all are taught to sing the psalms and hymns of the Church in English or Indian, sometimes in both, and to commit passages of Scripture to memory; while the day is begun and ended with reading the Word, and prayer around the common family altar. From scenes like these, results of the best kind are springing, and we may confidently expect that the generation trained under these influences will be immeasurably superior to their parents, and that in a comparatively few years our work as missionaries to heathen Indians will be accomplished.

Three industrial schools were opened during the past year, *Birtle*, the *Crow Stand*, and *File Hills*.

BIRTLE is beautifully situated on Bird-Tail Creek, an affluent of the Assiniboine. Here the public school has been secured at a reasonable rent, and the institution has been most efficiently conducted by Mr. G. G. Maclaren as principal, and his sister, Miss A. Maclaren as matron. The average attendance last quarter was twenty-five.

CROW STAND.—A new building was erected last summer on a beautiful site. The school is under the care of our missionary, Rev. Geo. A. Laird, and Mrs. Laird. It, too, has been very successful—average attendance twenty-seven. Mr. Laird conducts services at five different points. The number of families in his mission is forty-six, and the total population under his care about 500: communicants, 28; baptisms, 9.

FILE HILLS.—Rev. Alex. Campbell has charge of this station, comprising sixty families. A substantial stone school-house was erected last summer. "The Indians of this group are in a very backward state, and great difficulty has been experienced in inducing them to send their children to school. If ever a people needed the Gospel, these pagans need it. Polygamy is general. Sunday is the day for the dance. Considerable improvement, however, is being made.

ROUND LAKE.—Rev. Hugh McKay, the pioneer in the establishment of the industrial schools, has been carrying on his work in the same

self-denying and unostentatious manner that has made it such a power during the last four years. He has been assisted, as formerly, by Mr. and Mrs. Jones, and had in addition, his niece, Miss McKay, as a teacher. The average attendance of the school for the past quarter was twenty-five, and the Sabbath-school has an average attendance of forty. There are ten communicants on the roll of the mission. Services are held at three points on the group of reserves, and some 290 families are brought more or less directly under Christian influences.

MUSCOWPETUNG'S AGENCY.—*Rev. W. S. Moore* records satisfactory progress in this group of reserves, embracing four stations. *Rev. Geo. Flett*, of Okanase, has three stations, with 38 communicants on the roll. "A chief who had held aloof from the influences of the Gospel during fourteen years of his preaching there, has at last yielded and become a Christian."

MIS-TA-WA-SIS RESERVE.—*Rev. John Mackay* is meeting with continued encouragement in his work. There are now 36 communicants on the roll. There are seven missionaries who have charge of nineteen reserves, and who preach regularly at twenty-three places. There are about 3,500 souls, more or less, directly under their care. There are 178 communicants, of whom forty-seven were added during the year. There are eleven mission schools with fourteen teachers, including assistants in the boarding schools. Of these schools, five board all their pupils, four are day-schools, and two combine the two systems. There were 307 enrolled pupils and an average attendance of 193 for the quarter ending with the close of March. The report shows that the work is far from being over, and yet there are distinct indications of improvements which call for great thankfulness. The Indians were never before so ready to send their children to school. The Government is supporting our boarding-schools with twice as much money and with a more active sympathy than ever before, and above all, God is evidently moving in the heart of the red man to turn him from his superstitious incantations and to dispose him to receive the light and liberty of the blessed Gospel.

Total Expenditure for these missions to the Indians in the Northwest, for 1888,—\$18,821.99.

IV.—MISSION TO CHINA.

(1) FORMOSA.

With much satisfaction, and with heartfelt gratitude to God, your committee have to tell of continued progress in the work of the Gospel in this island. We first submit to the Assembly an account of the present state of the mission, as transmitted in a communication from Dr. Mackay, of date March 9th, 1889: 1. "Number baptized since the report of March, 1888, was forwarded you, 112. 2. Number of

deaths during the same time, 43. 3. Number of increase, 69. 4. Last year's total, 2,650. 5. Number of living members, 2,719. 6. Number of elders 75. 7. Number of deacons, 71. 8. Number under suspension, 43. 9. Number excommunicated, *i.e.*, suspended for an indefinite time, 2. 10. Number of chapels, 50; counting Rev. Giâm Chheng Hôa—preachers, 51. 11. Nearly two dozen students in Oxford College."

Dr. Mackay thus contrasts the present state of things in Formosa with the past.

"Seventeen years ago to-day I landed at Tamsui. It was a Saturday, too. No friend—no house—no converts—no preacher—no students—no home. Little do Canadians who never travelled a dozen years ago know what it is to bear being dubbed as a 'Colonist,' 'Green Canadian,' 'Wonder if he has his skates?' 'Ignorant backwoodsman,' etc. Things have changed. The world is really moving on, and my beloved native land—broad, vast and great—is taking her place amongst earth's greatest nations. Right or wrong, I find intense pleasure in *contrasting* things. Well, then, this eve in Oxford College, according to previous arrangement, we all met to hear a debate. The subject was 'Christianity *versus* Confucianism, Buddhism and Tauism.' Twenty-four preachers and students took part, *i.e.*, twelve on each side. A preacher who is a B.A., *i.e.*, a graduate, led on 'Confucianism,' and had three supporters. A preacher who was a leading Buddhist, also had three to support him. A preacher who was a Tauist priest had three by his side. Thus four were dressed in Confucian style, and four were dressed in Buddhist style, also four like Tauist Priests. The hall was decorated beautifully by the students and a Mr. Aminoff, of the American Bible Society."

Dr. Mackay is fully impressed with the importance of educating a native ministry for Northern Formosa, as for all heathen countries, and to this he gives his whole strength day by day. Here is a list of the latest books put into their hands:—1. Edkin's General View of Western Knowledge. 2. Huxley's Introductory. 3. Grove's Geography. 3. Geikie's Physical Geography. 5. Geikie's Geology. 6. Hooker's Botany. 7. Foster's Physiology. 8. Milne Edward's Zoology. 9. Roscoe's Chemistry. 10. Stewart's Physics. 11. Lockyer's Astronomy. 12. Jevon's Political Economy. 13. Jevon's Logic. 14. Fyffe's Greece. 15. Creighton's Rome. 16. Freeman's Europe. The price of a set (16 vols.) is four Taels.

"The Bible, however, is the book we endeavour to study. I find this plan to give the students a more comprehensive grasp of Revelation, viz., to group subjects; e.g.:—1. Study all the Animals mentioned in the Bible. 2. All the Fishes mentioned in the Bible. 3. All the Birds mentioned in the Bible. 4. All the minerals mentioned in the Bible. 5. All the Trees mentioned in the Bible. 6. All the Countries mentioned in the Bible. 8. All the



By means of the above engraving we beg leave to introduce to our readers the three missionaries lately added to our mission staff in China. They are all graduates of the Presbyterian College, Montreal, and go forth to their chosen field of labour full of enthusiasm, and followed, we are sure, by the prayers of the whole Church, that they may be honoured instruments in God's hand in bringing many out of heathen darkness into the marvellous light of the Gospel.

MR. MACKENZIE, the oldest of the three, is a native of Ross-shire, Scotland, born June 17, 1858. Having served an apprenticeship to gardening, he filled a situation, in the Ardgowan Gardens, Renfrewshire, for some time, meanwhile using his savings in accumulating a library, and employing his spare time in reading. From early youth he took a deep interest in Christian Missions, and finally resolved to consecrate himself to the cause. With this in view, he came to Canada in 1883, and entered upon his studies for the ministry in the Presbyterian College, Montreal, where he graduated last spring with marked distinction. He is a strong man, bodily and mentally, and seems to be thoroughly furnished for the work he has undertaken.

MR. MACDOUGALL was born at Ormstown, Que., 14th September, 1859. He was brought up on his father's farm and inured to work. The influence of godly parents, and a taste for reading, led him to make choice of the ministry. He took a high position as a student both in McGill University and in Theology, and was specially active in promoting the interests of the Missionary Society of the Presbyterian College. He goes to China with a guarantee for his support from Mr. David Yuile, of Erskine Church, Montreal, the first Canadian Missionary sent to heathendom at the cost and charge of a single individual.

MR. MACVICAR, scarcely needs any further introduction than to say that he is his distinguished father's son, born in Montreal, in March, 1864. He is the youngest of the three, but he has given a great deal of attention to missionary literature, and is already a writer of high promise. It has long been the desire of his heart to preach the Gospel to the heathen, and now he is on the eve of entering on his chosen work.

All three are married.

Parables mentioned in the Bible. 8. All the Miracles mentioned in the Bible. 9. All the Sermons mentioned in the Bible. 10. All the Prayers mentioned in the Bible. 11. All the Bad Men mentioned in the Bible. 12. All the Good Men mentioned in the Bible. 13. All the Idols mentioned in the Bible. 14. All the Prophets mentioned in the Bible. 15. All the Officers in the Church mentioned in the Bible, etc.

"They also study all places where Canadian missionaries labour, India, Trinidad, Honan, Quebec Prov., New Hebrides, etc. Also, all lands, and all the islands of the Pacific, beginning with the origin, volcanic or of coral formation, and ending with the latest missionary news from these isles of the seas. I get living coral from Kelung when on this subject. For a time, at all the stations our subjects for prayer were as follows:—Monday evening, North Formosa; Tuesday, South Formosa; Wednesday, Mainland of China 18 Provinces; Thursday, All Christian Lands; Friday, Canada; Saturday, Preparation for Sabbath—North Formosa; Sunday, All Heathen Lands.

"Prosperity, etc., of the Lord's work in any part of this round world, is at once made known to preachers and students. Life is short, so we want practical *practical* teaching. A native ministry is the hope, and only hope, of the Lord's work here, and I believe in every heathen land. It must come to that, however slow people in Christian lands may be in grasping the idea.

The total expenditure on account of the Formosa Mission for 1888 was \$18,892.63.

(2) HONAN.

This field has not yet been occupied, but our missionaries are diligently preparing themselves, by the study of the language and otherwise, to enter upon their work here at the earliest moment advisable. It is expected that in September a footing may be gained, though at first only the male missionaries will take up their residence in that province, the wives and children being left in Shantung until the attitude towards our work among the people is fully tested.

At present Mr. Goforth and his family, Dr. and Mrs. McClure, and Mr. McGillivray, are at P'ang Chia Chuang, in the Province of Shantung, about 450 miles from Chefoo. Here the American Board of Commissioners of Foreign Missions have for some years had a station and are carrying on various branches of Mission work, and while our missionaries are devoting their main attention to the acquisition of the Honan dialect of the language, they are, at the same time, endeavoring to obtain an insight into the methods of carrying on the work among the people. Dr. Smith is still at Chefoo, studying the language and in the Mission Hospital of the American Presbyterian Board acquiring skill and training in the treatment of the natives.

Mr. Goforth says:—"Our present plan pro-

vides for leaving the women and children behind. This is deemed wisest until the people are reconciled to our living among them. We expect opposition, as is natural in breaking new ground. The men can at best withstand a siege, or, if the worst comes, escape. We are not afraid. The Lord of Missions will go before us. We are to bring the Light of Life into a land of midnight darkness."

Very shortly these pioneers will be joined by other three young missionaries who have been designated to the same field, when "the Presbytery of Honan" will be erected and aggressive work commenced. The whole outlook for our work in this field is most hopeful, and the Committee trust that the liberality of the Church will be unstinted, so that efficiently, and with increasing vigour and strength, the teeming millions of this Province of China, into which we are the first Church to enter, may be speedily evangelized.

Expenditure for Honan Mission, 1888, \$9,158.46.

V. MISSION TO CENTRAL INDIA.

Since the Assembly of last year, *Rev. G. McKelvie, M.A.*, and *Rev. T. Buchanan, M.D.*, have been sent out as missionaries to Central India; the former supported by St. Paul's Church, Montreal, and the latter by St. Andrew's Church, Toronto. *Miss Elizabeth Scott* and *Jennie V. Sinclair* have also been sent to the same field. These will soon be followed (D.V.) by other two young ladies, *Misses Jamieson* and *Harris*, who are expected to accompany Mr. Wilkie when he returns to Indore.

The year "opened under a cloud," caused by the early death of *Rev. Joseph Builder*, who joined the mission in 1883, and after five years of faithful work was compelled to return to Canada invalided. He died on the 14th of November last, whilst on his way south for the purpose of recruiting his health. In consequence of his death and the temporary absence of Mr. Wilkie, the strength of the other members of the staff in India has been greatly overtaxed. *Rev. J. Fraser Campbell* has been endeavouring to undertake the work of three men.

"To keep faith with the young who had joined the classes, it was necessary to carry on the College and High School, and that involved living at Indore and giving most of my time to this work; the Press, the Sabbath-school, the services on Sabbath and Thursday evening, and general supervision, have also taken their share." In regard to the educational work at Indore, the committee, after carefully reconsidering the whole question, have resolved to proceed with the college work already begun at Indore, at the same time instructing the missionaries who may be in charge of the work to take special care to employ, as far as possible, only Christian teachers, and to see that the teaching is pervaded by Christian influences."

Neemuch.—This is *Mr. Wilson's* station. He too has been overburdened with work, but he writes cheerfully and hopefully of his work, which has been continued much in the same way as last year. "The Sabbath evening service for the Christians has been well attended by non-Christians also. But because of my frequent absence at Ujjein and in the district, much has been left to the helpers. The Sabbath-schools, of which there are four, have been conducted with interest during the year. In all about 100 children receive instruction every Sabbath, based on the International lessons. The Bible is also regularly taught in all the day-schools, of which there are four for boys and one for girls. "We have not," says Mr. Wilson, "been in a position to spend as much time in the district as we had hoped. But we succeeded in overtaking a very important region which we had hitherto not been able to visit. We went to Rampura, a city of some 30,000, the second city in the Indore State, and made it the chief centre of our work. It lies thirty-six miles to the east of Neemuch. On the road leading to it are three large towns, at each of which we camped for a few days, that we might show the people the way of life." *Dr. Buchanan* is stationed at Mhow, and *Mr. McKelvie* at Oojein, both having enough to do in learning the language and undertaking such work as they are able to overtake.

The Women are doing noble work, and are looking forward joyfully to the arrival of re-inforcements. *Miss Rodger*, our veteran missionary in this field, continues to work with her wonted efficiency. She is quietly waiting and patiently hoping for the establishment of a boarding-school in which to train native assistants and others. There are two girls' schools in Oojein, opened through the efforts of *Miss Beatty* and *Miss Oliver*. One of them is in the Marathi part of the city, and has in attendance twenty nice, bright, tidy-looking girls, taught by a native lady, the wife of the Christian teacher of the boys' school. The other, for Hindi and Mohammedan girls, is held in the afternoon in the room which is used as the waiting-room of the Dispensary in the morning. Here forty girls are taught, either in Hindi or Urdu, by the woman who has charge of the Dispensary, assisted by the wife of one of the teachers in the boys' school. The children in these two schools are only beginning to learn, but the prospects are encouraging. *Miss Sinclair*, who even now is doing a little work in this school, is busily engaged in the study of Marathi in order to be able to take charge of it. *Miss Scott* is no less industriously occupied in the study of Hindustani. Both young ladies are adapting themselves readily and cheerfully to their surroundings, and have made a most favourable impression upon the members of the mission staff and the residents. It is likely that *Mrs. Buchanan*—*Miss Mackay*—

will, with her husband, establish a mission among the Bheels—*Dr. Buchanan's* chosen field of labour. A prosperous and promising school has been conducted at Rutlam for some time under the superintendence of *Mrs. Campbell*, who has also accepted an invitation to teach in the *Zenana of the Prime Minister*. *Mrs. Wilson* continues to superintend a most successful girls' school at Neemuch, besides taking the oversight of Zenana visiting. *Mrs. Wilson* has proved a most valuable correspondent. A competent lady teacher is urgently needed at Neemuch and also a lady doctor. *Miss Stockbridge* teaches a high-class school in Mhow, established in 1880, now large and flourishing. Total expenditure for Central India Mission, 1888, \$22,533.17.

BRITISH COLUMBIA.

Provisional arrangements had been made with *Rev. J. B. Fraser, M.D.*, formerly of Formosa, to undertake a mission to the Chinese on our Pacific Coast, but in the meantime it has been deemed advisable, in view of unexpected difficulties, to postpone this effort. The committee, however, have not altogether abandoned the proposal. The field is too inviting, and the need too urgent, to admit of their coming to this conclusion.

MISSION TO THE JEWS.

The report of a sub-committee to consider this question shows clearly the urgent need of such a work. Letters from *Mr. Mortimer Clark* of Toronto, who has recently been travelling in the East, and from *Rev. Mr. Ben-Oliel*, the well-known Jewish Missionary at Jaffa, have impressed the committee with the importance and hopefulness of this work which also is regarded with growing interest throughout the church, and is recommended to the consideration of the General Assembly.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

Western Section.

An abstract of the thirteenth annual report of this Society was given in the July *Record*. It is extremely gratifying, and indicates continued and steady progress. Commencing with an income of \$1005.39, in 1877, it has gone on increasing until last year it had reached the noble sum of \$29,096.40. Its total membership is now 14,356, and affiliated with it there are twenty-five Presbyterian Societies. By means of a Monthly Letter Leaflet, it circulates a great deal of missionary information, and has induced many to take an interest in missionary work, and to contribute to it, who had not been reached by other agencies.

GENERAL SUMMARY.

From the want of a uniform system of tabulating our missionary statistics, it is difficult to ascertain the exact figures, the

following, however, is submitted as an approximate estimate.

Number of Mission Fields	7
“ “ Ordained Missionaries.....	31
Lady Missionaries (including two doctors), teachers and interpreters, in addition to the ministers wives.....	19
Native assistants—teachers, Catechists, Bible-readers, Zenana visitors, Colporteurs &c.....	235
Communicants.....	3668
Young people in schools and Bible classes about.....	3000
Total expenditure, including payment for ladies studying at Kingston, \$900; expenses of management, printing, travelling expenses, cablegrams &c. \$93,122.62.	

NOTE. Dr. Mackay of Formosa, gives the names of 50 native preachers, and Rev. J. F. Campbell, of Indore, the names of 80 native assistants.

Rev. Dr. WARDROPE, Guelph, Ont., and Rev. ALEX. MACLEAN, Hopewell, N.S., are Joint-conveners of the Foreign Mission Committee; Mr. HAMILTON CASSELS of Toronto is Secretary, and Rev. Dr. Reid, Toronto, Treasurer.

Ecclesiastical News.

SCOTLAND.—This month of July is really the minister's holiday. Every where one goes, he meets the brethren; some in canonicals; others in dainty, but curious costume. All according to taste. But the study is empty; and, on steamboat and row-boat, in bays and coves, and on Highland lochs, in railway carriages, on tricycles, and on foot; as Highland lairds, or lowland shepherds, you will find the Scottish minister seeking to recruit his strength, and prepare himself for his winter's toil. From Canada, we are glad to see Professor Pollok looking well, and all the better doubtless for the change. The delegates to the great Sabbath-school Convention have not yet arrived in these northern parts; but Dr. Taylor of Brooklyn, has been delighting congregations in the towns along those western shores with his vigorous and solid expositions and illustrations of the Word of God. The Glasgow folks, too, are having their “fair” holidays, lasting nearly a week; and every place along the coast is more than packed. The weather this year has been perfect, but in seasons when the rain abounds, it is said, that the churches are thrown open to accommodate the visitors by day and at night. At such a time, as may be expected, ecclesiastical matters are quiet. A committee meeting, or a brochure on some question of large and public importance, alone disturbs the composure of the hour. In our colleges, there are still three

vacancies. In Glasgow, the Chairs of Greek and English Literature, and in Aberdeen, that of Church History. For the last, there are many clerical applicants. In Parliament the Scotch Ministers' Bill seems safe enough now. On the whole it gives satisfaction. The question of tests in theological teaching however, is left unsettled. But it cannot remain so long, the demand of the present day being for a free and “scientific” treatment of theology. The Church of Scotland cannot object, as some of her leaders and many of her people are preparing themselves for the change. Meantime, the disestablishment committee has issued a manifesto, inspired with a new hope, Mr. Gladstone having at length promised definite and positive support. Principal Caird having been consulted, declines the honour of the Moderator's Chair for next Assembly. The Principal was never given to the business of church courts, but the honour is the highest the church can confer upon him. The Rev. James Barclay has again been at Balmoral by special command. But the Queen has left her Highland home for Windsor, and in a few days, we expect to have another Princess Louise united to a Scottish laird. We notice with profound regret the death of Rev. Fredrick Crombie, D.D., Professor of Divinity and Biblical Criticism, St. Andrew's University. The venerable Horatio Bonar, of Edinburgh, one of the finest Hymn writers of the present century, has also been taken away from us in a good old age.

D.

IRELAND.—A two days' meeting for evangelistic purposes was held lately on the grounds of Wm. Young, Esq., Fenaghy, near Ballymena. This has become a sort of institution, the present year being the third year in which the meetings have been held. Cheap fares are given on the trains for many miles around, and the people flock in thousands to hear the gospel preached. This year there were missionary meetings as well as evangelistic addresses. Mr. Mill, of London, late of Edinburgh, was there as well as many others. Every year the meetings are growing in interest and in success. The Youngs are one of the most prominent families in Antrim County, and for generations they have been noted for their piety, as well as their attachment to the Church of their fathers. Fifty years ago the savour of James Young's piety was felt all over the North of Ireland. The family connection are men of wealth and influence. It was in the manufacture of linen that they first attained to be men of means, but they are now Londoners as well. The Right Honourable John Young, of Galgoun Castle, is one of the family. William Young, on whose grounds the meetings are held, is joint-Convener of the Assembly's Committee on Systematic Beneficence.—The death of the Rev. William Warner, of Drumgooland, near Rathfriland, is announced. He was still in the prime of life, so

far as age was concerned, being not quite 50 years old.—The *Missionary Herald* for July and August, has come to hand. In it all the reports presented to the Assembly are given in full, as well as all the finances of the year in detail. The Colonial report appears among the others. Here, Canada, as usual, gets the banner place. Fully three-fourths of the whole report are taken up with Canada. H.

UNITED STATES.—A convention of 5000 representatives of "Christian Endeavour" societies was recently held in Philadelphia. The organization represented is now to be found in all parts of the United States and Canada, and in many other countries. The one grand connecting link is love and loyalty to Christ and effort for the advancement of his kingdom. It does not interfere in any way with the proper work of the churches, but rather trains and qualifies for work in the churches. The great value of the society is that it calls forth and consecrates the energies of young men and young women in the cause of religion. It encourages social worship, the study of God's word, and such practical effort as may be presented. The society has extended with remarkable rapidity, so that now it comprehends half a million members. Large numbers of these are now engaged in doing something for God and humanity, who otherwise would be resting and rusting in comparative uselessness. The growth of this society we take to be a healthy sign of the times. It is a movement in the Church, for the Church, with the object of developing the Church's latent energies, and enlisting all in the service of the one Lord. Religion is not losing its hold upon the young; the loyal followers of Christ are becoming more numerous and more aggressive every day. Another meeting of absorbing interest was that of the International Missionary Union, recently held in Binghampton, N.Y., where nine societies and eleven mission fields were represented. Mr. and Mrs. Morton were the only representatives of Canada present, and their story of the mission work in Trinidad, which was new to most of the delegates, was heard with great interest. Valuable papers were read by Rev. Dr. Hamlin on "Mission work among the poor;" by Mr. Shedd, on "Missions in Persia," and by Rev. H. V. Noyes, of China, on "The Chinese in America."

CANADA.—The heather is on fire! The agitation on the Jesuits' Estates Act is no longer a local or provincial issue, it has spread over the Dominion, from sea to sea. Rev. D. J. Macdonnell, of Toronto, has been improving his holidays by electrifying the Nova Scotians and New Brunswickers on this question, and with the powerful aid of Dr. Burns, of Halifax, has succeeded in awakening interest as to the gravity of the situation. In the meantime His Excellency the Governor General has intimated that his advisers are not prepared

to take the responsibility of disallowing the abnoxious Quebec Act. The situation has thus become an embarrassing one. With this exception, there is a positive dearth of ecclesiastical news at present. Many of the ministers have been enjoying their holidays.

Our Own Church.

THE ANNUAL COLLECTION FOR COLLEGES is appointed for the third Sabbath of September, in all congregations and mission stations where there are no missionary societies. Notwithstanding the increased endowments obtained in recent years, our six colleges are to a considerable extent dependent on the contributions from congregations for their maintenance, and it is to be hoped the collections will increase rather than diminish. The amount given last year was about \$18,000, but this included some special contributions to prevent a deficit. At least that much will be required again this year. All the colleges are doing a good work, and deserve to be heartily supported. This last year they gave 55 ministers to the church, nearly all of whom are already settled in charges or appointed to missions at home or abroad. The collections will be distributed in the same way as last year. Each congregation in the Western Section is now left free to determine of itself to which one or more of the colleges its money shall be given, and is expected to do so as there is no longer any Common College Fund.

FRENCH WORK.—Money continues to come in for the Board's new Enterprise, the Ladies' College at Ottawa, but a considerable amount is still needed to enable the executive to push their arrangements forward without anxiety. They do not intend to use any of the ordinary fund for this object—that being all required for other purposes. There are still a few hundred copies of the French report on hand, which may be had either singly or in parcels for distribution, by applying to the Rev. Dr. Warden, Montreal.

PERSONAL :—Rev. D. M. Gordon of Halifax, acting on the advice of Sir Morell Mackenzie of London, contemplates a trip to Japan, returning home *via* British Columbia. It is confidently hoped that the rest and change of climate may result in a thorough and permanent cure of the throat.

affection to which Mr. Gordon has for some time been subject. *Rev. John Morton* and *Mrs. Morton*, while on a visit to Toronto, addressed a meeting in Knox Church and greatly interested the audience in their accounts of missionary work carried on among the Coolies in that Island, where Mr. Morton has been labouring with marked success for the past twenty-four years. *Rev. William Campbell*, Missionary of the English Presbyterian Church in Southern Formosa, expected to visit Toronto last month, *en route* to Japan and China. *Rev. Robert Laing* of Halifax, has been visiting Newfoundland in the interests of the Halifax Ladies' College. *Rev. John Macdougall*, *John H. MacVicar*, *Miss MacIntosh* and *Miss Graham*, recently designated as missionaries to Honan, expect to leave for their destination on the 4th of October.

LADIES' COLLEGES.

COLIGNY COLLEGE is the euphonious name of the Ladies' Institute to be opened in Ottawa in the beginning of next month by the Board of French Evangelization. The building recently acquired from the trustees of the Ottawa Ladies' College is being put in thorough repair, and every effort is being made to secure such a staff of teachers as will inspire public confidence in the ultimate success of the enterprise. We call attention to the new advertisement of the BRANTFORD LADIES' COLLEGE, which re-opens on the 4th instant with an increased staff of teachers. This is now the oldest institution of the kind in connection with the Presbyterian Church, and its past record amply attests its great usefulness and entitles it to the confidence and patronage of the public. THE HALIFAX LADIES' COLLEGE, while only of recent date, has already attained a position in the front rank of the educational institutions of the Dominion. Its success has been phenomenal. The arrangements for the session commencing on the 10th instant, are of the most satisfactory kind. THE TRAFALGAR INSTITUTE, Montreal, opens on September 16th. The situation of this Institute is one of the finest in the city, and the teaching staff all that can be desired. The terms are certainly reasonable.

ORDINATIONS AND INDUCTIONS.

MEAFORD, *Owen Sound*.—*Rev. J. A. Ross*, was inducted on the 28th of June.

KENYON, *Glengarry*.—*Rev. D. Macleod*, of Priceville, Ont., was inducted on the 8th of August.

WHITECHURCH and E. WAWANOSH, *Maitland*.—*Rev. W. H. Geddes*, of Russell, Ottawa, was inducted on the 25th of July.

CALGARY, N.W.T.—*Mr. Robert Johnston* (Knox College), was licensed and ordained to preach the gospel on June 26th.

ATHENS AND TOLEDO, *Brockville*.—*Mr. David Fleming* (Queen's College), was ordained and inducted on the 26th of June.

LINDSAY, Ont.—*Mr. Robert Johnstone*, of Pres. College, Montreal, was ordained and inducted on the 11th of July.

PORT DOVER AND VITTORIA, *Hamilton*.—*Mr. J. Robertson* was ordained and inducted on the 30th of July.

COBOURG, *Peterborough*.—*Rev. J. Hay*, of Campbellford was inducted on 30th July.

MONTREAL.—Messrs. Murdoch Mackenzie, John MacDougall and John H. MacVicar, all from the Presbyterian College Montreal, were ordained by the Presbytery of Montreal on June 30th and solemnly designated as missionaries to Honan, China.

MERIGOMISH, *Pictou*.—*Mr. W. R. Muir* was ordained and inducted on the 5th of August.

FERGUS, *Guelph*.—*Rev. R. M. Craig*, of Dunbarton, *Whitby*, was inducted into the charge of Mellville Church on the 30th of July.

UXBRIDGE, *Lindsay*.—*Rev. W. G. Hanna*, of Tara, was inducted on the 1st of August.

MARKDALE AND FLESHERTON, *Orangeville*.—*Mr. L. C. Emes* (Knox College) was ordained and inducted on the 23rd of July.

INDIAN HEAD, *Regina*.—*Mr. John Ferry* was ordained and inducted on the 24th of July.

HAWKESVILLE AND LINWOOD, *Guelph*.—*Rev. W. C. Armstrong*, late of Hillsburg and Price's Corners, was inducted on 31st July.

CALLS.—*Rev. D. A. Maclean*, of Kemble, *Owen Sound*, to Chalmer's Church, Kincardine, and Knox Church, Barrie, *Maitland*. *Rev. W. M. Cruikshank* to Cayuga and Mount Healy, *Rev. E. B. Chesnut* to Haynes Avenue, St. Catherines, and *Rev. W. McKinley* to Watdown, *Hamilton*. *Rev. Joseph McCoy*, of Egmondville, *Huron*, to St. Andrew's Church, Chatham, N.B. *Rev. A. F. Carr*, of Alberton, P.E.I., to Campbellton, N.B. *Rev. J. B. Maclaren*, of Cannington, to Aylmer and Springfield, *London*. *Rev. Angus Macleod*, to Winslow, *Quebec*. *Rev. Donald Tait*, of Berlin, to Chalmer's Church, Quebec, accepted. *Rev. D. Macdonald* of Glenarm, Ont., to Lake Megantic, Quebec.

DEMISSIONS.—*Rev. J. W. Mitchell*, of First Presbyterian Church, Port Hope, Ont.

LICENSURES.—*Mr. William Macleod* by the Presbytery of Miramichi. *Mr. John Allan* by the Presbytery of Quebec. *Mr. J. McD. Duncan*, *Mr. Donald Mackenzie* and *Mr. Thos. Nattress* by the Presbytery of Toronto. Messrs. *Richard Whiteman* of Fort William and *William Neilly*, of Schreiber, by the Presbytery of Winnipeg. Messrs. *W. J. Hall* and *Isaac Macdonald* by the Presbytery of Regina.

NEW CHURCHES.—A handsome and commodious church, comfortably seated for 700, was opened at Marion Bridge, Cape Breton, on 21st

July. Dr. Murray of N. Sydney, Rev. John Murray of Sydney, and Rev. S. C. Gunn of Boston, conducted the opening services. A neat little rustic church at Cap a L'Aigle (Murray Bay), was recently dedicated under very interesting circumstances, the service being conducted by Bishop Bond of Montreal, assisted by Rev. Dr. Mackay of Crescent Street Church, and Rev. Dr. Campbell of St. Gabriel's Church, Montreal. The church is intended to be used alternately by the Episcopalians and Presbyterians who have their summer quarters there. Dr. Mackay has been the moving spirit in securing the erection of the edifice. Bishop Bond expressed himself as highly pleased with the opportunity thus afforded of friendly interdenominational intercourse.

On Sabbath, July 28, a new church was opened for public worship at Katrine, in the district of Parry Sound, Ontario. Mr. John Garrioch, a former missionary on the field, preached morning and afternoon, and the Rev. C. Shaw (Methodist) preached in the evening. The church is not fully completed, nor quite free from debt.

Obituary.

MR. ALEXANDER MACMILLAN, a worthy elder of St. Andrew's Church, Thamesford, died on the 1st of July, in the 68th year of his age. He was a native of Kintyre, Argyleshire, came to Canada in 1851, and settled in East Nissouri, where he lived and died. Loved and respected by a large circle of friends, but especially by his minister, he faithfully discharged the duties of his office, was a zealous advocate of temperance, took a lively interest in the Bible Society, and contributed more liberally, perhaps, than any other man in the township, to the schemes of the Church. His end was peace.

Mr. WILLIAM BYERS, for 44 years a ruling elder in St. Andrew's Church, Stratford, Ont., died on 28th May last, in the 81st year of his age. He was a native of Dumfries-shire, Scotland—a man of simple, genuine piety, kind and charitable. Mr. Byers amassed a considerable fortune and left a number of liberal bequests for benevolent and missionary objects. To the Stratford Hospital, \$2050; County Poor House, \$2000; Foreign Missions, \$1500; St. Andrew's Church, Stratford, \$500, &c.

New Hebrides Mission.

EROMANGA.—Rev. H. A. Robertson writes from Parramatta, N. S. W., on May 22. He states that the months of August, September, October and November were devoted to a very thorough visitation of Eromanga. Rev. A. H. Macdonald, a young Australian minister, spent

two months in this work with Mr. Robertson. Mr. Macdonald proceeded in the *Dayspring* to Malikula. Mr. R. tried to ascertain, with accuracy, what hold heathenism still retains on the island, and what is the attitude of the chiefs. He secured the names of all the people, to the number of 2,500: "I was received with the utmost kindness in every village. Hoary-headed chiefs would accompany me miles beyond their own villages; and many would come miles to meet me. The Dillon's Bay people, chiefs and young men, never left me for one hour, and carried books, bed, camp-kettles, provisions, &c., round the island." "From September, 1887, to April, 1888, the death rate was excessively high, and we lost no fewer than 9 of our teachers. About one hundred adults in their prime died in 6 months, and in one year our population decreased fully 100, notwithstanding births. Not a few good and faithful Christians were taken from us by the hand of death. Notwithstanding our heavy losses, seven men with their wives, were settled as teachers on Eromanga, and we were able to spare two teachers and their wives for Mr. Watt, on Tanna." There are now Eromangan teachers assisting the work on Tongoa, Ambrim, Epi and Malikula. Seven teachers with their wives, are thus employed; while on Eromanga we have thirty-four. Thus we have in all, *seventy-one* Eromangans engaged in teaching. We have a number of elders and others on the island engaged in spreading the light of the Gospel, and working faithfully without earthly fee or reward.

STATISTICS, Dec. 5, 1888.—Church members in good standing, 270; Baptized children, 300; Elders, 8; Schools, 34; Districts in which service is conducted every Lord's Day, 34; Infant baptisms in 1888, 24; Adult baptisms, 10; Christian marriages in 1888, 24; Teachers at work, 34; Christian population, 1,200; School-houses (which serve also as churches), 36.

Genesis, Matthew, Mark, Acts, a Catechism and Hymnal are in daily use. Luke is printed and ready; John is ready for the printer; Epistles of Peter also ready. The Eromangans raised and exported 3,600 lbs. of the finest quality of arrow-root, to pay for their Scriptures. They contributed in cash for the work on Eromanga, fifteen pounds (£15). They gave, as usual, free labour for thatching and repairing mission buildings, preparing them for the gales, &c. They also keep in repair the road, between east and west Eromanga. They promise crews for the *Morning Star* boat. They keep in repair the graves of the Gordons, and the road from the shore to the graveyard. They carry medicine and food to sick and aged people, often making long journeys on such errands of mercy. The yams used on the mission stations are in large measure raised and brought to the proper place by the better class of Christians. Whatever work has to be done, repairing churches, or school-houses, or mission buildings, erecting new buildings, burning lime, painting boats, fetching firewood, repairing fences, &c.,—the natives do with good will.

and without pay. Heavy repairs were required on Mr. Robertson's own premises, and these he paid the natives for doing. The roof of the house is iron, and is an immense improvement on thatched roofs, which are never very safe and need frequent renewal.

Mr. Robertson is engaged in writing for the printer a copy of the Gospels of Luke and John.

PRESBYTERIAL ITEMS.

Miramichi.—In a reference relative to certain divisions which have arisen in St. Andrew's congregation, Chatham, the Presbytery has discerned that the session, to whom alone belongs the right of regulating the service of praise, did, by referring the matter of singing anthems and voluntaries to the people, evade its duty and endanger the peace and harmony of the congregation, and that the session ought to comply with the wishes of the congregation in this matter, only so far as these are not contrary to their own convictions of duty or to the provisions made by the General Assembly of our Church.

Victoria and Richmond, at a recent meeting cordially endorsed the action of the General Assembly on the Jesuits' Estates Act.

Guelph.—This Presbytery has had to discharge the painful duty of deposing one of its ministers, and of saying to another, that on account of irreconcilable difficulties between pastor and people, the interests of religion demand that he should demit his charge. The Presbytery pays the travelling expenses of its Commissioners to the General Assembly.

Calgary.—Mr. Macleod is appointed Clerk of this Presbytery, vice Rev. J. C. Herdman, resigned.

Trinidad.

BY REV. KENNETH J. GRANT.

Jottings of a conversation between the Rev. Lal Behari and an intelligent young Brahmin, or, a Christian and a Hindoo.

IN a sober, thoughtful mood the Hindoo enters the Christian's room, and lays on the table certain books he had borrowed. No time is lost in coming to the subject which is ever under discussion.

Christian asks:—Can you trust to the Hindoo religion for the Salvation of your soul?

Hindoo replies, oh yes. Your question is very absurd. Could all my forefathers from the golden age (which contained 1,728,000 years), down to this time (quite 2,166,000 more) be mistaken? Were all those holy men of these ages, such as the Munis and Rikhis, who performed such wonderful miracles on the wrong path? Did they fail to find Salvation? Have they perished? Surely I am safe in following them. C. It is not our work to

judge the dead. The Judge of all the earth will do right. Our forefathers are in his hands. Remember, however, that your position and mine is very different from theirs. According to a man's light so is his responsibility. They never heard that "God so loved the world that he gave his only begotten Son"—they never heard that the Son so loved us, that he bore our sins in his own body on the tree, and that through Him, Salvation is free to all who believe. They never incurred the awful guilt of rejecting Christ as you do if you keep clinging to Hindooism. But did these holy men ever do the works ascribed to them? Does water rise up above its source? Can men outdo the gods in holy and wonderful deeds? The gods are never credited with doing what Munis Rikhis and others have done.

H. These are matters that I can't explain, but our Shastras tell of these wonders, and I am bound to believe them.

C. But are your Shastras worthy of your acceptance? Are they true? I read of a learned man from the United States that visited India, and in Calcutta he lectured to a large number of young men attending colleges there, several hundred, and he asked what proportion of the educated youth of India believe in the Shastras. One replied, perhaps one in a hundred, not one in a thousand shouted another. These educated young men know that the teaching of the sacred books of India in matters of geography and astronomy &c., are utterly and palpably false. They teach that the earth is an extended plane, rests on the head of Shesh-nag, is girdled with seven seas of different substances, that it is many times larger than the sun, whilst every educated man there, here and everywhere, knows that all this is false. If you can't trust your book in the things seen, how can you trust them in the things unseen? If they don't speak the truth about the earth where they are living, how can we trust them when they speak of the eternal world? If you can't trust a man in a penny will you trust him in a pound.

H. But surely my poor old mother who died a few months ago is in heaven. She was very kind to me, and every body spoke well of her, and if I walk in the same way, will I not reach the same happy place?

C. Where is the heaven of your Shastras? Do they not tell you that there is a great mountain named Sumerugir in the centre of earth, 600,000 miles in height, its diameter at base 128,000 miles, with roots extending into the earth 128,000 more, and the top of this mountain has a surface of 256 miles square, where Vishnu, Shiva, Indra and other deotas dwell. Around this mountain smaller mountains rise, on which grow trees to the height of 8,800 feet.

In eccentric circles from this mountain are the seven seas of salt water, sugar-cane juice, wine, ghee, milk, buttermilk and fresh water. Is not this mountain of the Shastras, the home

of the gods, and the heaven of the Hindoo who has been faithful to his religion. Now as you have some knowledge of geography, I ask you honestly do you believe there is any such mountain, if there is not, where is the home of your hopes? If there is no mountain, your books are false. Will you blindly follow the teachings of books that you know to be false, and thus ruin your immortal soul? As a Brahmin others look to you, and I beg you not to continue to be a blind leader of the blind. You have often heard of the way of life. You know that the true incarnation of God who died to take away sin, now lives in Heaven as your friend and mine, and I can only beg you not to despise him.

H. Yes, friend, I will consider this matter, there is something wrong somewhere. Salam, Bhai!

The Missionary Outlook.

AFRICA.—There are at work in Africa 14 English societies with 376 ordained missionaries, 37 laymen, 100 women, and 8,764 native pastors and helpers. There are 13 American societies with 77 ordained missionaries and 633 native pastors and helpers. The United Presbyterians of Scotland have by far the largest membership connected with their mission—namely, 15,000. The Baptists have 8000, and next comes the S. P. G. with 5,000. Bishop Taylor's mission has 100 agents from America, the Presbyterians send 45 missionaries, and the Baptists 23. British trade with Africa amounts to \$125,000,000 a year. American trade is not very extensive. Mr. Guinness proposes to send bands of missionaries up the three branches of the Congo. Recent movements by explorers tend to expose still more fully the horrors of the slave trade. Even Abyssinia-Christians have been sent off to the slave markets of Mecca. If the Africans were left to themselves, their treatment of missionaries would not be by any means cruel; but the Arabs on the one side trading in slaves, and so-called Christians on the other side, trading in strong drink, are sources of unspeakable mischief.

Presbyterians have special interest in Nyassaland, where for years they have had a life-and-death struggle with the Arab power. Matters are looking brighter for the Christians and the poor natives. The various phases of the conflict between good and evil, right and wrong in Africa, demand close watching. Mohammedanism is pushing its cruel and tyrannous way in all directions, spreading death and desolation wherever it goes. A strong invading force is again threatening Egypt, and British arms are again called into action to repel the invader. We are sorry to state that reports from Madagascar are not as favourable as in past years. Contact with French power and influence has been un-

favourable to missionary progress. Slavery has a hold in Madagascar, and for this, France is in part responsible. British influence is active in Africa, north, south, east and west; and that is upon the whole favourable to religion, liberty and civilization.

Literature.

HOW WE ARE SAVED, by *Rev. J. A. R. Dickson, B.D.*, of Galt, Ont.—The Religious Tract Society, London, pp. 79. Price 75 cents. This neatly printed tractate contains an admirably condensed statement of the successive steps by which the believer reaches the assurance of the forgiveness of sins and peace with God. (1) Conviction of sin. (2) Repentance toward God. (3) Faith in the Lord Jesus Christ. (4) Sanctification through the Holy Spirit. It cannot fail to be helpful to all who are earnestly enquiring what they must do to be saved.

FORMS FOR SPECIAL OCCASIONS, with Scripture selections, by *Rev. Herrick Johnson, D.D.*, W. Drysdale & Co., Montreal: pp. 134: Price, limp cloth, 90 cts. This little manual will be found of great value and assistance to ministers and elders in the discharge of pastoral work. It is especially rich in its selections of Scripture suited for the sick-room. In addition to forms for Marriage, Baptism, and Burial, there are valuable notes on the reception of communicants, the ordination of elders, the dedication of churches &c.

REPORT OF THE MACKAY MISSION HOSPITAL, TAMSUI, FORMOSA, for 1888, by *Dr. Rennie* the physician in charge, and *Dr. G. L. Mackay*. The figures given show that more than an average year's work has been done and that the popularity of the Institution is steadily increasing. The number of new patients treated was 3,280 and of return visits of patients for medicine, &c. 7,685. A long list of prevalent diseases is given, together with an interesting reference to native doctors in Formosa and their 'prescriptions,' some of which are curious, e. g., "bed-bug's blood, for sty in the eye; juice of a bruised snail, for pain in the ear; Earth worms swallowed alive, for a bad stomach." &c.

In praying for the salvation of a single soul we pray for more than the whole world and its glories, more than all possible inanimate creation. For we pray for one on whom the good pleasure of the Holy Trinity rests; for one whom the Father wills to be saved, for whom the Son was incarnate, with whom the Holy Ghost has pleaded and will plead. Oh, for heart of fire, for fiery zeal for souls, that if we can do no more, we may yet plead with God with burning thoughts, burning longings, burning desires, for God's glory in the salvation of souls!—*Dr. Pusey*.

Page for the Young.

SEARCH IT OUT.

Here is an alphabet which will make you study. Get out your Bibles and turn to the places. When you have found them, read and remember :—

- A was a monarch, who reigned in the East.
Esther i. 1.
- B was a Chaldee, who made a great feast.
Daniel v. 1-4.
- C was truthful, when others told lies.
Num. xiii. 30-33.
- D was a woman, heroic and wise.
Judges iv. 4-14.
- E was a refuge, where David spared Saul.
1 Sam. xxiv. 1-7.
- F was a Roman, accuser of Paul.
Acts xxvi. 24.
- G was a garden, a frequent resort.
John xviii. 1, 2; Matt. xxvi. 36.
- H was a city where David held court.
2 Samuel ii. 2.
- I was a mocker, a very bad boy.
Genesis xxi. 9.
- J was a city, preferred as a joy.
Psalm cxxxvii. 6.
- K was the father, whose son was quite tall.
1 Sam. ix. 1, 2.
- L was a proud one, who had a great fall.
Isaiah xiv. 12.
- M was a nephew, whose uncle was good.
Col. iv. 10; Acts xi. 24.
- N was a city, long hid where it stood.
Zeph. ii. 13.
- O was a servant, acknowledged a brother.
Col. iv. 9.
- P was a Christian, greeting another.
2 Tim. iv. 21.
- R was a damsel, who knew a man's voice.
Acts xii. 13, 14.
- S was a sovereign, who made a bad choice.
1 Kings xi. 4-11.
- T was a seaport, where preaching was long.
Acts xx. 6, 7.
- U was a teamster, struck dead for his wrong.
2 Sam. vi. 7.
- V was a cast-off and never restored.
Esther i. 19.
- Z was a ruin, with sorrow deplored.
Psalm cxxxvii.

THE SMALL AND THE GREAT.

[1 Sam. i. 27, 28; John i. 42; Acts xviii. 24-28; 2 Tim. i. 5, and ii. 15, and iv. 1, 2, 5.]

One night, a man took a little taper out of a drawer and lighted it, and began to ascend a long winding stair.

"Where are you going?" said the little taper.

"Away high up," said the man, "higher than the top of the house where we sleep."

"And what are you going to do there?" said the little taper.

"I am going to show the ships out at sea where the harbour is," said the man. "For we stand here at the entrance of the harbour and some ship far out on the stormy sea may be looking out for our light even now."

"Alas! no ship could ever see my light," said the little taper. "It is so very small."

"If your light is small," said the man "keep it burning bright; and leave the rest to me."

Well, when the man got up to the top of the lighthouse—for this was a lighthouse they were in—he took the little taper and, with it,

he lighted the great lamps that stood ready there with their polished reflectors behind them. And soon they were burning steady and clear, throwing a great strong beam of light across the sea. By this time the lighthouse man had blown out the little taper, and laid it aside. But it had done its work. Though its own light had been so small it had been the means of kindling the great lights in the top of the lighthouse, and these were now shining brightly over the sea, so that ships far out knew by it where they were, and were guided safely into the harbour.

DO THE BEST YOU CAN.

A little boy named Johnnie went on a visit to his grandfather's house one night. When he was going away, the old gentleman laid his hand kindly on the little fellow's head and said, "Johnnie, my man, I'll give you a short rule to live by. Follow it, and it will be worth more than a gold mine to you. This is it—when you have anything to do, always do it the best you can,"

SHE WAS A STRANGER.

A missionary was requested to go out to a new settlement to address a Sabbath school. He noticed a little girl, shabbily dressed and barefooted, shrinking in a corner, her little sunburnt face buried in her hands, and tears trickling between her small brown fingers. Soon, however, another little girl about eleven years old, got up and went to her and led her toward a brook, then seated her on a log, and kneeling beside her, she took off her ragged sun-bonnet, and dipping her hand in the water, bathed her hot eyes and tear-stained face, talking in a cheery manner all the while.

The little one brightened up; the tears all went, and smiles came creeping around the rosy mouth.

The missionary stepped forward and said, "Is that your little sister, my dear?"

"No, sir," answered the child, with tender, earnest eyes; "I have no sister, sir."

"O, one of the neighbour's children?" replied the missionary; "a little school-mate, perhaps?"

"No, sir; she is a stranger. I do not know where she came from. I never saw her before."

"Then how came you to take her out, and have such care of her, if you do not know her?"

"Because she was a stranger, sir, and seemed all alone, and needed somebody to be kind to her."

"Ah!" said the missionary to himself, "here is a text for me to preach from: 'Because she was a stranger, and seemed to be all alone, and needed somebody to be kind to her.'"

The words came to him, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

Acknowledgments.

Received by Rev. Dr. Reid, Agent of
the Church at Toronto. Office,
15 Toronto Street, P.O. Drawer
2607.

ASSEMBLY FUND.

Received to 1st July, 1889...	\$ 138.07
Ayr, Stanley st ch.....	10.07
Molesworth.....	2.75
Cavendish and New Glasgow.....	4.00
Hornings Mills.....	1.00
Per Accom'n Com of Gen Ass.....	107.35
West Bentinck.....	2.00
Guelph, Knox ch.....	9.30
Madoc, St Peter's.....	5.00
Ethel.....	2.00
Baddeck.....	8.00
Lucknow.....	.60
Kemptville.....	7.00
Oxford Mills.....	2.00
Chater.....	2.00
Leith.....	3.53
Tara.....	5.00

\$309.00

HOME MISSION FUND.

Received to 1st July, 1889...	\$1613.76
Molesworth.....	10.00
Inverness.....	5.00
Burlington.....	5.00
Nemo-Toronto.....	10.00
Hornings Mills.....	3.00
Banff S S.....	21.25
Carlyle Group.....	2.00
Glenburnie.....	4.00
Mrs R Marshall, Woodlands.....	5.00
The dford.....	30.85
Amos.....	28.00
Hebbert.....	30.00
Friend of Miss North-west ch extension.....	100.00
Carlukc, St Paul's.....	65.00
Ethel.....	10.00
Ethel W F M Society.....	8.32
Toronto, Bloor st ch S S.....	25.00
Lancaster.....	6.14
Lucknow.....	16.48
Fergus, Melville ch L A Soc.....	30.00
Scarboro', St Andrew's S S.....	20.00
Aberarder.....	5.00
Indian Head.....	30.00
Paris, River st ch S S.....	34.04
Dundas.....	10.00
Oak Lake Group.....	3.00
Kintyre.....	30.00
Tara S S.....	15.00
Storrington.....	3.00
Nassagaweya.....	20.00
W S I.....	10.00
Providence Bay.....	20.00
Black Bank.....	16.99
Spanish Mills S S.....	3.65
Mandaumin S S.....	7.00
Ventry.....	10.00
Tilbury Centre.....	5.60
Strangfield.....	2.00
Tara.....	14.00
Calgary.....	10.00
Landsdowne.....	7.00
Colleston.....	5.58
Willoughby.....	6.40
The Ridge.....	4.00
Fergus, St Andrew's.....	50.00
Campbellville.....	35.00
J McL-Gore of London.....	5.00
Kennebec Road.....	15.00
Leith.....	3.00
McIntyre.....	10.00

\$2439.74

HOME MISSION FUND.—Deficit.

Friend in Bloor st ch Tronto	\$ 35.00
Per Accom'n Com of Gen Ass	150.00

Toronto, Central ch.....	150.00
Hamilton, Knox ch.....	100.00

STIPEND AUGMENTATION FUND.

Received to 1st July, 1889...	\$ 281.99
Ayr, Stanley st ch.....	67.00
Molesworth.....	6.00
Inverness.....	6.00
Hornings Mills.....	2.00
Norval.....	2.00
Ottawa, St Andrew's.....	100.00
Mrs R Marshall, Woodlands.....	5.00
Lucknow.....	1.35
English Settlement.....	22.00
Indian Head.....	5.00
Kintyre.....	20.00
Waddington.....	76.10
Galt, Knox ch.....	59.81
Williamstown, St Andrew's.....	42.00
Sault Ste Marie.....	5.00
Caledon, St Andrew's.....	4.00
Tara.....	3.00
Campbellville.....	10.00
McIntyre.....	8.00
Blyth.....	15.00

\$ 752.25

FOREIGN MISSION FUND.

Received to 1st July, 1889...	\$3882.72
Ayr, Stanley st ch.....	73.00
Molesworth.....	14.00
Nemo-Toronto.....	5.00
Nemo-Toronto, China.....	5.00
Hornings Mills.....	2.00
Manchester.....	15.75
Lady-Melville ch, Brussels.....	2.00
Banff.....	61.00
Carlyle Group.....	1.00
Ham'n St Paul's Y P S of ch Endeav native teacher, Ind.....	40.00
Kincardine.....	47.10
Mrs Ewart, Toronto-Ind Col.....	20.00
Glenburnie.....	4.00
Kincardine S S.....	20.00
Hibbert.....	30.00
Beaverton.....	44.00
Smith's Hill.....	19.00
East Brooke.....	8.00
Ethel.....	4.00
Lancaster.....	39.14
Lucknow.....	18.48
Kippen S S, N W Indian.....	10.06
Paris, River st ch S S.....	39.00
Dundas.....	5.00
David Yuile, Mont., 1/2 sal Rev Mr McKenzie, Outfit and Travelling Expenses.....	1600.00
East Williams, St Andrew's.....	36.00
Storrington.....	10.00
Nassagaweya.....	29.00
J Richards.....	2.00
W S I.....	10.00
Friends in Renfrew, Assist't in Dispensary for Dr Smith, Honon.....	62.00
Winthrop S S, N W Indians.....	5.00
Lake Road.....	16.45
Toronto St James sq ch, Mr McGillivray's salary.....	46.00
Tara.....	20.00
Calgary.....	2.05
Montreal Erskine ch. Mis Soc Rev J McDougall 1/2 yr salary passage to China, etc.....	1100.00
Campbellville.....	30.00
Leith.....	5.00
McIntyre.....	8.00
North Normanby.....	5.00

\$7377.75

KNOX COLLEGE FUND.

Molesworth.....	\$ 2.00
Rev R Hamilton, Motherwell.....	10.00
Carlukc St Paul's.....	22.00
Walkerton, Knox ch.....	18.00
Lucknow.....	10.99
Nassagaweya.....	10.00
Tara.....	2.00
Campbellville.....	30.00

QUEEN'S COLLEGE FUND.

Glenburnie.....	\$ 2.00
Storrington.....	3.00

MANITOBA COLLEGE FUND.

Received to 1st July, 1889...	\$ 130.00
Molesworth.....	2.00
Carlyle Group.....	1.00
Ethel.....	1.00
Walkerton, Knox ch.....	10.00
Tara.....	1.00

\$ 145.00

WIDOWS' AND ORPHANS' FUND.

Received to 1st July, 1889...	\$ 121.60
Rev J M Aull, Palmerston.....	15.00
Molesworth.....	2.00
Port Colborne.....	4.00
Waddington.....	15.00
Wroxeter.....	7.00
Lucknow.....	1.20
Norval.....	5.00
Chater.....	5.00
Niagara, St Andrew's.....	8.00
Main Road.....	2.00
Tara.....	4.00
Campbellville.....	10.00
McIntyre.....	2.00

\$ 201.80

WIDOWS' AND ORPHANS' FUND.

Ministers' Rates.

Received to 1st July, 1889...	\$ 225.48
Rev Alex Stewart.....	8.00
Rev Jas Ballantyne (4 yrs).....	32.00
Rev Robert Knowles (2 yrs).....	16.00
Rev D B Macdonald.....	8.00
Rev Wm Robertson.....	12.00

\$ 301.48

AGED AND INFIRM MINISTERS' FUND.

Received to 1st July, 1889...	\$ 231.93
Ayr, Stanley st ch.....	20.00
Rev J M Aull, Palmerston.....	15.00
Molesworth.....	4.00
Hornings Mills.....	1.00
Per accom'n Com of Gen As.....	150.00
Port Colborne.....	6.00
Carlyle Group.....	1.00
Waddington.....	28.13
The dford.....	8.15
Peterborough, St Paul's.....	63.00
Fullarton.....	8.00
Avonbank.....	5.00
A friend of the Old ministers.....	2.00
Ethel.....	2.00
Lucknow.....	1.20
Dundas.....	5.00
Greenbank.....	11.75
Chater.....	5.00
Kintyre.....	20.00
Tilbury East.....	12.53
Williamstown, St Andrew's.....	20.00
Manitou.....	15.00
Main Road.....	2.13
Tara.....	4.00
McIntyre.....	2.00

\$ 643.82

AGED AND INFIRM MINISTERS' FUND.

Ministers' Rates.

Received to 1st July, 1889...	\$ 188.45
Rev Robert Knowles (2 yrs).....	7.50
Rev Alex Stewart.....	6.00
Rev D B Macdonald.....	4.00
Rev Wm Robertson.....	5.00
Rev W Coulthard.....	10.00
Rev A T Love.....	8.00
Rev D Forrest (4 yrs).....	14.00

\$ 242.95

CHURCH AND MANSE BUILDING FUND.

Mrs McLellan, Hamilton.....	\$ 25.00
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Erromanga.
Toronto, St James sq ch, Boys
Miss Society.....\$ 50.00

China Inland Mission.
A Friend, Churchill.....\$ 20.00

Jewish Mission.
Nemo—Toronto\$ 5.00
Tara..... 2.00

KNOX COLLEGE ENDOWMENT FUND.
Received to 5th June.....\$ 147.00
St Vincent 16.50
N Mornington 17.00
R Pritchard 10.00
Wellesley 21.00
Rev Dr Ure 50.00
Hon A S Hardy 50.00
Robert Murray 10.00
Rev J Neil, B A 35.00
Tiverton 10.00
Walkerton 25.00
Brantford 18.00
Norwich 4.00
Embro 20.00
Woodstock 21.50
Wm Marshall 6.65
Port Dalhousie 10.00
Mitchell 18.00
Ingersoll 15.00
M McKay 1.00

\$ 505.65

Received during July by Rev. P. M.
Morrison, Agent at Halifax. Office,
Lake Street. P.O. Box 338.

FOREIGN MISSIONS.
Previously acknowledged ..\$ 844.96
J. Henry Salisbury..... 3.00
Goldenville SS 7.25
Geo. H. Mosher, Moosehead.
Miss E. Glawson, Pleasant
Harbor 1.00
Sheet Harbor 6.00
Brookfield Mis Soc 10.00
Escuminac SS 4.00
A Friend Amherst, per Rev
R Murray 50.00
Blackville and Derby 14.00
St Stephen's, Amherst 113.00
Merigomish Ladies' Mis Soc. 5.00
Pupils Deaf & Dumb Inst., Hlf 7.00
Wentworth 5.00
Cape North 6.25
Parsboro', W M & Aid Soc. 43.58
Summerside 70.00
Stewiacke 15.00
Lady friend of Mis, Parsboro' 1.00
A minister's tithing 25.00
Summerfield, P E I 12.45
Clifton, N S 46.00

\$1294.49

DAYSPRING AND MISSION SCHOOLS.
Previously acknowledged .. 86.26
Lower Mt Thom SS 2.00
Hewmon ch SS 15.67

\$103.93

HOME MISSIONS.
Previously acknowledged ..\$ 228.35
Lake Ainslie 4.50
Brookfield Mis Soc 10.00
A friend Amherst, per Rev R
Murray 50.00
Blackville and Derby 12.00
Merigomish Ladies' Mis Soc 5.00
Wentworth 5.00
Parsboro', W M & Aid Soc 30.00
Summerside 30.00
Stewiacke 15.00
Summerfield 9.00

\$398.85

AUGMENTATION FUND.
Previously acknowledged ...\$ 141.91
Milford and Gay's River 40.88
Stewiacke 15.00
Summerfield, P E I 5.00

\$202.79

COLLEGE FUND.
Previously acknowledged ...\$1320.28
H L Atkins Int. 125.00
Div Bank of Montreal 130.00
Int J H Marks 78.00
Truro Coupons 67.07
Halifax Coupons 46.47
Int on Deposit Receipt 12.71
Int on J A R Weir's Mortgage 100.00
Summerside 10.00
Int Judge James 95.00
Summerfield, P E I 6.00

\$1990.53

BURSARY FUND.
Previously acknowledged ...\$ 35.00
St John coupon 30.00
Summerside 10.00
Summerfield, P E I 3.00

\$ 78.00

MANITOBA COLLEGE.
Previously acknowledged ..\$ 5.00
Rev S Rosborough 5.00
Summerfield, P E I 3.00

\$ 13.00

AGED MINISTERS' FUND.
Previously acknowledged ...\$ 298.24
Rev J A McKen rates 8.00
Halifax Coupon 14.60
Rev A Macrae rate 3.00
Wentworth 3.00
Rev John Morton rate 7.30
Rev K J Grant rate 7.30
Rev W L Macrae rate 7.30
Economy 4.00
Summerfield, P E I 3.00
Rev Isaac Baird rate 4.00
Int Trustees St An'ws, Truro 150.00

\$ 509.74

FRENCH EVANGELIZATION.
Received by Rev. Dr. Warden, 198
St James Street, Montreal. Treas-
urer of the Board of French
Evangelization, to Aug. 6th, 1889.

Already acknowledged.....\$1093.64
Friend 5.00
Mrs A Strachan, Belgrave 25.00
S Creelman, U Stewiacke 6.00
St John's ch Brockville 40.00
Knox ch, Lancaster 16.83
Hemmingford 10.50
St Andrew's, Guelph 25.00
Member, Carberry 15.00
Beachburg 24.00
James Edmond, Marnoch 36.00
1st ch, W Gwillimbury 4.43
Apple Hill and Gravel Hill 8.00
Richby and Massawippi 7.50
Margaret Gibson, Oakville 5.00
Duclos 9.90
Sawyer ville 4.00
Apsley and Clydesdale 4.00
Pt Colborne 10.00
Laguerre 4.25
St Andrew's, Fergus 25.00
Bay River and Digby 4.80
Nassagaweya 10.00
Melville ch, Markham 4.52
Princeton 5.00
Powassan and Nipissing 6.30
Selkirk 4.00
Ruth st, Toronto 3.00
E Templeton 12.50

Tilbury Centre 5.31
Caledonia 37.00
Madoc, St Paul's 7.20
Queensboro' 2.80
Eden Mills 7.00
Cheltenham 14.54
Mount Pleasant 16.84
Strangfield 2.00
Strangfield S S 2.00
E Normanby 2.88
Buctouche 8.00
Delta and Morton 2.00
Forest 10.00
Sombra and Duthill 6.00
S Indian 2.50
Millbank 15.00
Moore Line 17.00
Beaverton 20.00
Callander, &c 2.00
Black Creek and Wilksport 2.22
Carp, Kinburn, &c 10.00
R Walker, Sr., Diamond 1.00
Casselman 3.50
St Andrew's, Maidstone 5.00
Avonmore S S 6.00
Winchester Springs 5.50
J Henry, Salisbury 3.00
Lake Ainslie 4.50
Sheet Harbor 6.00
Sharon Stellarton 38.18
Blackville and Derby 12.00
Milford and Gay's River 5.00
Little Harbor 6.00
Cape North 4.25
Summerside 30.00
Stewiacke 21.42
Economy 8.00
Ebenezer ch, Salt Springs 23.00
St John's ch, St John 15.00
Summerfield, P E I 5.00
Knox ch, Ayr 60.00
Sebright and Uphill 5.29
Osgoode 19.00
Banks 3.00
Dalhousie Mills 20.00
Darling 6.35
Russell 10.00
Metcalfe 8.90
Aylmer, Quebec 10.00
Arleton Place, St Andrew's 10.00
Molesworth 12.00
Hornings' Mills 2.00
Carlyle Group 1.00
Kincardine 20.00
Toronto, Old St Andrew's 70.00
Ethel 4.00
Moore Burn's ch 20.00
Walkerton, Knox ch 38.00
Lucknow 5.45
Kippen 12.54
Paris, River st S S 25.00
Dundas 10.00
E Williams, St Andrew's 23.00
Smithville 3.50
Tara 9.00
Burford 3.35
Unionville 3.84
Campbellville 10.00
J McL—Gore of London 5.00
Scarboro', Chalmers ch 12.00
Leith 4.00
McIntyre 2.60
Chalk River 5.00
Pt Alexander 4.25

\$2279.60

POINTE AUX TREMBLES SCHOOLS.
Received by Dr. Warden, Treas-
urer, Montreal, to Aug. 6th, 1889.

Ordinary Fund.
Already acknowledged.....\$ 810.50
Watford 12.50
Barrie S S 25.00
Egmondville S S 5.00
Mrs Forbes, Fletcher 25.00
Miss E A Thompson 1.00

Caledonia S.S.	50.00	Wm McNaughton.....	1.00	Wm Sutherland	1.00
1st Cong ch, Waterbury, Conn	27.90	Hugh McGregor.....	1.00	Jas Wilson .....	.25
Carlyle Group	1.00	Alex McGregor	1.00	John C Campbell	1.00
Winthrop S.S.	5.00	Sarah Johnston.....	1.00	Angus McLeod	1.00
		Maggie Johnston.....	1.00	Mrs E Robertson	10.00
	\$ 962.90	Jane McGregor	1.00	John McSweyn.....	1.00
Building Fund.		Donald McLaren	1.00	Angus Sillars.....	5.00
Already acknowledged.....	\$ 198.80	Mary Ferguson	1.00	Williamstown	21.00
Per Mrs R A Matheson, M'ville	1.30	John McDonald	1.00	A Blair.....	10.00
Per Mrs J Wylie, Glenfarrow	6.36	A J McNaughton.....	1.00	Mrs J D McLean	2.00
W M S, Eramosa .....	.60	Hugh St John	1.00	G Bell.....	1.00
Deseronto S.S.	7.57	Small sums.....	3.00	Parry Sound ch	6.00
Mrs Hoey, Port Perry .....	.75	John Gillatly, Wyoming.....	3.00	Parry Sound S.S.....	5.00
M Waddell	1.00	Alex Gillatly, "	1.00	Miss E A Thompson	1.00
Per J H Silver, Lunenburg..	1.63	John Simpson, Sr., "	1.00	Rev J Pritchard.....	1.00
Per Ida Tupper, Fenella	1.00	Campbellford	9.00	Gordon Young.....	1.00
W F M S, Lakefield	17.00	D Spear, Apsley .....	.50	John Mugford.....	1.00
S C E, Knox ch, Guelph.....	20.00	Mrs A Robb, Amherst.....	2.00	St John's ch, St John.....	1.50
Carmel ch, Hensall.....	11.10	East Gloucester	13.00	James Mackintosh	5.00
Class 3, Richmond Grove S.S.	4.00	Scotsburn	25.00	Dundas.....	5.00
Small sums.....	22.44	Hermon	12.00		
Nemo—Toronto	5.00	Wm Sutherland, Quebec....	2.00		\$1422.07
	\$ 298.57	Hugh Graham.....	1.00	Presbyterian Ministers' Widow	
		Catherine McKay	1.00	and Orphan Fund, Maritime Pro-	
OTTAWA LADIES COLLEGE.		C McLenaghan.....	5.00	vinces, Rev. G. Patterson, Secretary.	
Received by Rev. Dr. Warden,		Yarmouth.....	13.00		
Treasurer, Montreal, to Aug. 9h, '89.		M Pinkerton	2.00	Receipts from 1st May to 30th June.	
Already acknowledged.....	\$1132.32	Friend	1.00	Ministers' Rates.—Revs. D. B. Blair	
Rev J Matheson, Martintown	1.00	Miss McNeill.....	3.00	A. B. Dickie, T. G. Johnstone, J.	
D D Ross	1.00	Mrs Brebner.....	1.00	Fowler, J. R. Fitzpatrick, Jas.	
John McIntyre.....	1.00	Mrs Thompson	1.00	Fitzpatrick, W. Wilson, Joseph	
John McCallum	1.00	Miss Douglas.....	1.00	Annand, J. N. McKenzie, John	
Small sums.....	3.50	W F Allan.....	9.00	Morton, K. J. Grant, W. L. McRae,	
F D McLennan	5.00	Angus McIntosh	3.00	\$14.00 each; H. Robertson, \$17.50;	
Mrs J McGregor.....	1.00	Dr G L Mackay.....	25.00	Thomas Downie, \$9.00; David	
George Elder.....	1.00	R N Thurtell.....	5.00	Drummond and Lal Behari, \$7.00	
D J McLennan	2.00	Miss J Cerswell	30.00	each. Total \$208.50.	
		Andrew Cerswell.....	5.00		

MEETINGS OF PRESBYTERIES.

Calgary, Calgary, 3rd September, 10 a.m.
Columbia, New Westminster, 10th Sept., 3 p.m.
Lindsay, Woodville, 27th Aug., 11 a.m.
Halifax, Windsor. 20th August, 11 a.m.
Quebec, Chalmers Church, 24th Sept., 3 p.m.
Stratford, Fullarton, 9th September, 7.30 p.m.
Kingston, Cooke's Church, 17th Sept., 3 p.m.
Own Sound, Division St. Hall, 16th Sept. 7.30 p.m.
Lan. & Ren., Carleton Pl., 27th Aug., 10.30 a.m.
Paris, Dumfries St. Church, 24th Sept., 10 a.m.
Glengarry, Lancaster, 17th Sept., 11 a.m.
Maitland, Wingham, 10th Sept., 11.15 a.m.
Guelph, Knox Church, 17th Sept., 10.30 a.m.
Huron, Egmondville, 10th Sept., 10.30 a.m.
Montreal, Convocation Hall, 1st Oct., 10 a.m.
Saugeen, Durham, 10th Sept., 10 a.m.
Chatham, St. Andrew's Ch., 10th Sept., 10 a.m.
Orangeville, 10th September, 10.30 a.m.
Sarnia, Strathroy, 17th September, 2 p.m.
Vic. & Richmond, Port Hood, 10th Sept., 11 a.m.
Peterboro, St. Andrew's Ch., 17th Sept., 9 a.m.
Brockville, 1st Church, 10th Sept., 2.30 p.m.
Bruce, Walkerton, 17th September, 1 p.m.
Whitby, Oshawa, 15th October, 10 a.m.
Brandon, Brandon, 10th September, 7.30 p.m.
Toronto, St. Andrew's Ch., 3rd Sept., 10 a.m.
London, First Presbyterian Church, 10th Sept.

The Synod of the Maritime Provinces will meet in Pictou, N.S., and within Prince Street Church there, on Thursday, October 3rd, at half-past seven o'clock, p.m. Papers should be sent in good time to the Convener of the Committee on Bills and Overtures—the Rev. E. Smith, Middle Stewiacke, N.S.

THOS. SEDGWICK, Clerk.

In Canton, China, with its 1,500,000 inhabitants, are 15 Christian chapels, where missionaries and the native ministers preach the Gospel, not on Sunday only, but daily, and from two to four hours each day, to audiences varying from fifty to several hundred. After the sermon, these evangelists continue the services. Free conversations and discussions follow; rooms are at hand for private conferences, and Christian books and tracts are kept in readiness, and disposed of in large numbers. The preaching halls are thronged during the hottest months—July, August and September—and from noon till three oclock—the hottest part of the day. Tens of thousands of visitors to the city have heard the Gospel in these chapels and halls, and have carried it hundreds of miles into the interior. The dialect used by most of the missionaries in preaching is the Punti, or pure Cantonese, by which they have access to 20,000,000 of people.

The famine in China is now at an end; with the 1st of June the harvest began. \$200,000, which formed the greater part of the relief fund, was sent from Christian lands and over 150,000 received relief.

MEN OF WAR.—The number of men to-day ready for active service upon the European Continent may be stated to be, in round figures, as follows:—Germany, 5,900,000; France, 5,710,000; Russia, 6,675,000; Italy, 3,530,000; Austria, 4,315,000; total, 26,130,000.

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
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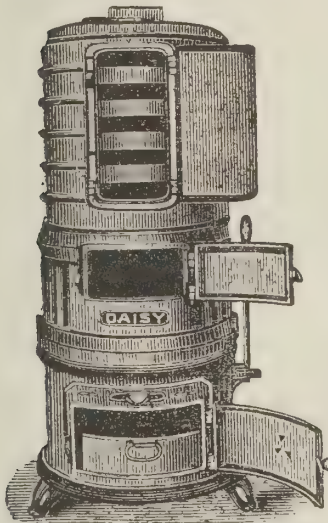
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The Calendar for the Session of 1888-9 contains information respecting conditions of Entrance, Course of Study, Degrees, &c., in the several Faculties and Departments of the University, as follows:

FACULTY OF ARTS—(Opening Sept. 16th, 1889.)

DONALDA SPECIAL COURSE FOR WOMEN—(Sept. 16th.)

FACULTY OF APPLIED SCIENCE—Civil Engineering, Mechanical Engineering, Mining Engineering, and Practical Chemistry. (Sept. 16th.)

FACULTY OF MEDICINE—(Oct. 1st.)

FACULTY OF LAW—(Oct. 1st.)

McGILL NORMAL SCHOOL—(Sept. 2nd.)

Copies of the Calendar and of the Examination Papers may be obtained on application to the undersigned.

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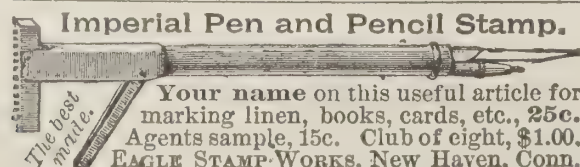
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THE
Presbyterian Record

FOR THE
DOMINION OF CANADA.



OCTOBER, 1889.

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MONTREAL.

THE PRESBYTERIAN RECORD

FOR THE DOMINION OF CANADA.

VOL. XIV.

OCTOBER, 1889.

No. 10.

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Our Church Statistics.

THE ASSEMBLY "Blue Book" enables us to compare the work of the past year with that of previous years, and to see whether we are really making progress in such particulars as can be tabulated. While it is true that the most vital and precious work of the church eludes the statistician, it is not less true that there is much of which we can take note, and from which we may draw timely lessons,—Fifteen years ago, the different branches of the Presbyterian family in Canada entered into union. None of all who took part in the services of that memorable 15th June, 1875, expected better results than have been actually achieved. Our fears have been disappointed, and our hopes amply realized. In regard to finance, our income has risen from \$982,000 in 1876 to \$1,942,000 in 1888. These indicate a vast amount of activity in missions at home and abroad, in educational works, in congregational work. Since the union we have added largely to the number of our Presbyteries, indicating thus the vastness of the field we occupy. We have Presbyteries of Columbia, Regina, Brandon, Calgary, Minnedosa, Honan—names of which we knew little or nothing about fifteen years ago.

Of our forty-five Presbyteries, the one that contributes most liberally per family

and per communicant is the widely-scattered Presbytery of British Columbia—\$56.42 per family and \$42 per communicant. In the last five years, Presbyterianism has made more progress in that province, so vast, so rich in mineral resources, so rich in scenic grandeur, than in the whole of its previous history. It is still a day of "beginnings," but at the present rate of advance it will not be long until we shall have a synod of Columbia. The contributions of our people in all the Presbyteries of the North-West abundantly demonstrate their liberality. Calgary gives at the rate of \$44 per family; Brandon at the rate of nearly \$21; Winnipeg at the rate \$35. Our Western friends are certainly willing to help themselves.

Fifteen years ago when our churches united, our Foreign mission work was comparatively in its infancy. It is true that the eastern section had its work in the New Hebrides, and in Trinidad, and that the western section had made a good beginning in the North-West, and in Formosa, and Central India. But the work has expanded greatly, and with the widening fields, the liberality of our people has increased. Let us hope that the rate of advance will be kept up day by day and year by year, until it can be truthfully said of our Church,—
"She hath done what she could" for her own people, and for those sitting in darkness in heathen lands.

Criminal Statistics.

LET us glance at the statistics of crime in our Dominion, as given by the most recent Parliamentary papers. In 1882 there were 31,305 convictions. In the following year the total reached was 33,388. In 1884 there was a happy decrease of nearly 4,000. In 1885 and 1886 the numbers were nearly the same, namely, for the latter 33,874, and for the former 33,869. It is certainly not right that our country should have its records darkened with so much lawlessness. Happily the totals we have given do not indicate an equal number of separate persons. Some persons, especially drunkards, are up three times, eight times, ten times, in the same year! In 1886, the total number of persons charged with indictable offences was 5,497. Of this number, 3,509 were convicted. Of separate persons thus convicted there were 2,820. The number of women convicted was but $8\frac{3}{4}$ per cent.

We come now to the religious connections of convicted persons. According to the census of 1881 the Protestants of the Dominion numbered 2,439,188, and the Roman Catholics 1,791,982. The criminals belonging to each are nearly equal. That is, the minority produces as many criminals as the majority; and Roman Catholics take the lead in every crime except forgery. Roman Catholic convicts number 1,550; Episcopalians, 555; Methodists, 347; Presbyterians, 281; Baptists, 88. In 1884, of the convicts $49\frac{1}{2}$ per cent. belonged to the R. C. Church, very nearly 17 per cent. to the Church of England, nearly 11 per cent. to the Methodists, and nearly 8 per cent. to the Presbyterians. The rate varied a little in 1886, the R. C. proportions coming down nearly to 44 per cent.

Compare the population adhering to the various churches, and you will note some facts of interest. The Roman Catholic body claims 1,799,245—not nearly half the population, and yet its share of criminals is nearly one-half. Presbyterians are more than 100,000 stronger than the Church of England, but the Church of England criminals are very nearly twice as numerous as the Presbyterian criminals. The Methodists are 150,000 in excess of the Church of England; yet in criminals the latter largely exceeds. It is a very great shame that any one of our churches should have to bear the stigma of a considerable criminal population being attached to it.

Taking the population of our Dominion, one out of every 4,206 is a criminal in a penitentiary. This proportion is not worse than is presented by other countries; but it is worse than it ought to be in a Christian country. It surely ought to be, and is, the earnest aim of

all the churches so to train their children that they shall duly reverence and observe all the commandments of the Lord.

Brieflet No. 10.

IN ROME—THE CATACOMBS AND THE APPIAN WAY.

THE CATACOMBS OF ST. CALIXTUS are one of the largest and most interesting of the numerous sepulchral excavations found in this neighbourhood. They consist of a network of narrow lanes hewn out of the rock, from three to six feet wide, and from five and a half to ten feet high, intersecting each other in a manner that is bewildering. Being forty feet under ground, they are in total darkness, and you must carry a torch. The walls on either side are perforated with horizontal niches in tiers one above another, like berths in a ship, each designed to contain one or more bodies full length. These tombs had originally been closed with cement, but nearly all are now open, and empty. They were first used for burial about the beginning of the Christian era, and so continued for about four hundred years, during which time, vast numbers were buried in them. The entire length of the galleries in all the Roman Catacombs is estimated to be about 587 miles and the number of graves between seven and eight millions. For nearly a thousand years they were deserted, and their very existence was almost forgotten. About the middle of the sixteenth century they began to be re-opened and explored, and ever since have been the subject of much learned and interesting study. Thousands of monuments and inscriptions taken from them are preserved in the Vatican Museum and have thrown a flood of light on the simple faith and earnest piety of the primitive Christians.*

* The following inscription, about (A.D. 160) from the Vatican collection, illustrates very beautifully the assurance these persecuted Christians had of life and immortality beyond the grave.

ALEXANDER DEAD "IS NOT"; BUT HE LIVES ABOVE THE STARS, AND HIS BODY RESTS IN THIS TOMB. HE ENDED LIFE UNDER THE EMPEROR ANTONINE, WHO FORESEEING THAT GREAT BENEFIT WOULD RESULT FROM HIS SERVICES, RETURNED EVIL FOR GOOD. FOR WHILE ON HIS KNEES AND ABOUT TO SACRIFICE TO THE TRUE GOD, HE WAS LED AWAY TO EXECUTION. OH, SAD TIMES!—IN WHICH, AMONG SACRED RITES AND PRAYERS, EVEN IN CAVERNS, WE ARE NOT SAFE. WHAT CAN BE MORE WRETCHED THAN SUCH A LIFE? AND WHAT THAN SUCH A DEATH? WHEN THEY CANNOT BE BURIED BY THEIR FRIENDS AND RELATIONS. AT LENGTH THEY SPARKLE IN HEAVEN.

Here and there you find chambers of considerable size, in which the persecuted Christians took refuge and worshipped secretly. Also smaller rooms used as family vaults, the walls of which are plastered with cement and frescoed. In one you see a quaint picture of Jonah's adventure. In another, a primitive illustration of the Last Supper. In a third a grotesque cartoon of the Paralytic carrying his bed. Elsewhere a picture of Abraham offering Isaac; Daniel in the lions' den; the Woman at the well of Samaria; Moses striking the rock, &c. But the most interesting of these paintings is the representation of "The Good Shepherd," frequently met with. The peacock is often introduced as an emblem of immortality, and the dove and the olive branch, of peace. You find no signs of mourning for the departed in the Catacombs. The early Christians laid their loved ones to rest here in the blessed hope of a resurrection to life immortal, in marked contrast to the pagan idea of annihilation, symbolized by the "urn" of the Columbarium.

The Appian Way. This celebrated road was made by Appius Claudius, B.C., 312, as far as Capua near Naples, and was afterwards extended to Brundisium, its entire length being 380 miles. It is formed of blocks of basaltic rock, as hard as iron, closely jointed and laid on a bed of concrete three feet thick. For twenty miles from the golden mile-stone in the Forum—to which all roads converged—it traverses the Campagna in a straight line. The *Via Appia* was accounted "incomparably the finest road in the world." For sixteen miles out of Rome it was a magnificent street of tombs, lined on either side with monuments to Kings, Emperors, Consuls, Prætors and Nobles. All that now remains of these once splendid specimens of architecture, are shapeless heaps of brick and cement. The desolation is complete, and melancholy to behold. It is difficult to realize that this treeless waste was once a vast garden studded with fine villas and palaces; that these heaps of rubbish were once resplendent with polished marble and gold, and that over this road have passed the grandest processions the world has ever seen. The Appian Way is full of historic interest from beginning to end. But it is not until you have walked out on it some five or six miles and turned

your face again towards the Eternal City, that you fully appreciate the surroundings: you may look into the little church of *Domine quo vadis*, and hear the story of St. Peter fleeing from persecution, meeting the Saviour on this spot, and asking him, 'Lord whither goest thou,' and receiving the suggestive answer, 'I go to Rome to be crucified a second time;' you may look at the prints of Christ's feet on a marble slab on the floor. You may enter the Chapel erected over the spot where St. John was said to be thrown into the cauldron of boiling oil! You may listen to legends innumerable and discard them all as 'pious frauds'; but you cannot divest yourself of the certainty that as you enter Rome by the Appian Way, and pass under the singularly picturesque arch of Drusus, and come again to the Via Sacra and the arch of Titus, you are treading in the footsteps of St. Paul, and of his fellow-prisoners who came with him from Puteoli, and of the brethren who went out to meet him as far as Appii Forum, "whom when Paul saw, he thanked God and took courage."

Missionary Cabinet.

FATHER DAMIEN.

By Lady Constance H. Campbell.*

For the *Presbyterian Record*:

THE discovery of the Sandwich Islands by Captain Cook, 120 years ago, was soon followed by the visits of merchantmen and whalers whose moral influence over the natives was anything but a blessing. Drink and other vices were taught, and too easily learned, and of the four hundred thousand natives then on these islands, only forty thousand now remain. Of these, Leprosy has claimed two thousand. The island of Molokai, selected by the Hawaiian government for the settlement of those suffering from this terrible scourge, is described as being very beautiful, rising on the north coast to the height of 1,500 feet. Between the precipices and the sea, lie the leper villages of Kalawao and Kaloupapa—in the cup of the crater of an immense extinct volcano.

* For much of the information contained in this sketch the writer acknowledges her indebtedness to Mr. Edward Clifford, whose recent visit to Father Damien among his leper flock at Molokai has been described so interestingly in the "Nineteenth Century" and elsewhere.

Joseph Damien de Veuster was born on the 3rd of January, 1841, near Louvain, in Belgium. On his nineteenth birthday his father took him to visit his brother who was preparing for the priesthood, and left him there while he went to a neighbouring town. On his return, Joseph informed him that this was the moment for taking a step which he had long intended and, that rather than return home and suffer all the pain of saying farewell, he wished to remain and prepare for the sacred office he desired. His father objected, but eventually had to agree, and, later on, Joseph went home and received his mother's blessing and consent. His brother was to have gone on Mission work to the South Seas, but when at the last moment he was stricken with fever, Joseph offered to go in his stead and, to his joy, the offer was accepted. After working for some years on other islands in the Pacific, he reached Molokai in 1873. To quote his own words,—"By special providence of our Divine Lord, who during his public life shewed a particular sympathy for the leper, my way was traced toward Kalawao in May, 1873. I was then 33 years of age, enjoying a robust good health. About eighty of the lepers were in the hospital; the others, with a very few helpers, had taken their abode further up, towards the valley. They had cut down the old pandanus groves to build their houses, though a great many had nothing but branches of castor-oil trees with which to construct their small shelters. I myself was sheltered during several weeks under the single pandanus which is preserved up to the present in the churchyard. Under such primitive roofs were living, pell-mell, without distinction of age or sex, old or new cases—all, more or less strangers to one another—those unfortunate outcasts of society. They passed their time with playing cards, dancing, drinking ki-root beer and home made alcohol, and with the sequels of all this. Their clothes were far from being clean and decent, on account of the scarcity of water which had to be brought at that time from a great distance. Many a time in fulfilling my priestly duty at their domiciles I have been compelled to run outside to breathe fresh air, and made myself accustomed to the use of tobacco to preserve me somewhat from carrying in my clothes the various odours of the lepers.

At that time the progress of the disease was fearful and the rate of mortality very high. The miserable condition of the settlers gave it the name of a 'living graveyard,' which name, I am happy to state, is no longer applicable to our place."

When Damien first put foot on Molokai, he said to himself,—“Now Joseph, my boy, this is your life-work!” and nobly he consecrated his powers to this end. The water supply was soon attended to by the Government, and none worked harder than Father Damien in search for springs. Housing was seen to under his energetic directions. The small building he at first used as a chapel is now incorporated as a transept in the church at which he worked with his own hands. In December, 1888, Mr. Clifford, not without great difficulty, obtained leave to visit the settlement, and was the bearer of many presents and other tokens of sympathy and affection from friends in England, none of which touched him more deeply than a copy of Faber's hymns on which was inscribed in a large childish hand—"Blessed are the merciful, for they shall obtain mercy." In Mr. Clifford's Bible, Damien wrote the words, "I was sick and ye visited me," and always spoke with deep gratitude of the sympathy of those who sent him messages.

Father Damien had been ten years at Molokai before he caught the terrible disease, but at length, too surely, the symptoms showed themselves. On learning the full truth from the physician, Dr. Arning, he answered calmly, and bravely,—“It is no shock to me, for I have long felt sure of it.” To Mr. Clifford he said,—“I would not be cured if the price of my cure was that I must leave the island and give up my work.” With unabated zeal and faithfulness he continued his heroic work, attending to the bodily wants of the sufferers as assiduously as to their spiritual needs—cheering and upholding them in hours of suffering, and inspiring many with the hope in a merciful Saviour to give up their bad habits. The peace of God, which passeth all understanding, had so taken possession of his soul that amid all the suffering in his surroundings and the burden of secret suffering in his own lot, he had no thought of self, no consciousness that he was doing anything remarkable in thus sacrificing

his life. On the 28th of March he took to his bed. On the 2nd of April he received at the hand of his assistant, Father Conradi, the last rites of his church, and, on the 15th he was released from his sufferings and sank peacefully to rest. All marks of leprosy disappeared from his face after death. At his request he was buried under the large pandanus tree under the shelter of which he slept when he began his missionary labours in Molokai. And so we leave him in sure and certain hope of a joyful Resurrection, waiting for that Great Day when he shall hear the words,—“I was sick and ye visited me . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me.”

Formosa.

A FORGOTTEN CHAPTER IN THE HISTORY OF CHRISTIAN MISSIONS.*

IN fulfilment of our promise we gladly resume notice of Mr. Campbell's republication of the quaint and vivid narrative, first published in 1650, of mission work in Formosa, conducted by ministers of the Martyr-Church of Holland. Scarcely had the Presbyterians of Holland wiped away the tears, or covered with green sod the blood shed in their deadly struggle with the tyranny of the Pope and the Spaniard, when they sought an outlet for their energies in farthest India and China and Japan. Wherever the adventurous trader penetrated in his search for gold, the devout preacher and teacher followed to tell the story of love Divine. The result for a time was glorious. No chapter in the annals of the reformed churches is more honorable, more worthy of Protestant Christendom, than the story, brief and tragic, of the Dutch mission in Formosa.

Two centuries and a half ago Holland established a trading colony and a Christian mission on Formosa, which for a time promised well and prospered greatly. In 1627 George Candidius commenced mission work on the island. He studied the language and religion of the natives, mingled with them, won their confidence and eagerly sought their highest good. He was joined in 1629

by a like-minded minister and messenger of the Gospel, Robert Junius, who conquered the colloquial language of the people, prepared catechisms for their instruction, and translated considerable portions of the Holy Scriptures.

The headquarters of these noble men were at Sakam, then a village, now a large city, and zeal, tact and well-directed labour, blessed of God, proved abundantly successful. In 1635 they were honoured to receive into the church of Christ by baptism seven hundred adults. Next year they reported that fifteen ministers would be required to take full advantage of the opening presented by the most inviting field on which they had so hopefully entered. Several missionaries were sent in response to their call. Some, as usual, proved useless; others were highly successful. No fewer than thirty-two Hollanders laboured in Formosa in diffusing the Gospel during the thirty-seven years; and the converts numbered 5,900.

But a dreadful storm of blood and fire broke upon the young Formosan church, which destroyed it root and branch. This was the time of the Tartar invasion of China and the disastrous overthrow of the Ming dynasty. Countless hordes came down upon the defenceless towns and cities. The old order was utterly broken up and it was years before the new order came. Koxinga, a daring pirate chief, who refused to own the new dynasty, resolved to carve out a kingdom for himself in Formosa. He invaded the island with a powerful force, and summoned the Dutch to an immediate surrender under pain of death. The Dutch had a fort for their protection—Zeelandia—by no means a place of strength; and their forces were but small; but with characteristic courage and tenacity of purpose they refused to obey the fatal summons and resolved to stand a seige. For nine long months the deadly struggle lasted. Faithful Hollanders and native Christians scattered throughout the country were treated with barbaric severity; ministers and schoolmasters were put to death, in some cases even crucified, by order of the savage Koxinga.

The story is told of Pastor Hambroek who was seized by Koxinga, and sent to the fort with a message to the besieged, urging them to give up, and threatening if they did not surrender the fort that vengeance swift and horri-

* An account of 'Missionary Success in the Island of Formosa, by Rev. William Campbell, F.R.G.S. of Taiwan-foo. London: Trubner & Co., 1889; 2 vols.: price \$2.

ble would be taken on the prisoners. Hambroek came into the fort, but he had to leave wife and children as hostages in the hands of Koxinga. Instead of urging the feeble garrison to surrender, he pleaded with them to make a brave defence, and cheered them with the hope of relief. He returned to Koxinga's camp where he knew death awaited him. He had two daughters in the fort who clung to him with grief and tears; but nothing could persuade him to shirk the dreadful task. He remembered his wife and children. Koxinga immediately slew 500 male prisoners, Pastor Hambroek amongst them. Many of the women were slain; many sold into slavery.—One of the ministers, Marcus Masius, laboring near Tamsui, made his escape to Batavia. At last the brave defenders of Fort Zeelandia had to give up; and they were allowed to escape with their lives. A few of the women and children survived in captivity and exile until 1684, when they were rescued.—Thus was extinguished in blood, the light, so promising, so beautiful, kindled two and a half centuries ago in Formosa. Thank God that the same blessed light is again borne to the same land by faithful churches of the Reformed family.

Mr. CAMPBELL's work contains. "The letter of Mr. C. Sibellius," concerning "M. Junius," in which he quaintly tells, "*First* his *Ingresse*, or entrance" into the mission; *secondly* his *Progresse* in the same; and *thirdly* his *Egresse* from the same." Mr. Junius laboured in six large towns in Formosa. He continued in the field twelve years. The reformation in morals was astonishing. Men of all ranks and conditions were converted. Fifty natives were trained to teach, and these had under their charge over 600 scholars. Churches were planted in twenty-three towns. The Dutch missionaries took pains to furnish the people with suitable catechisms, with translations of Scripture, and with other Christian reading. They also taught the people, as far as they could, to read Dutch as well as Formosan. Their methods were largely similar to those employed by our own missionaries. In one respect indeed, the contrast is striking enough. At one time, in order to deter the natives from practising idolatry, they were threatened with whipping and banishment. This was proclaimed by the Dutch Governor with the consent of the Formosan consistory! The Supreme Council in Holland, however, quickly put a stop to this sort of "discipline."

Not the least interesting portion of this volume is the narrative of the siege. Many of the converts reverted to heathenism, whereupon Koxinga gave each a silk robe, a cap with a gilt knob, and a pair of Chinese boots. Some of the Dutch were thus put to death,—fastened to a cross by having nails driven through their hands and the calves of their legs and another nail driven through their backs. In this plight they were exhibited before the Governor's house. They would live

in this awful condition from three to four days, without food or drink! Other cruelties, too many, alas, and too hideous, are related in this narrative. But we cannot refer to them more fully. Brave and true men were found among the natives; boldly, patiently the Dutch contested the ground. But at last, in 1662, Formosa ceased for two hundred years to be mission ground, and the Church so hopefully organized was crushed. The labours of those true-hearted Dutch ministers have not been in vain. Two centuries have passed but their work is again recited in the ears of a grateful posterity, and it will serve to rekindle zeal and redouble liberality. We thank God that the Church of Holland, then Calvinistic and evangelistic, bore its part so nobly in sending the Gospel to the Heathen, when other Churches utterly ignored their duty to proclaim the Gospel in the regions beyond.

Mr. Campbell's account of the planting of the mission in Southern Formosa by the Presbyterian Church of England, in 1865. and of his own labours, hardship, privations and hair-breadth escapes, reads like a romance, and the recital of his visits on two occasions to Dr. Mackay's mission in the North is most interesting; but for these details we must refer our readers to the volumes themselves, feeling sure they will rise from the perusal with increased interest in "beautiful Formosa," and in the good work that is being carried on there at the present time. We would be glad if the publication of this work might lead, before long, to closer relations betwixt these two missions in Formosa than has hitherto been attainable. We read of the transactions and, alas! of the *contentions* of Churches, "North and South," in our own hemisphere, *usque ad nauseam*. We long to hear of the *United Christian Church of Formosa*.

Indore.

HIGH SCHOOL AND COLLEGE WORK.

Editor Record :

AM sorry neither I nor any of the staff in India have availed ourselves as we should have done of your kind offer to use the columns of the *Record* in the interest of our mission work. I shall try to do better and hope my intentions may find better opportunity than in the past. Rev. Dhanjibhai Naoroji, the faithful missionary of the Free Church of Scotland in Bombay, has just celebrated the jubilee of his baptism, he with another native gentleman being the first Parsees to embrace Christianity in India, through the agency of Rev. Dr. Wilson; and in connection with it he has

given in the "Indian Standard," received last week, a short review of the changes that these years have brought. He says, "The India of to-day is very different from the India of fifty years ago. Vast changes for the better have taken place. I feel as if I were living in a new world. Now, who or what has brought about these changes? Ask any intelligent, honest native this question and he will tell you that missionaries have had much to do with them. The indirect results of mission work are indeed marvellous. Christianity is fast leavening the thoughts, opinions and ways of native society. If at any time you attend the *Prarathana Samajh Mandir* you will be struck with the sentiments and language of devotion which are Christian without the name of Christ,"—largely the result of missionary educational work.

After giving the direct results of mission work and the means that have led to these, he refers to the adverse criticism of to-day, and says, "Most of these critics would have missionaries close their schools and colleges. This is the same as saying that missionaries should deliberately neglect a most splendid, inviting, interesting and hopeful field God in his Providence has opened up before them. . . . Surely if the children of a heathen country are brought under Christian education and influence, the Christianization of that country, through God's blessing, will sooner or later become an accomplished fact." "The British Weekly," in discussing the same question, says, "The fact that the whole consensus of missionary opinion in India is practically on the side of education is one which in any other matter no one would think of despising." When we turn to the suggestion of the Education Commission of India of 1883, which has since practically become the finding of the Government of India, we find a reason for earnest work on educational lines. It is as follows: "Those who regret the absence of religious teaching from Government colleges are at liberty to set up colleges giving full recognition to the religious principles they prefer. In doing this they should be most liberally helped."

The general consensus of public opinion in India is against the neutral religious position which the Government has taken in the past, and in favour of denominational, sectional colleges, and the Government is seeking to con-

tract the area of its own immediate management of the higher education of the people. Can we over-estimate the opportunity thus presented? Can we allow the education of the youth of India to fall into the hands of those who would instill into their minds infidel and anti-Christian ideas?

In Central India, the opportunity is still more encouraging and urgent. There the field of higher education is entirely unoccupied and that of primary education is nearly the same. To the extent that the people have been brought in contact with western influences they are anxious for education and to the extent that they know they are anxious that we should carry on this work for them on distinctively Christian lines. But, for the efficient carrying on of this work, buildings have now become a necessity. Both General Assembly and Foreign Mission Committee have strongly recommended the work. About \$10,000 are asked from the friends in Canada, and in order to our return in October it is hoped that the amount will be either given or promised in this month. As yet the appeals have met with but little response, owing, probably to the holiday season. Are there not at home some who would also like to encourage the students especially to Bible study by giving scholarships of from \$20 to \$50 per year. It would greatly strengthen our hands.

J. WILKIE.

Toronto, 22 Sept., 1889.

Sabbath Observance.

PETITIONS TO PARLIAMENT.

THE Christian people of this land will need to put forth strenuous effort if the due observance of the Sabbath is to be maintained within its borders. Avarice, pleasure, religious indifference, combine to induce Sabbath-breaking in many forms. The great railroad corporations are constant transgressors. They are pushed on by the greed of the merchant and the clamour of the pleasure-seeker. The Government of this country does not hesitate in some quarters to yield to this pressure of mercantile greed of gain.

The question is, can we make the voice of Christian sentiment be heard? Can we stay the increasing tide of Sabbath-breaking? One direction in which help may be sought is in securing the best possible legislation for the protection of the observance of the Sabbath. The Lord's Day Alliance of Canada has made a strong move in this matter by asking all the religious bodies in

the land to petition Parliament in the following terms.

"Whereas the due observance of the Lord's Day as a day of rest is essential to the best physical, intellectual, moral and social welfare of man; and Whereas the sacredness of the day is in many ways imperilled in our land, and not a few of our fellow-citizens are already deprived of its inestimable blessings, we the undersigned adult residents of the Dominion of Canada do hereby earnestly petition YOUR HONORABLE HOUSE to enact such laws as will secure the better observance of the Lord's Day in the Dominion, in all matters pertaining to general railway traffic, the management of the Postal Service, and the management of the railways and canals belonging to the Dominion; as well as in all other matters over which the Parliament has control; and we humbly beg to press upon YOUR consideration that the proper observance of the Lord's Day is in the highest sense necessary to the promotion of peace, order and good government in a free Christian land; and your petitioners will ever pray."

A bill will be prepared for submission to Parliament next session embodying these proposed improvements of the Sabbath law. A sufficient number of forms of petition to give at least one for each congregation has been forwarded to clerks of Presbyteries. Let us hope that presbyteries, kirksessions, and congregations will take up this matter earnestly and have the petitions forwarded in time to support those who have promised to bring the subject before Parliament.

Besides this direct object, there are at least two others which will be attained by procuring and forwarding well signed petitions. (1.) It will call the attention of all Christian citizens to the subject of Sabbath Observance and will prove a suitable occasion for discussing it in various aspects. Petitioning, if done with any measure of thoroughness, will always have a large educational value. (2.) Such petitioning from the whole Church is the strongest form of protest that can be sent to Parliament against such Sabbath desecration as was complained of last year in connection with the Welland Canal and other public works.

A Government that will not listen to a protest from a section of the country, may give heed to a protest in the form of petitions sent from all parts of the country.

Presbytery clerks and conveners of Sabbath Observance committees will do a good work in seeing that these petitions are attended to.

Ottawa, 25th Sept. 1889.

W. D. ARMSTRONG.

A thing which does not appear wrong by itself shows its true character when brought to the judgment of God and the knowledge of Jesus Christ.—*Bengel*.

State of Religion.

REPORT TO GENERAL ASSEMBLY, 1889.

THE COMMITTEE preface their report with the usual complaint of the "extremely partial and incomplete sources whence they derive their information," and, by a stretch of courtesy which ought to make the delinquents blush, express the hope that "the cheering tone of the returns sent in may characterize the numerous defaulters."

1.—RESPECTING THE ELDERSHIP.

Three questions bear upon the functions of the elders. The substance of the replies furnished indicate, with regard to the first of these: That the elders "perform their duties in prayer-meetings," etc., with commendable and efficient fidelity; and that, in general, they have "districts assigned to them," the families in which they visit with regularity, especially in connection with the seasons of administering the communion. Exceptions are indeed noted. All elders are not impressed with a sense of their official duties. All do not realize their privileges, whether as individuals or as office-bearers. But in the majority of the reports there is no "uncertain sound." The conviction deepens from year to year that the strength of Presbyterianism depends to a degree well-nigh incalculable, under the great Head of the Church, upon the earnest, persistent "works of faith and labours of love" discharged by our noble army of elders.

Comparatively few Sessions report that they held special prayer-meetings for blessing on the congregations; but this practice appears to be on the increase, and nearly all speak of devoting attention to this subject at the ordinary meetings of Session. Wherever this duty is upheld, the reports speak of the beneficial results, alike as regards the services of the pastor and the edification of the people. Of cases in which, as expressed in one of the returns, "elders are only elders in name, not in life or in service," the most discouraging is that of a Presbytery within the bounds of the Synod of Montreal and Ottawa, which reports as follows: "The elders do not perform their duties as they should. Only three Sessions of those reporting can be said to do all that is required of them. In a few cases one or two attend the Sabbath School and Prayer Meeting, but in more cases even that is not done." Another Presbytery within the same bounds reports its "fear that very few have regular systematic visits from the elders." On the other hand, one Presbytery in the Maritime Provinces says: "In almost every return evidence is given of the interest manifested by the elders in Prayer Meetings, Sabbath Schools, and the visitation of members under their care,

as well as the sick, aged and infirm." This report speaks of "two Sessions sending in returns, though destitute of a settled pastor—returns not a whit behind any of the others in their record of faithful work done in the past, and cheerfulness of outlook for good work in the future. In one of these fields a series of special services was planned and arranged for, with the most gratifying results." This is as it should be. In cases where glaring dereliction of duty is reported, it seems to your Committee that some action on the part of the Assembly is called for, with the view of rendering more emphatic the conviction of the Church with regard to the value of the services that can be rendered to the cause of Christ, where elders are faithful to their official vows, and in the discharge of those duties for the performance of which experience abundantly demonstrates their competency.

II.—ATTENDANCE AT RELIGIOUS SERVICES.

(a) On the Sabbath, the almost uniform answer is "well," or "remarkably well." One of the reports from a Presbytery within the Maritime Provinces says: "The terms employed in speaking of the attendance at religious services on Sabbath are, almost without exception, of a most encouraging character. There are probably few, if any, localities in this or in any other land in which the sacred Day of Rest is better observed, outwardly at least, than within the bounds of this Presbytery." The Report of the Synod of Montreal and Ottawa speaks in equally cheering terms "except in winter in some congregations" of one of the Presbyteries, "where so many men are away in the woods." From the scattered reports of Sessions which have come into the hands of your Committee, similar testimonies could, in well nigh every instance, be presented. The conclusion seems warrantable that the pulpit is by no means losing its hold upon the regard of the people, and gives no token of ceasing to be operative over their life. "The Spirit of God," to quote from our noble Shorter Catechism, continues to make the faithful preaching of the Word "an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith unto salvation."

Like remarks may be made with regard to the Communion Services, at which, on the whole, the attendance, both absolute and relative to the numbers on the communion rolls, would appear to be steadily—in some cases remarkably—on the increase.

This is not the fact, however, at least so generally, with the attendance at the weekly Prayer Meeting. Rarely does any report use a stronger expression than "fairly good," and cases are mentioned of congregations here and there which have no Prayer Meeting. The report of one Session in the Maritime Provinces gives the noteworthy presentation of "four Prayer Meetings on Wednesday evening, two

cottage Prayer Meetings, and a young people's, Sunday morning, at 10 a.m., say 300 attending in all these." This congregation, it needs hardly be said, is conspicuous for the devoted character of its elders, and goes far to substantiate the statement contained in the report of the Presbytery to which this congregation belongs, that "a working eldership is the backbone of Presbyterian vigour and development." By comparison with former years, the tone of the Reports as to Prayer Meeting attendance may be characterized on the whole as hopeful. But much remains to be done ere this "means of grace" can be said to occupy the position in the organization of our system warranted by its importance.

III.—RELIGIOUS LIFE IN THE FAMILY AND CONGREGATION.

(a) As to family worship in the household, the returns leave us very much in the dark. The answers are vague. It is not possible to form any definite or even approximately accurate estimate to what extent this time-honoured custom is observed. It is quite certain that in many households it is neglected. Might it not be to edification did your venerable Court take two steps: (1) To issue a pastoral letter of which family worship should be the theme, and (2) To appoint a committee to prepare a manual containing a lectionary (with the passages of Scripture for every day either indicated or printed at length), together with suitable hymns and prayers for family use? The circulation of such a manual, stamped with the approval of the General Assembly, and containing, say, prayers for every day in the week or month, would, your Committee ventures to believe, effect not a little towards securing a larger measure of regard among our people to the practise of family worship.

(b) As to Sabbath observance, while the day is spoken of generally as being well, or fairly well, kept, according to the majority of the reports, there is in most cases some evil to be complained of. Thus: "Cheese and butter factories to which Protestant farmers persist in sending their milk"; "supplying milk for the city"; persons who "do not scruple to go a-fishing on Sabbath": "walking and driving for visiting and pleasure"; "needless travel and traffic on the Government railway"; and "on the railway in general"; "Romanish laxity of observance," with its influence; these and similar facts are commented upon in a majority of the returns. Here it may be permitted to be noted that, after encountering much difficulty, the Presbytery of Halifax, Nova Scotia, was largely instrumental in securing the passing of a measure by the Provincial Legislature at its last meeting which will most materially strengthen the hands of the law-abiding throughout that province in their efforts to conserve this sacred heritage. The indications are hopeful, it is believed, that the

mind of the age at large is being aroused to a sense of the grave importance of Sabbath-keeping to the welfare of our communities temporally, as well as in view of their spiritual and eternal interests and life.

(c) With regard to the teaching of the Shorter Catechism in our Sabbath Schools, the testimony is, with hardly an exception, in the affirmative. The exceptions are cases in which, owing to unavoidable circumstances, these schools are of the class termed "Union," and where, accordingly, no distinctive theology is imparted. But these are on the decrease. The reports as to "memorizing the Word of God" are less satisfactory. Thus, one says: "The Golden Text in Sabbath School is the most that is memorized, we suspect, and that is not always well done." When to this is added the fact that in families the "grand old practice," as one Presbytery report terms it, of teaching the Shorter Catechism is not attended to as it should be, or even "that the Sabbath School work interferes with family effort," that "the principle of 'division of labour' is being applied in practice to this as to every other department of life," "all the more need arises," to quote from the same report, that no pains be spared to render the Sabbath School efficient. If parents will neglect their duties and forfeit their privilege of leading their children to the "Fountain of living waters," let the Church do with growing vigilance the work of "nursing mothers."

(e) and (f) On the subjects of liberality and the increase of a missionary spirit, the truly reliable information, it seems to your Committee, is that furnished by the statistical returns, by a comparison of the year's financial results and number of persons devoting themselves to missionary work with the doings of former years. In general, be it said that, while the answers vary, the tone of the reports is hopeful, and in some cases highly encouraging. Missionary meetings, W. F. M. Societies, W. H. M. Societies, monthly visits of collectors, mission bands, sermons, special attention at prayer meetings, the circulation of missionary literature—in one instance, the elders taking each some field or department and preparing a short address on the subject monthly; these and the like are among the methods employed to foster the spirit of obedience to what have been termed "the Church's marching orders"—"Go ye unto all the world," etc. It may be hoped that of all this activity the fruits will prove increasingly abundant.

IV.—EVANGELISTIC SERVICES.

To the two first questions under this head, the most frequently recurring answer is, "No." Less frequently the reply is given: "Yes, by the pastor." Ordinarily, these special services by the pastor are associated with the season or seasons at which the Communion is administered. In a few instances the assistance of labourers who devote themselves to this line of

effort is referred to in terms of commendation. And some give answers of which the substance may be said to be: "The desire is, as far as we are able, to have every service an evangelistic service." And this, your Committee ventures to think, sets forth the true ideal. As to "special efforts on behalf of the unconverted," some speak of "appeals in every service," some of "conversation pointed and personal," "special efforts in the Bible Class," "young people's Prayer Meetings," "the circulation of tracts." Say others, "The usual means are the best." On the whole, it may be concluded that, of what are particularly meant by "evangelistic services," no very general use is made within the bounds of this Church. Your Committee venture to ask whether it ought not to be taken for granted that, as one of the reports expresses it, "all preaching from Presbyterian pulpits has for one of its leading aims to 'evangelize.'"

V.—IN REFERENCE TO THE YOUNG.

The Committee can but record such statements as that "personal dealing," "appeals in Sabbath-schools and Bible Classes," "special sermons to the young," "Communicants' classes," and even "special services after the S. S.," are among the means employed to "bring the young to a decision for Christ." The answers to the question: "What means are employed to strengthen young believers?" are too few and vague to yield any definite information. But as to "How they are introduced into Christian work?" and "Societies for their special benefit," more is said. One speaks of "finding work and giving it to them to do." Another "gets them to collect for the Schemes of the Church." A third speaks of "societies formed for the purpose of developing their gifts, and giving scope to their energies," and others induce them to "join classes for Bible study, that they may be prepared to teach and visit the sick." Young People's Associations, under a great variety of designations, exist in the great majority of reporting congregations. But while temperance or total abstinence, when referred to, is invariably commented upon in the terms to be expected from Church reports, comparatively few Sessions speak of congregational temperance organizations. And the tendency seems to be growing, as expressed by several, to regard "the whole congregation as practically a temperance society." The sentiment in favour of total abstinence, it may be hoped, has become paramount, if not yet absolutely supreme, throughout our Church membership, and especially among our young people. And the day is not remote, it may be prayerfully anticipated, when the practice of our communities at large will be in accord with the sentiment cherished in our churches. Otherwise, the conclusion suggested by the reports is that temperance societies as special efforts, apart from ordinary congregational life, have done their work for professing Christians.

The Confession of Faith, it ought to be noticed in passing, is in very few instances used as a class book. To the great majority of our people, at any rate our young people, the contents of this venerable document would seem to be a *terra ignota*.

VI.—HINDRANCES.

In the phraseology employed to designate these, considerable variety is discernible. But substantially, these hindrances are alike in all cases, that is to say, the report of any given Presbytery or, much more, Synod, will be found to embrace all the hindrances referred to in that of any other. Thus, "bad roads," urged by five sessions in Montreal Presbytery, are balanced by "scattered nature of the field," or "immense size" thereof, pleaded by two in the Presbytery of St. John. "The world, the flesh, and the devil" is a stock answer. One in a Scott Act County is afflicted with "rum and the Salvation Army," another with "rum, Romanism and rebellion of the heart," together with "mixed marriages." In addition, from various reports come cries of "carelessness, indifference, Sabbath desecration, lack of sympathy among the people, universalism, infidelity, party politics, over-occupancy of time and strength with worldly interests, competition, winter sports, lack of religious training in the house, sectarian bitterness, 'a worse curse than whiskey,'" says one; "inconsistency of professing Christians," says another; and, especially from the Synod of Montreal and Ottawa, "increase of French population, who turn the Sabbath into a day of amusement." One alleges "emigration of young people to such an extent that none are left to join in holy matrimony; and our special hindrance to work is having nothing to work with." Yet, with all these hindrances, it is cheerfully added in this report, "the work is advancing somewhat." And this, on the whole, seems to be the "conclusion of the whole matter."

Several of the reports conclude with recommendations. Thus, that of the Presbytery of Halifax, which was received only after the foregoing was compiled, urges (1) That Sessions be asked to make special efforts to have Prayer Meetings' attendance increased; (2) that parents be urged to do more to get their children to memorize portions of the Word of God; (3) That Sessions consider the advisability of establishing a society for the spiritual benefit of the young; and (4) That Presbytery consider the advisability of adopting a plan for holding evangelistic meetings in all congregations and mission stations. The Synod of Montreal and Ottawa recommends (1) That the General Assembly be requested to send down the questions on the state of religion so that they may be in the hands of the Sessions before the close of the year—that each pastor be directed to read these questions to the congregations, and that Sessions be urged to

consider them and to report promptly; (2) More frequent visitations of the congregations are recommended to the Presbyteries; (3) Ministers are enjoined to preach frequently on the subject of family religion, and to urge the duties of family worship; and (4) The Synod would urge that reports be written legibly, as much difficulty was experienced in deciphering the writing.

In conclusion, after reviewing the reports and considering the character of the answers furnished, whether by Sessions, Presbyteries, or the sole reporting Synod, the Committee beg to submit for deliberation by your venerable Court, whether the most satisfactory method of securing a really instructive account of the "State of Religion" has thus far been reached. The classification of topics with regard to which information is desirable, as given in the present schedule of questions, could not, perhaps, be improved upon. And, so far as the questions can be the means of eliciting such information, those now in use would seem to be admirably adapted for their intended purpose. And yet, the results can hardly be said to meet that purpose. Says one report: "The answers given are for the most part very brief. The word 'monosyllabic' would make an excellent description of not a few of them. The fault is not altogether in those who give the answers. From the way in which the questions are put, little else can be done than give a bald affirmative or negative. 'We feel,' adds this report, "that although the originality or independence of many poor ministers may not be very great, they would do better in telling about the state of religion if left to their own resources." This may be questioned; but as to the "monosyllabic" aspect of the returns in general, there can be no question.

Properly speaking, the Committee venture to think the report on the State of Religion ought to be a summary of all the other reports submitted to the General Assembly. Even those bearing upon the foreign fields ought not to be excepted. For although the results as regards conversion and the like in these fields do not belong to this department, the spirit evinced by our own congregations, as manifested in the number of persons offering themselves for foreign missionary labour, and in liberality towards missionary objects, does fairly present itself for comment. Such a report, based upon the Statistical Returns, Temperance Returns, etc., etc., might suggest hints and embody conclusions worthy of being preserved in a permanent form, and might be invaluable for the guidance of the Church. Furthermore, assuming that the present method of retaining returns on the State of Religion shall be continued, we beg, also, to inquire whether the fact that the questions are printed in the Acts and Proceedings of each successive year ought not to suffice, without subjecting the Church to the additional ex-

pense of printing these questions and issuing them separately to the Presbyteries.

And lastly, the Committee request the General Assembly to enjoin more urgently upon the Church courts to send in their returns to the Convener more promptly.

D. MACRAE. *Convener.*

RECOMMENDATIONS ORDERED BY THE ASSEMBLY TO BE APPENDED TO THE REPORT ON THE STATE OF RELIGION.

I. That Sessions meet as frequently as possible for seasons of special prayer and conference touching the spiritual condition of the people.

II. That the Assembly would earnestly recommend Ministers and Elders to call the attention of their people to the importance of family worship, and to use their best endeavours to secure its regular observance, at least on the part of all heads of families in full communion with the Church.

III. That inasmuch as it is evident that the memorizing of Scripture and of the Shorter Catechism is not so general as would be desired, Sessions be asked to bring the subject to the attention of parents, superintendents and Sabbath-school teachers.

IV. That Guilds and other societies for young men and women, be formed in our congregations, where found advantageous for maintaining and promoting intelligent attachment to the Church, and for strengthening and developing the Christian life.

V. That Synods, if they cannot forward their Reports before the 20th May, each year, be specially enjoined to send digest of the Reports in the hands of the Synodical Committee to the Assembly's Convener, not later than said date.

Household Words.

HE LEADETH ME.

He leadeth me:

Not always in the path I'd choose,
But oft in that I would refuse,
Did not the gracious heavenly dews
Of love divine on me distil,
Were I not lost in His dear will;
In all He leadeth me.

He leadeth me;

'Tis worth a world this fact to know,
'Tis more than life to have it so;
No tongue can tell the joy's which flow
Into the soul, that's wholly led
By love and wisdom's source and head;
In all He leadeth me.

WHAT IS IN YOUR HOUSE?

[Dr. J. FEWSMITH.]

When the long-buried city of Pompeii began to be uncovered, men were introduced into the very scenes of its home and business life in the days of its glory. The houses were opened to view, and the pictures, utensils, statuary, architecture, and hundreds of things, disclosed the character and habits of the life of the people. And the stranger, now visiting the unburied city, and walking the streets, and going into the houses, shops, forums, temples and theatres that were crowded with a busy, active, pleasure-seeking population, can see for himself just how they lived, and what was the nature of their pursuits. And it is a deeply impressive lesson to meditate upon; how, after lying for eighteen centuries in the grave, these things have been disclosed to us, and especially how, among the freshest of these things preserved are numerous evidences of the sensual and vicious pleasures in which the people indulged. The very works of Art which ministered to their vices, now rise from their graves to testify against them. What was done in their houses is now brought to the light of day.

Suppose now that our home-life could be put into some permanent forms, and then our houses should be buried by a similar catastrophe, and at the end of eighteen centuries be brought to light, what would they disclose to the curious investigators of that day? If at the great judgment, when the world has risen from the grave, there shall be a revelation of all secrets and an exact picture of our homes as they are at present, what shall they see as they gaze upon it? What does God see there now? Let it be remembered that every member of a family has an influence on the home-life, and therefore a responsibility for the character of the family. Our houses are what you and I make them. Parents and children, husband and wife, brothers and sisters, master and servant, mistress and maid—each and all make up the family life. Each bears part in the daily influences which go to make the home. Let it be repeated: Our houses are what we make them. And so it comes to this: What does God see in our hearts? Is the spirit of Jesus there?

WHO IS THE OWNER?

It is written that "they who use this world should use it as not abusing it." It is also desirable that this world be kept under control so that it will not abuse the men who do use it. It is well to drive business; it is ill to have business drive you. Prosperity is good, but sometimes a prosperous business venture, a fruitful season, or a great wheat crop has hindered the work of the Lord, excited people to extravagance, and has caused them to forget God and duty to His cause,

God has given man the earth, that he may

till the soil and earn his daily bread; but many men have added farm to farm and acre to acre till they have worked themselves to death, and worked their wives to death, and worked their children till they were dead, or sick, or discouraged, and ready to curse the farm on which they had toiled as under a task-master, and to go anywhere to escape from such a house of bondage as their home had been.

Many a man wearies his life out "taking care of things" which are of no earthly use to him or his. When a man becomes entangled in this world's gearing, there seems to be no stopping the machine. Thus a farmer takes his money and buys land, and raises corn, and feeds hogs, and makes pork, and sells it to get more money to buy more land for the same purpose; and so he goes on, until, by and by, it becomes a question whether the man owns the hogs, or the hogs own the man. Many a man works like a galley-slave to tend and care for hogs, cattle, horses, mules and donkeys—being the biggest donkey of them all, a beast of burden, a servant of dumb brutes. He thinks he is their owner; in fact, he is their slave.

Let men who have been bought with blood learn to whom they belong; let them sell and give alms, and sunder the fetters that bind them; let them break away from their beggary bondage, and be no longer like the prodigal, feeding swine in a far-off land, but let them arise and go to their father's house, and live no longer as the bond-slaves of a passing and perishing world, but as the children of the King, heirs of God, and joint heirs with Jesus Christ—as they who use this world without abusing it.—*Selected*

PRAY IN SECRET.

He who realizes day by day that he is himself preparing for eternity, and that he is surrounded by immortal beings who are likewise preparing for an eternity of bliss or woe, and that he is responsible in a measure for them as for himself, will not greatly need a stimulus to prayer. If prayer becomes languid and formal, there is much cause to examine ourselves, whether we are not missing the main object of our lives.

It is written of David, that before he slew the giant in the valley of Elah he had met and slain the lion and the bear upon the lone hills of Judah. So it must be with us. If we are to do successful battle with the giants of worldliness and selfishness, of pride and ambition, of unbelief and skepticism, of lust and appetite, that stalk around us, we must meet and slay them first before God in our closet, in the secret recesses of our hearts. And if we want to have more courage to face the world, and not by our lips only, but by our very presence, bear faithful witness always against its sins, we must learn, through the great reality of secret

prayer, to say with Elijah, fresh from the presence chamber of Jehovah, when he stood before an ungodly king: "As the Lord God of Israel liveth, before whom I stand."

We have need to recollect that it is not enough to do the work of Jesus, we must do it also in his spirit; and this can only be done by putting ourselves often in the posture of Mary—sitting quietly, thoughtfully, patiently at the feet of Jesus, looking up into his face, and hearing his word.

Doubtless every one will find, who proves it, that the best preparation for life, for death, for judgment, is through the great reality of secret prayer, to be able to say with one who sleeps in Him: "I know Jesus better than any earthly friend."—*Presbyterian Banner*.

UNSEEN PROTECTION.

"A lady was wakened up one morning by a strange noise of pecking at the window, and when she got up she saw a butterfly flying backward and forward inside the window in a great fright, because outside there was a sparrow pecking at the glass, wanting to reach the butterfly. The butterfly did not see the glass, but it saw the sparrow, and evidently expected every moment to be caught. Neither did the sparrow see the glass, though it saw the butterfly, and made sure of catching it. Yet all the while the butterfly, because of that thin, invisible sheet of glass, was actually as safe as if it had been miles away from the sparrow." It is when we forget our Protector that our hearts fail us. Elisha's servant was in great fear when he awoke in the morning and saw the city of Dothan encompassed with horses and chariots and a great host; but when his eyes were opened at the prayer of the prophet his fears vanished, for he beheld the mountains full of horses and chariots of fire. "Thou wilt keep him in perfect peace whose mind is stayed on Thee." "The Lord shall preserve thy going out and thy coming in from this time forth and even forevermore."

"Though now unseen by outward sense,
Faith sees Him always near;
A guide, a glory, a defence;
Then, what have you to fear?"

Whatever your sorrows, O mortal man, take the Bible for your guide, and obey its inspiring precepts, and your sorrow will be turned into joy. Whether you are poor or afflicted by the loss of friends, or have made promises that it is impossible to fulfil, or have been cast out of society by sheer misfortune, look at once to the Saviour. There is no sorrow that he cannot heal. There is no darkness that he cannot dissipate. There is no grief that he cannot allay. There is no death that will not be made triumphant by his presence and his blessing.

The Tribes United Under David.

OCTOBER 6. B.C. 1049. 2. SAM. 5 : 1-12.

Golden Text, Psalms 133 : 1.

COMP. 1. Chron. 11 : 1-9. After the death of Saul, David did not at once become king of all Israel. By the Lord's command, he went to Hebron with his small army, 2. Sam. 2 : 1-2. There the men of Judah anointed him as their king, 2. Sam. 2 : 4. In the meantime, Abner brought Ishbosheth, Saul's son, to Mahanaim and proclaimed him king of Israel, 2. Sam. 2 : 8-9. For more than seven years, civil war raged between Judah and Israel. Finally, Abner deserted Ishbosheth, two of his captains murdered him, and brought his head to David, expecting to be rewarded. He put them both to death, 2. Sam. 4. V. 1. *all the tribes*—elders, delegated from each of them, v. 3. *try bone*—Comp. Gen. 29 : 14. Not a stranger, but one of us. A stranger could not have been king, Deut. 17 : 15. V. 2. *The Lord said*—See 1 Sam. 16 : 1; 2 Sam. 7 : 7. V. 3. *made a league*—a covenant whereby David agreed to be their judge in peace and leader in war, and they agreed to obey him. They then anointed him king over all Israel. This was David's third anointing, 1 Sam. 16 : 13, 2 Sam. 2 : 4. Thus, by successive stages, God fulfilled his promise to give him the kingdom, 1 Sam. 16 : 1. The 4th and 5th verses give a brief synopsis of David's reign. It is noticeable that his age, when he began to reign, and that of Jesus at the beginning of his public ministry, were the same, Luke 3 : 23. V. 6. *Jerusalem*—first called "Salem," Gen. 14 : 18, then "Jebus" Judg. 19 : 11. By natural and artificial defences, it was an impregnable fortress in those times. *the blind and lame*—They probably meant that such was the strength of the place, that cripples would be sufficient to defend and hold it. But others say, that David had called their gods "blind and lame" in contempt, as in Psalm 135 : 15, and that they meant that unless he could take these gods away, he should never be able to take the city. It was, in either case, a mockery of David and his army. The wicked often mock God's people; they mocked Christ also, Neh. 4 : 1, Mark 15 : 29, but God has chosen the foolish things of the world, to confound the wise, 1. Cor. 1 : 27-28. V. 7. Nevertheless, David took the city, and fixed his residence there. V. 8. *the gutter*—A waterway, on the face of the cliff, steep and difficult of access. Being now master of the place, David enlarged and beautified it. How he grew to love it may be seen by Psalm 122. "*He grew great*," because the Lord was with him. Unless the Lord is with us, all our labour will in the end be vain, Ps. 124; 127 : 1. Rom. 8 : 28. If God be for us, who can be against us? Rom. 8 : 31. All things work together for good to them that love God, Romans 8 : 28. Love one to another is one of the best proofs of our love to God. Jno. 13 : 35.

The Ark Brought to Zion.

OCTOBER 13. B.C. 1046. 2. SAM. 6 : 1-12

Golden Text. Ps. 87 : 2.

COMP. 1. Chron. 13; 14; 15. In Eli's time, the ark had been taken by the Philistines who were glad enough to return it soon after. It had been left at the house of Abinadab, one of whose sons had been set apart to take care of it, 1. Sam. 7 : 1-2. There it rested for 70 years, practically neglected. Now, that David had established himself permanently in Jerusalem, he rightly thought that if his capital city could be sanctified by the symbol of God's presence, it would insure its lasting prosperity. He first consulted with the leading men of the people, who heartily approved his plan, 1. Chron. 13 : 1-4. Word was sent to all Israel, to gather for this solemn removal. V. 1 *chosen men*—The pick of his army, besides a vast multitude of others. V. 2. *Baale*—Kirjath—Jearim, Josh. 15 : 9; 1; Sam. 7 : 1. *Cherubim*—Allusion to Exod. 25 : 18. V. 3. *a new cart*—David in his anxiety to remove the ark to Jerusalem, neglected to study the rules given in Num. 4 : 15. If we attempt to be wiser than God, and even with good motives, adopt the ways of the world, as David adopted the heathen cart, we bring judgments upon ourselves. We must serve God, in God's own appointed way, to be accepted of him. V. 5. *Psalteries*—a kind of harp, comp. Ps. 150. V. 6. *Nachon*—called "Chidon" in 1 Chron. 13 : 9. *shook it*—the oxen stumbled, 1 Chron. 13 : 9. Uzza fearing that the ark would slide off the cart, impulsively put his hand on it, to steady it. V. 7. For this error, God smote him and he died beside the ark. V. 9. *was afraid*—In 1 Chron. 13 : 11, we read that David was "displeased"—angry at God. He thought the judgment too severe, and instead of trying to find the cause of it, he "fretted against God," Prov. 19 : 3. The people dispersed panic-stricken, and David ordered the ark to be put in the house of Obed-Edom, near by. V. 11. *The Lord blessed*—Obed-Edom. David learned this, and found out that his hasty judgment of God's action, had lost him the blessing, for the time being. V. 12. *So David went*—The ark had been three months in the house of Obed-Edom, v. 11. During that time, David had thought over what he had done, and repented. He called the priests and Levites, confessed his error, 1 Chron. 15 : 12-13, and this time brought the ark to the city, with strict observance of the prescribed ceremonial. Sacrifices were offered and all the people rejoiced, David himself taking an enthusiastic and prominent part in the proceedings, v. 14. Uzza's fate should teach us to appreciate the importance of the directions given to us in God's word for his worship. To obey is better than sacrifice, 1. Sam. 15 : 22. Let us seek to have Jesus in our hearts and homes.

David's Thanksgiving Prayer.

OCTOBER 20. B.C. 1046. 2. SAM. 7: 18-29.
Golden Text. 1 Thess. 5: 18.

COMP. 1. Chron. 17. Now that David had brought the ark to Jerusalem, it was natural that he should think of putting it in a suitable dwelling. It was a praise-worthy thought. Many years after the Lord said to the great men of Israel; "Is it time for you to dwell in your cieled houses, and my house lie waste?" Hag. 1: 4. David had built himself a palace, 2 Sam. 5: 11, Should the ark of God have a meaner resting place? dwell within curtains? v. 2. Calling Nathan the prophet, he told him of his purpose, which was warmly approved. But during the night, God spake to Nathan, and although he commended David's thought, 1 Kings 8: 18, he forbade him to execute it, 1 Chron. 17: 4. God had other work for him. He must enlarge the borders of Israel, write the psalmody for the new temple and settle the course of the Levites. A son of his, would build God's house. But if God refused one request of his servant, he promised him blessings he had not thought of. He would make him a house, v. 11, establishing his dynasty on the throne for ever. v. 13, an evident allusion to that "Son of David" who was yet to come, the Divine Messiah. Blessings were also promised for his people, and especially for the son, who was chosen to build the temple. Nathan having repeated all this to David, the king, overwhelmed by the greatness of the promises, sought to relieve his overcharged heart in prayer. V. 18. *he sat*—The posture in prayer does not seem a matter of vital importance, so long as it is reverential. Joshua prostrated himself, Josh. 7: 6, Solomon stood. 2 Chron. 6: 3, Paul knelt, Acts 20: 36, and there can be no doubt that their prayers were accepted of God. *Who am I?*—God is so great, we are so small: he is holy, we are defiled, therefore, men should approach him humbly. V. 19. *the manner of men*—Men do not deal with each other, as God dealt with David, Is. 55: 8. V. 20. *Thou knowest*—Comp. John 10: 14. David humbly owns that all that God had done for him, was due to his love alone, 1 John 4: 10. He recalls God's goodness to his people, Israel in vs. 23, 24, then prays that God might fulfil his promises, v. 25 not that he doubted his word, but because he delighted to remind him of them, Ps. 119: 49. Mark how he rested every petition, on a promise given, a model for our own prayers. God loves to hear his people plead thus. V. 29. In asking that his house might indeed continue for ever, David showed that he had understood God's allusion to be to the Messiah's reign, Comp. Ps. 72: 17. Like Abraham, he saw the day of Christ by faith, and was glad, John. 8: 56. The goodness of God to us in the past should strengthen our faith and teach us to expect all needed blessings from Him in the future. Matt. 6: 33.

Sin, Forgiveness and Peace.

OCTOBER 27. B.C. 1038. PSALMS 32: 1-11.
Golden Text. Rom. 5: 1.

ALTHOUGH David was eminently pious, he, like all men, was a sinner. There were dark days in his life, when sin got the mastery over him, but through God's grace, he was always brought back to the right path, confessed his transgressions with heartfelt repentance, and obtained forgiveness 1 John. 1: 9. This Psalm was evidently written after such an experience. Its design is plain, it shows the blessedness of the forgiveness of sin, and the steps by which this happiness was reached. This makes it a precious guide to everyone who, feeling his sinful state, longs for pardon and peace. V. 1. *Blessed*—Happy is the man, whose sins are forgiven! He has "peace with God," Rom. 5: 1. A sin is a transgression of God's law. To live in sin, is therefore, to be a rebel in his sight, and as such, under condemnation, Ezek. 18: 20, Rom. 6: 23. *covered*—hidden, Ps. 65: 3, Rom. 4: 6-8. V. 2. *imputeth*—charged on—Christ took that burden from his people, when he bore their sins on the Cross, Col. 1: 20; 2: 14. *No guile*—no deceit. Ps. 51: 6; 66: 18. V. 3. *Kept silence*—So long as the sinner is not willing to confess his sins, he remains in misery, unable to obtain an assurance of pardon, Ps. 39: 10-11. V. 5. *I will confess*—This was David's experience. He had no peace, after the great sin of his life until he confessed his iniquity to Nathan, 2. Sam. 12: 13, and to God, Ps. 51: 4. *Thou forgavest*—God indeed forgives, but there is a natural punishment, the effect of sin on earth, which must remain through life. In the case mentioned above, there was the contempt of men to bear, and also the death of the child, 2 Sam. 12: 14. V. 6. *For this*—David rejoices that his experience may encourage other sinners to humble themselves before God as he had, thus making them secure in that day of judgment compared to "floods of great waters." V. 7. Being forgiven, the sinner rejoices, Rom. 8: 1. *Songs*—of deliverance will naturally rise to his lips, Eph. 5: 19. A forgiven sinner should be a happy man, rejoicing evermore, 1 Thess. 5: 16. V. 8. *I will instruct thee*—Having found happiness, he now wished to lead others, to the same spring of blessing. John 4: 28, 29. V. 9. *As the horse*—Yield willingly to God's invitations, not by force, as a wild horse is made to submit; be not obstinate as a mule in your resistance to the pleadings of God's spirit. V. 10. *Sorrows*—Troubled conscience on earth, punishment through Eternity. *Mercy*—will be found at all times by the believer. All things will work together for good to him, Rom. 8: 28. Hence the triumphant tone of the 11th verse. Comp. Rom. 8: 35-39. Thus God fills the heart of forgiven sinners with peace and tunes their lips to praise!

Page for the Young.

TOTAL ABSTINENCE.

A LITTLE SPEECH FOR A LITTLE BOY.

Perhaps you think a little boy
Can hardly understand
The message that the temperance folks
Would send through all the land.

But this I know—that want and woe
In drunkards' homes are found;
And places where they buy their drinks
Are open all around.

For liquor and tobacco, too,
More money goes, they say,
Than all the people in the land
For bread and meat now pay.

Some think a little does no harm,
It makes them feel so nice;
But, ah! it is more dangerous
Than skating on thin ice.

A little makes you soon want more;
And more and more you crave.
At last to alcoholic drinks,
You find yourself a slave.

The chains begin to bind your soul,
When first you take a drop.
Before you take a single drink,
That is the time to stop.

HAVE YOU A MOTHER?

Have you a mother? If so, honour and love her. If she is aged, do all in your power to cheer her declining years. Her hair may have bleached, her eyes may have dimmed, her brow may contain deep and unsightly furrows, her cheeks may be sunken; but you should never forget the holy love and tender care she has had for you. In years gone by she has kissed away from your cheek the troubled tear; she has soothed and petted you when all else appeared against you; she has watched over and nursed you with a tender care known only to a mother; she has sympathized with you in adversity, she has been proud of your success. You may be despised by all around you, yet that loving mother stands as an apologist for all your shortcomings. With all that disinterested affection, would it not be ungrateful in you if in her declining years you failed to reciprocate her love, and honour her as your best and tried friend? We have no respect for a man or woman who neglects an aged mother. If you have a mother, love her, and do all in your power to make her happy.

"DELIVER US FROM EVIL."

Edna was sitting by the window in her little rocking-chair, watching the rain-drops against

the pane, but the little girl's face looked far from happy.

Grandma, who was sitting at the opposite window, gazed awhile at the clouded face, and then asked, "What is the matter with my girlie? Doosn't she like the rain?"

"I was not thinkin' about rain, gran'ma; I was only just a-thinkin' 'bout that old serpent."

"Shall I tell you how to drive him away, dearie?"

Edna drew her little rocker to grandma's side and said, "Please, gran'ma, 'cause I do want to know."

"You say, 'Our Father' every morning: do you not?"

"Yes, gran'ma."

"And in that prayer are these words: 'Deliver us from evil!' and that means the evil one, too."

"So you are asking 'Our Father' to keep the evil one from troubling you: but sometimes you say this prayer without thinking, and then God lets Satan come round, so that you will see how much trouble he makes, and remember you must pray to be delivered. To say the Lord's Prayer is not really praying, dear; but you must think about what you are saying, and want what you ask for."

Edna thanked grandma, and then sat quite still thinking for some time. At last she said, "I guess I didn't think when I said 'Our Father,' but I will now."

For several days after this Edna's mamma noticed her little girl would often drop her toys in the midst of her play and run out of the room for a few moments. Thinking some mischief might be going on, Mrs. Etting followed her one day, and there in a corner of the hall she saw her little girl kneeling, and, with folded hands and closed eyes, she was praying, "Our Father."

And this had been Edna's errand each time she left her play. "Do you wonder she was delivered from the evil one?—*Sunbeam*."

GOOD MANNERS.

Good manners are among the greatest charms a person can possess, and everybody should cultivate them, especially young people. They are something money cannot purchase, for there is only one way of obtaining them, and that is by habitual practice. Hardly anything is of more consequence than good manners and politeness in a boy or girl. They render those who possess them favorites with their relations or friends, and prepossess strangers towards them. Politeness costs nothing and at the same time is of the greatest value.

When you get into a tight place and everything goes against you till it seems as if you couldn't hold out a minute longer, never give up then, for that is just the place and time the tide'll turn.

Ecclesiastical News.

SCOTLAND: We mourn to-day the departure of Dr. Horatius Bonar. For fifty years he has been before the Church as a prominent figure: First, as one of that noble band of young men, of whom it may truly be said that they were really instrumental in reviving Evangelical sentiment in its living intensity in the Church of Scotland; and who reckoned among their members such names as those of Robert Murray McCheyne, William Burns, of Islay; Dr. Robert McDonald of North Leith; Moody Stewart, Robt. Burns, Andrew Bonar, the late Professor Smeaton, &c. Then as a hymn writer, there are few names so loved, nor any hymns more helpful than those of Dr. Bonar. What collection could omit without irreparable detriment such exquisite productions as, "I lay my sins on Jesus." "I heard the voice of Jesus say." "Thy way not mine, O Lord." "Calm me, my God, and keep me calm." "Here, O my God, I see thee face to face," &c.; &c. On April 15th, last year, Dr. Bonar attained to his ministerial jubilee, when a purse of \$5,000 was presented to him, in "grateful recognition of the eminent services rendered by him to the Church, by his hymns, his writings, and his faithful ministry." This was his last appearance in public. A few years ago, he had lost his wife, and a little before occurred the death of his son-in-law, the Rev. G. T. Dodds, of the McAll Mission. Now the sweet singer writes in the songs above; and we below shall rejoice in the refrains he has left us as an heritage here. At the induction of the Rev. Marcus Dods, into the professional chair in Edinburgh, Dr. Whyte, of St. George's, had been deputed to deliver the address: in which he was particularly happy. Speaking of the dangers which beset Professor Dods, he thus referred to those from *outside*: saying that "Men who loved neither the Church, nor the truth she had been raised up to teach, were at present crowding round him, and making him their champion and their boast. Yes, their new professor was broad (as the misleading and ingenious word was), but his breadth was not theirs, any more than his depth. Because his studies and his style led him to say some things that sounded in their ears, not unlike their own unhallowed language about Holy Scripture, they had held him up as their ally and champion; a passing misunderstanding also with some of his brethren had for the moment made Dr. Dods an immensely popular man in quarters where popularity and patronage must be a sufficient chastisement and a real humiliation. But as time went on, the authority of his judgment, and the attractiveness of his character might win over many such men to the knowledge and the love of God." . . . In Glasgow University, Mr. A. C. Bradley, M.A., Liverpool, has been appointed to the chair of English literature,

and Mr. Murray, Oxondan, to the Greek chair. Dr. Henry Cowan, of New Greyfriars, Edinburgh, has been appointed to the chair of Church History in the University of Aberdeen. A bust of Dr. Chalmers has been placed in the Wallace Monument by Mrs. Mackenzie, a daughter of the great Divine. The unveiling was performed by the Moderators of the two assemblies, Dr. Gloag and Dr. Laird, an ex-moderator of the U. P. Church, being also present. Symbol of the future of the Presbyterian of Scotland, let us hope. D.

IRELAND.—By the kindness of a friend whose fidelity has stood the test of more than three decades of years, the minutes of the late meeting of Assembly lie before us. The whole proceedings of the supreme Court, as well as the reports that were presented, are pervaded with a spirit of hopefulness, and this of itself goes very far to secure success. In spite of the unrest that prevails, according to the statements of the press, never was the work of the Irish Presbyterian Church more vigorous and successful. Take the opening statements of the Report on Statistics as a specimen of the whole. It is as follows:—"The past year has been one of more than ordinary prosperity. With one or two trifling exceptions, every phase of congregational life touched by your query sheet exhibits a gratifying and, in some cases, a marked advance on previous returns. The Church's heart will throb with gratitude to her gracious King and Head for the encouraging tokens of progress with which He has been pleased to answer her prayers and bless her labours. Seeing that their efforts have not been in vain, the growing bands of devoted workers that are springing up in our several congregations will find themselves fortified to prosecute afresh the task to which they have been called. The Church as a whole has taken a step, and a bold step, forward." Further down, we are told that:—"The total income for the year reaches the very creditable sum of £214,683, a splendid advance of £9,576." The minutes shew that the whole proceedings of the Assembly were of a peaceful character, quite in keeping with what a church court should do. The death roll of the last year in the ministry was but ten, as compared with sixteen of the previous year. The length of ministry varied all the way from fifty-four years down to two. Next year will complete half a century since the first Assembly met, when the union of the Synod of Ulster and the Secession Synod was consummated. A large committee was appointed to arrange for a suitable jubilee celebration. In order to have the meeting at the same time of the year, it will be held a month later than for many years past—in July instead of June. Also May Street Church, which may almost be called an Assembly hall now, is to be abandoned for the year, and Rosemary street, where the Union was con-

summed in 1840, will be the meeting place of the tribes. The congregation of Rosemary street is the oldest in connexion with the Assembly in Belfast. The first Moderator of Assembly was Rev. Samuel Hanna, D.D., minister of Rosemary street. He was the father of Dr. Wm. Hanna of Edinburgh, the biographer of Chalmers, whose son-in-law he was. One of the missionaries designated at that Assembly is still alive—Dr. Jas. Glasgow. Since his retirement from the mission field he has been lecturing on missions in the two colleges, and at the last Assembly got leave to lay down that work also. The Assembly did not permit him to relinquish his salary. H.

ENGLAND :—The *Rev. John McNeill* of Regent's Square Church, London, has disappointed those harpies who maintained that his style of preaching 'would not do for Regent's Square.' He is quite as popular in London as ever he was in Edinburgh and, already, he has been the means of doing much good. One of the most polished and eloquent preachers in London at the present time is *Dr. W. G. Elmslie*, professor of Hebrew, Old Testament Exegesis, and Criticism and Apologetics in the Theological College of the Presbyterian Church of England. *Archdeacon Farrar*, at a recent meeting of the Lower House of the Convocation of Canterbury, prefaced a remarkable address by the following resolution which, whether formally adopted or not, seems to have received the tacit approval of His Grace the Archbishop, and many of the leading bishops.—

"That, in the opinion of this House, the time has come when the Church can with advantage avail herself of the voluntary self-devotion of brotherhoods, both clerical and lay, the members of which, are willing to labour in the service of the Church, without appealing for funds to any form of public support."

In speaking to this resolution, *Dr. Farrar* stated his conviction that the Church of England had lost her hold upon great masses of the people—largely through the 'formalism' of many of the clergy. He drew a terrible picture of the spiritual destitution in many parts of the world's capital—the indifference to everything connected with religion; the grim and dreary struggle for life; the overcrowding; the prevalence of drunkenness and crime &c. "After making every allowance, there is a multitude to whom no voice has ever spoken, to whom no hand has been held out either by the Church or by any other organization, and who are growing up utterly neglected and outcast." The increase of population, and of crime, in London he described as simply appalling. Think of 240 souls daily added to the people of London! Think of its 100,000 paupers; its 80,000 fallen women, its 60,000 sons and daughters of misery, and the multitude ready to perish, who are herded together, without any possibility of decency, in single rooms! What have we here but a mass of crushed and unreclaimed humanity,

the canker that feeds on the exuberance of luxury, and perforates it with corruption and decay? If the present increasing rate of the growth of London continues—and London yearly adds to her population a city larger than Exeter—there is no reason why it should not by the end of this century, be a city of some twenty or thirty millions of people—a spectacle infinitely more stupendous than the world has ever seen." The main remedy suggested by *Dr. Farrar* for this sad state of affairs, is that of absolute personal self-sacrifice animated by intense enthusiasm. "We want the devotion of men who will be content to live face to face and shoulder to shoulder with the ignorant, the vicious, the neglected, who will be poor men among the poor. We want men who will pity those poor little children with their too often pinched and wizened faces, and prematurely wicked expression; who will help to reclaim those hulking, loafing youths who hang in blighted groups about the gin shops, who will humanise those unmotherly mothers and unwomanly women who turn motherhood to shame and womanliness to loathing."

UNITED STATES :—The opening up of the question of *Revision of the Confession of Faith* by the General Assembly (North) is having the effect that might have been anticipated, in the form of a somewhat acrimonious newspaper correspondence. The Presbyteries, to whom the matter has been submitted in a non-committal way, are in no haste to express their opinion as to the desirability of making any alterations, but the trend of public opinion, in the Presbyterian community generally, is in the direction of some modification of subscription to the Confession of Faith by office-bearers, similar, perhaps, to the Declaratory Act of the United Presbyterian Church of Scotland. *Dr. Van Dyke* and *Dr. Briggs* are among the foremost advocates for Revision. On the other hand, many leading divines incline to the opinion that as there is no immediate necessity for the change, the advocates for Revision should hasten slowly. . . . The General Assembly, (North) of 1889, when adopting the report of its special committee on *The Church at Home and Abroad*—The Official Monthly Magazine of the Church—also placed on record its sense of "the great importance of such an instrumentality to stimulate the intelligent action of our church members in the support of the great agencies of our Church," and its belief that "the wide distribution of this magazine, properly conducted, is of more importance than the question of its being a source of revenue, or even a self-sustaining publication." In this belief the Assembly ordered that the price to subscribers shall be *one dollar* per year. As there is no doubt about the magazine being "properly conducted," neither should there be any trouble about its being self-sustaining.

CONTINENTAL.—The death is announced of *Dr. Theodore Christlieb*. He was born in Birkenfeld, Würtemberg in 1833, was seven years pastor of a German congregation in London, and in 1868 was appointed Professor of Theology and University preacher at Bonn, Prussia, and has passed away at the comparatively early age of 57. Few men of this century have left behind them a more enviable record. He was a ripe scholar, a sound theologian, a brilliant writer, and a most eloquent speaker. His contributions to missionary literature have been especially valuable, and it will not be easy to fill his place as the leader of evangelical thought in Germany. In private life he was beloved by all who had the privilege of his acquaintance as a genial, warm-hearted, unassuming man. *The Rev. J. B. Will*, for many years the indefatigable agent of the Italian Evangelical Publication Society at Florence, has also been removed by death in the prime of his life and in the midst of a career of eminent usefulness. He was gifted with uncommon administrative ability, and rendered invaluable services to the cause of evangelical religion in Italy. The venerable *Dr. Murray Mitchell*, of Nice, whose name has been a household word in missionary circles for more than half a century, has been for some months prostrated by severe illness. We are glad to notice, however, that hopes are entertained of his recovery.

Our Own Church.

THE congregations are reminded that the annual collection in behalf of the MINISTERS' WIDOWS' AND ORPHANS' FUND is appointed by the General Assembly to be made in all the churches in which there are no missionary associations, or other means of supporting the schemes of the Church, on the *Third Sabbath of October*. For reasons that admit of easy explanation, there are still three funds for the support of the widows and orphans of the ministers of our Church. They have all been well managed, and each has secured a certain amount of invested capital, but, owing to the large increase of annuitants, and the reduced rates of interest obtainable, they are all feeling the need of more liberal support from the congregations. On looking at the published statistics it appears that many of the congregations give nothing at all for this purpose, and that the average contribution of those who do give is very small indeed. When it is stated that the average annuity to the widows and families

of the ministers of our Church does not exceed \$170, enough, surely, has been said to awaken deeper interest in this most deserving fund, and to secure for it more general and generous support. The minister who fails to call the attention of his people to this matter does a serious injustice not only to his own family, but to his congregation also.

SHOULD THE FOREIGN MISSIONARY MARRY? The experience of our Church warrants an unequivocal answer in the affirmative. Nearly all our Foreign Missionaries have been married, and we do not know of a single case in which their work has been injured or retarded thereby. On the contrary, the wives of our missionaries, and in many instances their children, have rendered invaluable aid in planting the religion of Christ in heathen lands. *Dr. Herrick*, in the *Missionary Herald*, thus expresses views on this subject, in which we heartily concur:

"I never yet saw a missionary's wife whose companionship did not double her husband's usefulness. I have known more than one whose face, as the years of life increased, took on that charm, that wondrous beauty that youthful features never wear—the beauty of character disciplined by suffering, of a life unselfishly devoted to the highest ends. One of the choicest things of missionary work is the unwritten heroism of missionary homes. . . . It is the missionary's wife who, by years of endurance and acquired experience in the foreign field, has made it possible in these later years—the years of Woman's Missionary Societies—for unmarried ladies to go abroad and live and work among the people of Eastern lands."

PERSONAL:—*Rev. John Jenkins D.D.*, of London, England, formerly of Montreal, accompanied his brother-in-law *Rev. D. M. Gordon* of Halifax in his eastern voyage as far as Cairo, Egypt. *Father Chiniquy's* eightieth birth-day was celebrated with great éclat at St. Anne, Illinois, on the 30th of July, when a large number of his friends assembled in honour of the event; numerous congratulatory letters and telegrams were read, testifying to the respect and esteem in which the Venerable Father is held far and near. *Rev. Thomas Alexander* of Mount Pleasant, reached his eighty-fourth year, on the 23rd of August. *Rev. Dr. Bain* of Kingston, is slowly recovering from a very severe illness. *Rev. J. M. Gardiner* of

Eramosa, has been obliged to relinquish his charge of the First Presbyterian Church, on account of ill health.

HONAN: CORRECTION:—A slight mistake occurred in September number, on page 244, where it is stated that "Rev. John Macdougall goes to China with a guarantee for his support from Mr. David Yuile of Erskine Church, Montreal." Rev. Murdoch Mackenzie is Mr. Yuile's nominee, Mr. Macdougall is to be supported by the congregation of Erskine Church, and Rev. John H. MacVicar by that of Crescent Street Church, Montreal.

ORDINATIONS AND INDUCTIONS.

MIRA, *Cape Breton*:—Rev. W. C. Calder was inducted on the 10th of September.

ALMONTE, *Lanark & Renfrew*:—Mr. A. S. Grant was ordained and inducted into the charge of St. Andrew's Church on the 26th of August.

CUMBERLAND, *Ottawa*:—Rev. J. H. Beatt, from Scotland, was inducted last month.

SEA ISLANDS, *Columbia*:—Rev. John A. Jaffray of Spillamacheen was inducted on the 6th of August.

BRAMPTON, *Toronto*:—Rev. Alfred Gandier was inducted on the 24th of September.

CHATHAM, *Miramichi*:—Rev. Joseph McCoy of Egmondville, Ont., was inducted into the charge of St. Andrew's Church on the 18th of September.

QUEBEC:—Rev. Donald Tait, late of Berlin Ont., was inducted to Chalmer's Church on September 5th.

VALCARTIER, *Quebec*:—Mr. J. M. Whitelaw was ordained recently and appointed as missionary for two years.

ST. ANN'S AND SMITHVILLE, *Hamilton*:—Rev. W. M. Cruikshank of Welland, was inducted on the 27th of August.

WELDFORD, *Miramichi*:—Mr. W. M. Macleod was ordained and inducted on the 12th of September.

ST. CATHERINES, *Hamilton*:—Rev. E. B. Chestnut was inducted to Haynes' Avenue and St. David's Churches on the 29th of August.

AYLMER AND SPRINGFIELD, *London*:—Rev. J. B. Maciaren of Cannington was inducted last month.

SHAKESPEARE, *Stratford*:—Mr. R. Pyke was ordained and inducted on the 24th of September.

CALLS:—Rev. G. C. Patterson to Holland, *Manitoba*. Rev. J. L. Simpson of Binscarth, Man., to First Essa, Burn's and Dunn's Churches, *Barrie*. Rev. Robert McIntyre of Nelson, *Hamilton*, to Appin and Tait's Corners, *London*. Rev. A. F. Carr of Alberton, P. E. I., to Campbellton, *N. B.*—accepted. Rev. E. Gillies to West Cape, &c., P. E. I.—Accepted. Rev. M. H. Scott, late of Manotick, to Bristol,

Lanark & Renfrew. Rev. Angus Macleod, probationer, to Winslow, *Quebec*.—Accepted. Rev. D. Macdonald of Glenarm, Ont., to Lake Megantic, *Quebec*.—declined. Mr. Rumball to High Bluff and Prospect, *Manitoba*. Mr. R. McIntyre to Delaware and Cooke's Church, *Hamilton*. Mr. A. J. Maclean of the Presbyterian College, Montreal, to New Richmond—*Miramichi*. Rev. Alexander Uquhart of Dunwich, Ont., to Chalmers' Church, Kincardine Township and Knox Ch., Bervie.—*Maitland*.

DEMISSIONS:—Rev. W. G. Thompson of Harbour Grace, *Newfoundland*. Rev. W. H. Spence of Kildonan, *Manitoba*. Rev. James Todd of Minnedosa, *Manitoba*. Rev. J. A. F. Sutherland of St. James, N. B. Rev. George Bremner of White Lake and Burnstown—*Lanark & Renfrew*. Rev. J. M. Gardiner of Eramosa.

LICENSURE:—Mr. J. Bourgoin of Pointe-aux-Trembles, by the Presbytery of Montreal.

NEW CHURCHES.—At *Deebank*, Muskoka, a neat little frame church was opened on the 18th of August, by Rev. Professor Maclaren of Toronto. Great credit is due to the congregation, and to Mr. W. D. Kerswill of Knox College, the missionary who has occupied the field for two successive summers. The collections made at the opening services sufficed to extinguish the debt upon the Church. Another, seated for 150, has recently been opened at *Camille*, *Manitoba*. It cost \$1000, was built inside of three weeks, and was opened free of debt. In different parts of the country, there are a large number of churches in course of construction.—Some of them elaborate and costly.

MANITOBA ITEMS.

Rev. Peter Wright B.D., formerly of Stratford, has been settled with much éclat in Portage La Prairie. A grand opportunity awaits the new pastor, and much is hoped from him. A call was sustained by Winnipeg Presbytery to Rev. W. B. Hall, a graduate of Manitoba College, from Stonewall Congregation. Mr. Hall is likely to accept. Rev. C. W. Bryden of Selkirk, has accepted the Assembly's committee's call to Battleford. Rev. A. P. Logan from Nova Scotia, has been appointed to Selkirk. Rev. John Hogg has been placed in charge of North Presbyterian Church, Winnipeg. The new church of this congregation is in course of erection. It will cost about \$3,000 and will likely be opened free of debt. The congregation has excellent prospects. Rev. W. H. Spence of Kildonan, has been called to Grand Forks, Dakota. It is feared that he will accept. The new church at Gretna was opened on August 4th by Rev. Dr. Duval of Knox Church, Winnipeg. The Icelandic Mission Church in Winnipeg is being enlarged to twice its original size. It will be reopened

in September. The Equal Rights Movement has begun to stir the people of Manitoba. The Government has decided its intention of abolishing the system of separate schools and of doing away with the use of the French language in the legislature. The public, irrespective of parts in Manitoba, seem to fear this. A meeting is called for the organization of an Equal Rights Association in Winnipeg. Rev. Dr. Blaikie of Edinburgh is expected in Winnipeg to address a meeting in connection with Pan-Presbyterian Alliance. Doctors J. M. Gibson of London and Wells of Montreal, are looked for in Winnipeg on their way back from the Pacific Coast. Rev. W. T. Herridge B.D., of Ottawa, has been visiting Winnipeg as the guest of W. B. Scarth, M.P., for Winnipeg City. Dr. Duval has gone to Fort Frances, Rainy River, on a missionary tour. Rev. Dr. Cochrane of Brantford, is visiting Manitoba and preaching in Knox Church, Winnipeg.

The New Presbytery of Minnedosa has been organized.—Rev. S. C. Murray of Neepawa Clerk. Fears were entertained of the crops in Manitoba and the North-West during June, but welcome rains in July have completely changed the outlook, and official estimates count on 10,000,000 bushels, or about double the yield of last year. B.

PRESBYTERIAL ITEMS.

ST. JOHN:—Since Dr. Macdougall became pastor of Calvin Church, St. John, the dark clouds of a long and burdensome litigation which had hung for years over the congregation, have been swept away and Calvin Church has entered upon, what there is now every reason to believe, a new era of prosperity and usefulness. It is a long road that has no turning!

MIRAMICHI:—This Presbytery has just completed a thorough Presbyterian visitation of all the congregations within its bounds. It is expected that the vacancies will all be filled in October.

HALIFAX:—On motion of Dr. Burns the Presbytery recorded its deep regret and disappointment at the tone and tenor of the reply of his Excellency the Governor General to the large and influential deputation that recently waited upon him, with numerous and extensively signed petitions against the Jesuits Estates' Act, and its resolve to unite with the many throughout the Dominion, who are opposed to this Act as well as the Act of Incorporation, in such concerted action as in the premises may be deemed advisable.

PICTOU:—The Mackenzie Bursaries have been awarded to Messrs. J. McGlashan and J. D. Logan, and the McGregor Bursary to Mr. George Millar.

Obituary.

REV. ROBERT BURNET, of Milton, Ontario, departed this life on the 13th of August, in the sixty-seventh year of his age and the thirty-seventh of his ministry. He was born at Ladykirk, Berwickshire, Scotland, and studied for the ministry at the Universities of Edinburgh and Aberdeen. He was ordained in 1852 and came to Canada as a missionary under the auspices of the Colonial Committee of the Church of Scotland. But he was not long to hold a subordinate position. His pleasing address, conspicuous talents and eloquence, soon attracted attention and secured for him a leading position in the Canadian Church. A very short time after his arrival in Canada, he was called to the important charge of St. Andrew's Church, Hamilton, and in that city he continued his ministrations with marked ability up to the Union of the Churches in 1875. It was a cause of deep regret to many of his warmest friends that he did not see his way clear to identify himself with that movement, though no one ever questioned the sincerity of his convictions in this behalf. He was a most genial, warm-hearted man. Whatever his hand found to do, he did it with his might, and in clinging to the honoured name of the Church of Scotland—the Church of his fathers—he did so with a devotion akin to that of the Psalmist, when he exclaimed—"If I forget thee, O Jerusalem, let my right hand forget her cunning." Candour compels us to state our conviction that Mr. Burnet made a mistake in declining to enter the union, but none the less we recognize the brilliant talents and popular gifts which he possessed and, withal, the kindly feelings which he ever manifested towards those who differed from him in regard to his ecclesiastical preferences. After leaving Hamilton, in 1876, he ministered for three years in London, Ont. In 1880, he became pastor of St. Andrew's Kirk, Pictou, N.S. Returning to Ontario in 1884, he spent some years in retirement at Burlington, and only last year succeeded Rev. Robert Dobie as pastor of St. Andrew's Church, Milton, in connection with the Church of Scotland, where his services and his personal worth were highly appreciated.

MR. JOHN IMRIE, of Leaskdale, died on the 30th of July, in his 73rd year. Born in Lanarkshire, he emigrated to Canada in 1856 and settled in Scott. Thoroughly unselfish, he was an unwearied Christian worker. As elder, perceptor, and teacher, he rendered efficient service to the Presbyterian Church at Leaskdale from its inception.

MRS. MACMURCHY, of Toronto, Foreign Secretary of the Women's Foreign Missionary Society, died suddenly of apoplexy at Youghal near Bathurst, N.B., on the 5th of August. Mrs. Macmurchy had been closely identified with the above-named society since its commencement and her death is to the society a loss great beyond expression. Her whole life was consecrated to the Master's service, and "The memory of her goodness which remains to us is fragrant with deeds of kindness and love."

Coligny College, Ottawa.

AS the readers of the RECORD are aware, this College, formerly known as the Ottawa Ladies' College, has become the property of our Church, having been purchased by the Board of French Evangelization with the sanction of the General Assembly. It is to be carried on as a first-class institution for the Christian education of young women, English and French.

Very special prominence is to be given to French, so that every pupil may be able to speak it with ease. It will be the language chiefly spoken in the school and every facility will be given to English pupils to acquire it conversationally. The Board have secured for the Principalship the services of an accomplished and experienced educationalist, Mrs. Crawford of Waterloo, England. Mrs. Crawford was brought up in a Scottish manse and educated in Scotland and on the Continent of Europe. She was for a time the Principal of a large boarding-school in Berlin, Germany, and more recently conducted a Ladies' School in England. Her success as a teacher has been very marked, upwards of 120 of her pupils having passed the A.A. examinations for Cambridge and Oxford. She is equally at home in French, German, and English, is an accomplished musician and a lady of earnest missionary spirit.

Mrs. Crawford will be assisted by a competent staff of teachers able to converse in French and qualified to conduct the several

branches of a first-class English education, and to give instruction in vocal and instrumental music and the other fine arts. Among these teachers is a young lady from Europe who holds the A.A. degree, University of Oxford, and certificates from the Royal Academy of Music, &c. She taught music and painting last year in a Ladies' School in France. The College is to open on Thursday, October 3rd. The session consists of three terms of eleven weeks each. The cost per term for board, furnished room, fuel, light, and tuition, including French and German, is \$45.00 in the Preparatory; \$47.50 in the Junior, and \$50 in the Senior department; the only extra charge for tuition being for music and the other fine arts.

The moral and spiritual interests of the pupils will be most carefully guarded—the aim of the Board being to make the College a model Christian home. Applications for admission should be made to Rev. Dr. Warden, Montreal, from whom copies of the prospectus may be obtained.

The property, valued at about \$65,000, was purchased by the Board for \$20,000. About \$4,500 additional is required for repairs, &c. Only \$1,500 have thus far been got, leaving \$23,000 still to be received. It is of the utmost importance that this money be forthcoming without delay, and the friends of the work are earnestly solicited to aid in securing the amount. Contributions should be addressed to the Rev. Dr. Warden, 198 St. James Street, Montreal.

Our Foreign Missions.

JOTTINGS FROM THE FIELD.

WE give the following extracts from the *Monthly Letter Leaflet* of the Women's Foreign Missionary Society:

MISSION WORK IN THE FAR NORTH-WEST, MISTAWASIS RESERVE.

REV. JOHN MACKAY.—I make no doubt you would like to hear from us once in a while how we are getting along with the old and little Indians. The Indians remark they never saw such a mild winter. Those that were in the woods out of our reach came to the mission on a visit in February. They say they never had such a rough time since they remember; they scarcely had clothing to cover them. They were off in the woods to get a living. The large game seem to have left the country—the fur-bearing animals, the skins of which they used to make their clothing and sell for a little groceries. Starvation drove them to the

Agency, and they got a little to take back with them, and also clothing. We gave them quilts and rugs, some underclothing heavy and warm, and some moccasins for their children they had left in the woods. They left for home quite pleased, and said they had found friends that they would never forget and that they would come again. Our organ is quite an inducement both for Indians and whites in our church. The agent's daughter, Miss Maggie Finlayson, plays for us, and Miss McKay is picking up very fast. She played last Sabbath in her absence, and has done very well. We have good singing since the organ was put in church; we had it in the house to practise on till spring. We have both English and Cree singing. We have an occasional service in English, as there are quite a number of settlers making their homes near us. I must give credit to those that packed up the goods we got last winter: fine large bales, easy to handle in waggon or sleigh, well packed up, nothing broken or wet, much handier than boxes, and light; not so much expense on freight; also the assortment was good; everything came in useful for age and size. The new goods came in handy for teaching the girls to use the needle and make clothing for themselves when they have the material to do it with. Strong wincey, dark flannels and strong cottons are useful for women; heavy shirting and tweeds for men; moccasins for children and old men and women. Please send some stationery for the children, for they are fond of writing to their friends. They take a pride in writing and do well; some envelopes, a few lead pencils. I am afraid you will get wearied of my asking.

URGENT NEED FOR A TRAINING SCHOOL AT SAN FERNANDO, TRINIDAD.

MR. GRANT.—I am just informed by the Rev. P. M. Morrison, of Halifax, of a donation to this Mission District from your Society of \$300. The gift is most generous, and the ladies of the Society have our heartiest thanks. Nothing is hinted as to the wishes of the Society in its appropriation, and if I get no definite instructions I will try to make it contribute to the object mentioned in my last letter, namely, the training of native agents to preach the Gospel. In my opinion our Church has greatly erred in not having taken up this work in a more definite form years ago. Well furnished Indians are most effective agents, and it is the wisdom of the Church to send forth such; but it is impossible for the missionary with the amount of work laid upon him, to do this training work as it ought to be done. I sincerely trust that the way may very speedily be opened to carry on this work efficiently, and I think I may safely add that your donation will hasten the matter.

My school in this town has from 130 to 150 in daily attendance now, and Judge Lamb, who had been appointed to prepare a new

Education Ordinance for Trinidad, made a tour of inspection, and in his official report to the Governor spoke as follows of our school:—"In the Coolie Mission School at San Fernando, a great work is successfully carried on, and it is in every way a model school." Four months hence Miss Copeland will retire from the work and go home. Her successor should be on the ground before she leaves. The Foreign Mission Committee of the Eastern Section has already advertised. If I had a suitable man to supervise the Mission School and give special attention to the training department referred to, I would prefer it, as I suppose it would be useless at the present stage of public opinion on the question to ask for both a male and a female teacher. Our lady teachers are paid \$400 a year and travelling expenses, or passage out and home. If the Board gave this amount from other sources, a supplement might be obtained of at least \$100 to commence with. Your Society probably understands the situation, and possibly may aid in bringing forward the one whom God has chosen to take up the work here in October.

Mr. Fraser, a student from Halifax, arrived a week ago for Couva, the mission field occupied by Mr. Wright. We would rejoice to get a man of his spirit and vigour here, but we dare not hint it with the urgent claims of Couva before us. We don't wish any person to come that is not entirely in sympathy with the work, that is not prepared to enter soul and body into the service. We are much cheered. The Lord is with us.

MEDICAL MISSION WORK IN INDORE.

MISS BEATTY.—We were all rejoiced at the news in your last. Two more women for India! Neemuch will have one now. I am sorry that I cannot tell you that we are all in good health, but I can say that the sick are making satisfactory progress towards recovery. Miss Scott had fever for nearly two weeks, but is better now; is able to be out riding or driving for a little every day. Then Miss Rodger got fever, too, and was laid up for a week; her fever, also, is broken and she was able to come down stairs yesterday. All the rest of us are quite well. I have had excellent health all through the hot season, though it seemed to be a trying time for most people. We were never before so busy in the dispensaries. Nearly sixteen hundred patients attended during last month. That reminds me that the Annual Report robs us of ten thousand patients, the number for the year being eleven thousand five hundred, odd, instead of one thousand five hundred. The rains have broken and we are enjoying delightful weather, when we can avoid the corners where bad smells rise up to meet the moisture in the air. The schools are all open again and the girls at work—a little wild after the weeks of freedom, but all the better able to take in and retain what is taught them.

Miss Oliver, who has the camp dispensary in hand just now, has found a new dodge on hospital work. There are many patients who need a little supervision, yet who will not go to the hospital and stay. So Miss Oliver has them come here every morning and stays all day; thus she is sure that they get their food and medicine regularly. Last week we had quite a baby farm. The mothers brought the little things in the morning and sat all day with them; some of them did so for several days, and all with the very best effect.

One poor little mite is having a hard time; her parents have lost a lot of children and this is the last. They are frightened if she but sneezes. They dose her with medicine from one native quack and another till she is desperately ill; then the father, mother and two nurses all come here in a batch and literally sit at our feet for hours. She had convulsions about three weeks ago and we put her in a warm bath. That so frightened her people that they all ran away and left the child alone with us for several hours. Then they came back to see if she still lived, and finding her better took her home. Two days ago they brought her again. One of the nurses told us that the little thing had not been washed since we had put her in the bath, and I think the woman told the truth. Two things a native mother will keep from her sick child as much as possible are air and water, and it is wonderful the number of children that survive.

New Hebrides.

Santo 14th May, 1889. This island is not yet what Quiros, its discoverer, named it "*Sierra Australis del Espiritu Santo*." ("The Southern Land of the Holy Spirit.") It would be very easy for us to show by an array of facts that it is anything but a *holy* land. We shudder to think of the horrible deeds of darkness transacted here since the 30th of April 1606, when the Spanish commander landed and gave it the above name. However, we are not now going to give you a minute description of pagan horrors. Let it suffice to say that "The dark places of the earth are full of the habitations of cruelty."

The work for which we are here is no holiday task, but the labour of a lifetime. Still with God's blessing we hope to see some fruit in due season. The two previous efforts to plant the Church of Christ on Santo, were fruitless so far as mortal eye can discern. Mr. Gordon's four months' labours on the North-West were lost, as twenty years have elapsed since then and still no successor comes. Mr. Goodwill's three years' of toil and suffering on the S. West end, were equally thrown away, because of the church's neglect to send a labourer to follow up the work then begun. The chief, "Mulgav," who was long the friend of

white men, met his death accidentally a few years ago at the hands of a white man. Now the people there tell me that they do not wish another missionary among them.

Some readers may think that I am very uncharitable in my judgment of the work of my predecessors, when I say that no visible results of their toils remain. Far from it! I would not hesitate to say that our own two years' labour here would be utterly wasted so far as the people of Santo are concerned, were we now to leave and no one succeed us for more than fifteen long years. As the new settler does not find plowed and harrowed fields awaiting him, when he first reaches his woodland lot, so neither do we find a soil cleared and pulverized ready for the seed on our arrival. Many a day's chopping, rolling and burning must be done before any crop can be sown; so here many days of grappling with an unwritten language, must we spend before we can get the first seed planted. The heart of these barbarians may also be fitly compared to the soil of their topical island—It is covered with a tangled mass of vegetation so dense that one can only with difficulty, make his way through it. So sin and superstition reigning uninterruptedly for so many generations, have covered the heart densely.

However, as fire aids the new settler greatly in clearing his land, so the spirit as a fire may clear away all that prevents the truth finding a lodgment in the heart. Some seeds of truth have been scattered here, but the tender blade has scarcely had time to appear. We fancy at times that we can see a shoot here and there. May we enjoy the refreshing showers that will hasten on the growth so that harvest time may reveal a beautiful yield to God's glory. We have a small company coming to our Sabbath services with tolerable regularity and the attention is good; while a less number attend our morning school. Our health is fairly good, and our relations with the people are satisfactory. God will have respect unto his covenant, and this island will yet be "*Santo*."

JOSEPH ANNAND.

Our Honan Mission.

DR. McCURE, writing from P'ang Chuang, says that he is at present taking the practice of Dr. Peck, of the American Board, who has gone to Japan. Although he has no one to interpret a word for him, he gets on tolerably well, and in this way is obliged to acquire as much of the vocabulary as is necessary to examine and treat the patients. Mr. McGillivray had gone to Ling-Ching to look after the repairing of a Chinese house which they had rented and hoped soon to occupy.

"Our plans must depend somewhat on how soon we shall be able to do work in Honan or to rent houses there. If we judge by the ap-

pearance of things during our trip to Honan in the autumn that we shall not have much difficulty in settling there, then it would hardly pay to fit up many Chinese houses at Ling-Ching. The rent of native houses is very low, but it costs considerable to make them habitable by foreigners, wood for flooring and doors and windows having to be brought from Tientsin, over 200 miles away and, besides, a carpenter must be sent to select what is required. Of course, this lumber can be used again for our houses in Honan. The thermometer has been pretty high the last few days, 97 to 98 degrees, but it goes sometimes for weeks over 100, so that we have not yet had the highest temperature. On the 28th April it was 98° with a hot wind blowing. We have had a few of those dust storms common to this part of China, and I can assure you they are not very pleasant, the fine sand blows into the house through every little crevice covering everything with a thick layer of dust, and windows and doors must be kept tightly closed while the storm lasts sometimes for 2 or 3 days. A few days ago a party of Dutch engineers sent out by their Government to survey the breach in the Yellow River passed here on their way to Peking. They report the breach thoroughly repaired now, and not likely to break through at that part again, but say it may break higher up the river.

"We were much pleased to hear of others coming to join our Mission, and Mr. Morton has informed me of his second offer to support a medical man for which we are very thankful. If accepted, we may be able to take up Wei Hwei Fu, and then our stations would be about at the angles of an equilateral triangle each side 50 miles. Truly our Mission to Honan has been wonderfully blessed and encouraged hitherto. But yet what are we among so many,—pray for more labourers, pray for us, pray for China, this country is very, very dark yet."

THE MISSIONARY AGE.

The Victorian has been emphatically the missionary era. Since the immediately post-apostolic days no half century of the Church's history has recorded a similar advance, although that advance is relatively small in the light of the unexampled growth of population even in non-Christian lands. The ten missionary organizations of the United Kingdom have become sixty-five; the twenty-seven of all evangelical Christendom have increased to a hundred and eighty-five. The sum of half a million sterling raised to evangelize the world has grown five-fold—to two millions and a half. The living converts then under 400,000 now form native Christian communities three millions strong. The missionary band, ordained and unordained, was then 760 strong, and not twelve of these were women and natives; now it is a host of nearly 40,000, of

whom 2,000 are women, besides missionaries' wives; 33,000 are natives, and of these, 3,000 are ordained. Besides all that Carey and his imitators had done to translate the Word of God, we see now in other forty-one languages the Old Testament, and in other sixty-four languages the New Testament. Our Empire has grown till we have become responsible for a fourth of mankind. The English-speaking race were only twenty-two millions strong when Carey made his survey; we have increased at the rate of nearly a million a year till in and outside of Christendom we are 113 millions strong. Our wealth has swollen even more rapidly. Our mother tongue, the Queen's English, has become the Christianizing and civilizing speech of earth, carrying to the thousand millions who are still barbarians in the Hellenic sense, even as Greek influenced the hundred millions of the Roman Empire, that Divine revelation which, to all who believe it, is the power of God and the wisdom of God unto salvation. Save in the very heart of Asia—Mohammedan, Buddhist, and Russia—the Spirit of God has opened every door, as our fathers prayed.—*Free Church Annual Report.*

Literature.

CHURCH GOVERNMENT, by the late *Professor A. T. McGill* of Princeton N.J. This work contains the substance of forty years' teaching on the subject of which it treats, and covers a wide field of ecclesiastical investigation, including 'The Constituency of the Church,' 'Prelatic Succession,' 'Parity of Ministers,' 'Ruling Elders,' 'Deacons,' 'Ordinances of the Church,' &c. One of the most elaborate chapters is that on the Eldership, though it sheds no new light on the subject—the author basing his distinction between the Teaching and Ruling Elder on the oft-quoted passage in 1 Tim. 5:17. **THE PRESBYTERIAN BOARD OF PUBLICATION**, Phil., pp. 560. Price \$1.50.

THE PEOPLE'S BIBLE, by *Joseph Parker D.D.*, London; Vol. X. 2 CHRON XXI—ESTHER. This fresh addition to one of the most important series of discourses which this century has produced, sustains the author's world-wide reputation as a clear and forcible expositor of Scripture. Along with elegance of diction and aptness of illustration, there runs through the whole series a practical vein, abounding in instruction and suggestiveness, which constitutes after all, the chief charm of the work. **FUNK AND WAGNELL'S**, New York; pp. 362: Price \$1.50.

HOW THEY KEPT THE FAITH—A tale of the Huguenots, by *Grace Raymond*, Anson D. Randolph & Co., New York; Price \$1.50—An instructive story in which is depicted the

(Continued on page 284.)

Acknowledgments.

Received by Rev. Dr. Reid, Agent of
the Church at Toronto. Office,
51 Toronto Street, P.O. Drawer
2607.

ASSEMBLY FUND.

Received to 5th August, 1889, \$309.07	
Chatham, St Andrews.....	10 00
Eden Mills.....	1 56
Milton.....	3 00
Chippawa.....	2 00
Markham, Melville ch.....	4 00
Holstein.....	2 00
Hampstead.....	2 00

\$33.56

HOME MISSION FUND

Received to 5th August ...	\$2,439.74
Wroxeter.....	19.72
Chatham, St Andrews.....	15 00
Carlton Place, St Andrews..	40.00
Fullarton.....	16.00
Normanby, Knox ch.....	15.00
Bluevale.....	11.00
Milton.....	20.00
John Edwards, Sherbrooke..	50.00
Goderich, Union ch.....	12 00
Ballinafad.....	11.00
Chippawa.....	9.00
South Westminster.....	40 00
Avonbank.....	11.00
Glenboro, Cypress.....	7 25
Monkton.....	4.87
Hespeler.....	7.00
Eadie's.....	7.81
Eden Mills.....	11.00
Millbank.....	20.00
M. S.....	5.00
Waddington.....	100.00
Dorchester.....	5.00
Metis.....	5.00
Thornbury and Clarksburg..	3.55
Atwood.....	43.50

\$2,929.44

HOME MISSION FUND.—Deficit.

Toronto, Knox ch.....	\$376.00
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STIPEND AUGMENTATION FUND.

Received to 5th August.....	\$752.25
Chatham, St Andrews.....	10.00
Windsor Mills.....	16.00
Lower Windsor.....	15.00
London, St Andrews.....	20 00
Milton.....	17.00
Metis.....	5.00
Atwood.....	18 25

\$1,033.50

FOREIGN MISSION FUND.

Received to 5th August ..	\$7,377.75
Chatham, St Andrews.....	10 00
Lachute, 1st ch. Indore college	20 00
Elizabeth Johnston, Williams-	
town.....	30.00
Fullarton.....	11.00
Beverley.....	25 00
Normanby, Knox ch.....	13.00
Fergus, Melville ch S.S., tea-	
cher Indore.....	40.00
Allan Francis, Renfrew, In-	
dore College Building.....	50.00
Milton.....	25.00
Ballinafad.....	11.00
A D Ferrier, Fergus, India..	50.00
Chippawa.....	7.00
Avonbank.....	9.00
A friend, Allenford.....	6.00
A friend, Moore Line.....	1 63
Per Rev John Wilkie, Indore	
College Building.....	200.00

Proof Line.....	28.00
Longford, Honan.....	25. 0
Jessie, Ottawa.....	2.00
M. S.....	5.00
Glenmorris S. S., Rev. Hugh	
Mackay, Round Lake.....	5.00
St Ann's.....	2.00
Exeter.....	20 00
Metis.....	2 00
Thornbury and Clarksburg..	8.50
Per Rev J Wilkie, Indore	
College Building.....	175.00
Friend, per Rev Wm Lohead,	
Trenton Falls.....	6 00
Atwood.....	37.45

\$8,202.33

KNOX COLLEGE FUND.

Chatham, St Andrews.....	\$10 00
Normanby, Knox ch.....	2.50
Milton.....	12.00
Hensall.....	17 94
Manchester.....	5.00
Smith's Hill.....	6.00
Holstein.....	2.00
Wroxeter.....	4.00

QUEEN'S COLLEGE FUND.

Normanby, Knox ch.....	\$2.25
South Westminster.....	6.00
Amos.....	16.00

MONTREAL COLLEGE FUND.

Normanby, Knox ch.....	\$2.50
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MANITOBA COLLEGE FUND.

Chatham, St Andrews.....	\$10 00
Milton.....	6.00
Manchester.....	4.00
Smith's Hill.....	4 50
Holstein.....	2 00
Wroxeter.....	3 43
Atwood.....	5 00

\$179 93

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th August.....	\$575.65
Rev R H Abraham, Burlington	40.00
Boston Church.....	7.50
Thorold.....	31 00
Malton.....	11.00
Estate of late Thos Saunders.	55.00
Thos Clarkson, Wick.....	10.00
A F A Stirling, Toronto.....	2 00
Hugh Morrow.....	2 00
Malton.....	11 00
Owen Sound.....	5.00
St Mary's, Knox ch.....	30.00
Collingwood.....	50.00

\$760.15

WIDOWS' AND ORPHANS' FUND.

Received to 5th August.....	\$201.80
Chatham, St Andrews.....	10.00
Milton.....	3.00
Chippawa.....	1.00
Moore line.....	9.00
M. S.....	2.50
Holstein.....	8.00
Metis.....	1.00
Thornbury and Clarksburg..	3 83
Atwood.....	15 60

\$255.73

WIDOWS' AND ORPHANS' FUND.

Ministers' Rates.

Received to 5th August.....	\$371.48
Rev J L Simpson.....	12.00
" John C Martin.....	8.00

Rev John Eadie.....	8.00
" Geo. Cuthbertson.....	60.00
" J Ferguson.....	16.00
" W M Fleming.....	8.00
" George Haigh.....	10 00
" D Currie.....	8.00
" J M Macalister.....	8 00
" D Macintosh.....	8 00

\$447.48

AGED AND INFIRM MINISTERS' FUND.

Received to 5th August.....	\$643.82
Chatham, St Andrews.....	15.00
Milton.....	6.00
Wick.....	30.00
Chippawa.....	1 00
South Westminster.....	12.00
M S.....	2.50
Holstein.....	7.00
Metis.....	1.00
Thornbury and Clarksburg..	2 50
Latona.....	4.00
Atwood.....	10.35

\$735.17

AGED AND INFIRM MINISTERS' FUND.

Ministers' Rates.

Received to 5th August.....	\$242.95
Rev John Eadie.....	4 00
" W M Fleming.....	4.25
" George Haigh.....	4.00
" D Currie.....	4.00
" J M Macalister.....	4 00
" D Macintosh.....	3 75

\$266.95

KNOX COLLEGE LIBRARY FUND.

John Gowans, Toronto.....	\$100.00
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TRINIDAD, & C.

Collection in Knox ch. Toron-	
to, at Rev Mr Morton's	
Meeting.....	\$25.20

CHINESE SUFFERERS—HONAN.

South Branch S S.....	\$15.00
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CONTRIBUTIONS UNAPPORTIONED.

Toronto, Central ch.....	\$100.00
Toronto, Knox ch.....	645 05
Brussels, Melville ch.....	61.00
Brussels, Melville ch S S....	5 00
Fergus, Melville ch.....	150 00
Parry Sound and S S.....	25 00
Norwood.....	38.00
Oshawa.....	100.90
Toronto, Charles St Ch.....	70.00
Bowmanville, St Paul's.....	170.00
Dundas.....	101 88
Toronto, Bloor St Ch.....	400.00

Received during Aug. by Rev. P. M.
Morrison, Agent at Halifax. Office.
Duke Street. P.O. Box 338.

FOREIGN MISSIONS.

Previously acknowledged...	\$1294.49
Cow Bay, W H & F Mission.	
Society.....	60 00
St John's, Yarmouth.....	40.00
Lttho member of St Matthew's	
Pugwash.....	10.00
St Matthew's, Pugwash.....	13.43
Hamilton S S, Princetown,	
P E I.....	2.62
Collections by Rev J Morton,	
as follows:	
Binghampton, N Y.....	11.76
Clifton Springs.....	4.80
St. Andrew's, Quebec...	20.66

John P. Hogan, Dufferin Mines.....	5.00
Gore and Kennetcook.....	83.00
Woodville.....	20.00
Bass River, N B.....	20.00
Baillie and Tower Hill, Lynfield and ewolfes.....	5.72
Middle Musquodoboit.....	17.30
Fort Massey.....	150.00
Thornburn and Sutherlands R.ver.....	12.00
Elder Graham, Fox River, Parsboro'.....	1.00
Douglastown.....	4.00
Nelson.....	4.00
Mr Thos Little, elder Great Village.....	10.00
Acadia.....	30.00
Lawrencetown, Halifax Co.....	12.00
Balance of Bequest of late Timothy O'Brien, Noel.....	227.04
Richmond Bay, East Lot 14.....	14.00
An old friend of Missions.....	1.00
St Luke's, Bathurst.....	12.45
Beldune, ".....	5.00
Youghal, ".....	10.00
Barney's River.....	45.00
M Begg, St Martin's, N B.....	2.25
Bridgewater.....	35.00
	\$2183.52

DAYSRING AND MISSION SCHOOLS.

Previously acknowledged.....	103.93
Chebogue S S.....	4.50
Tabusintac S S.....	12.20
Lower Horton S S.....	2.50
Carleton, N S, S S.....	5.50
	\$128.63

HOME MISSIONS.

Previously acknowledged.....	\$398.85
Cape North, Pleasant Bay Section.....	6.42
Lower Stewiacke.....	5.00
North Salem.....	1.25
Shubenacadie.....	23.76
St John's, Yarmouth.....	30.00
Tithe member of St Matthews Pugwash.....	12.00
St Matthews, Pugwash.....	8.00
Bass River, N B.....	16.00
Middle Musquodoboit.....	13.30
Fort Massey.....	109.00
Div Merchants Bank of H'fax.....	15.00
Douglastown.....	6.00
Nelson.....	6.00
Mr Thomas Little, elder, Great Village.....	10.00
Acadia.....	50.00
Lawrencetown, Halifax Co.....	10.00
Richmond Bay, East Lot 14.....	9.00
St Luke's, Bathurst, Youghal add'l.....	2.80
Bridgewater.....	20.00
United Church, New Glasgow.....	203.78
Div. Union Bank of Halifax.....	3.75
	\$918.90

AUGMENTATION FUND.

Previously acknowledged.....	\$202.79
Gore and Kennetcook.....	27.00
Acadia.....	35.00
	\$257.79

COLLEGE FUND.

Previously acknowledged.....	\$190.53
Div Bank of Nova Scotia.....	210.00
Int Mrs S A Archibald.....	13.74
St John, Yarmouth.....	31.37
Tithe member St Matthews, Pugwash.....	10.00
Gore and Kennetcook.....	9.00
Middle Musquodoboit.....	2.00

Fort Massey, Halifax.....	40.00
St Andrew's, Truro.....	53.52
Lawrencetown, Halifax Co.....	6.00
Richmond Bay East, Lot 14.....	6.00
Div Merchants Bank of Halifax.....	45.00
Div Bank of N S, Halifax.....	112.00
Div People's Bank of ".....	75.00
Bridgewater.....	10.00
Div Union Bank of Halifax.....	331.25
	\$2935.46

BURSARY FUND.

Previously acknowledged.....	\$ 78.00
Div Merchants Bank of H'fax.....	15.00
Lawrencetown, Halifax Co.....	2.00
Div Union Bank of Halifax.....	3.75
	\$ 98.75

AGED MINISTERS' FUND.

Previously acknowledged.....	\$ 509.74
St John's, Yarmouth.....	15.00
Rev D McDonald, rate.....	5.00
Middle Musquodoboit.....	1.25
Lawrencetown, Halifax Co.....	1.50
Acadia.....	5.00
Richmond Bay East, Lot 14.....	4.00
St Luke's, Bathurst.....	12.40
Youghal, ".....	6.00
Dunlop, ".....	1.50
Rev Ewan Gillies rate.....	35.00
Div Union Bank of Halifax.....	18.75
	\$615.14

Received by Rev. Dr. Warden, 198 St. James St., Montreal, Treasurer of the Board of French Evangelization, to Sept. 6th, 1889.

FRENCH EVANGELIZATION.

Received to August 6th.....	\$2,279.60
Eganville and Scotch Bush.....	14.00
G D Ferguson, Fergus.....	200.00
Flos, Knox.....	6.64
Newcastle.....	10.00
Port Hastings, C B.....	25.00
Arden Man.....	3.35
Scotch Sett'l't & Cocogne, NB.....	5.15
Bayfield.....	3.05
Bethany.....	1.42
Ripley Knox ch.....	1.00
Hugh R Ross, Ripley.....	20.00
Bethune.....	1.50
Kinlough.....	6.00
Riversdale.....	5.00
Enniskillen.....	3.00
Roseland Thurlow.....	9.00
Woodland.....	8.68
North Luther.....	6.73
Hills Green.....	4.00
Carlow and Mayo.....	12.00
Thanet and the Ridge.....	7.58
Berne.....	13.00
Corunna.....	5.00
Moore, Knox.....	4.00
Nelson, St Paul's.....	6.00
Georgetown, P E I.....	11.17
Gamebridge.....	9.10
Keene.....	33.00
Milton ch and S S.....	6.35
Dunblane.....	10.50
Margaree, &c.....	12.00
Ravenswood, Man.....	10.25
Bathurst and Sherbrooke.....	8.00
Farnham West and Centre.....	7.50
Rev J M Wells, Pinkerton.....	1.00
Mosa, Burns' ch.....	18.00
Dunwich, Chalmers' ch.....	5.27
Oakville, Dundas St.....	3.00
Rockburn and Gore.....	13.00
Dawn Mills.....	1.25
Melbourne, Guthrie ch.....	10.00
Monkton, O.....	6.45
Ottawa, St Mark's, (French).....	8.00

Bearbrook.....	4.00
Orrwold Mission, Man.....	7.00
Duntroon.....	6.00
West ch.....	3.60
W Nottawasaga, St And'ws.....	2.40
Mooretown.....	3.31
Oneida.....	9.00
Wm McKeen, Gay's River.....	2.00
Esplin and Cedarville.....	5.30
Jas Kinnear, sr, Kinnear's Mills.....	10.00
Per Rev C A Doudiet.....	491.30
Lower Windsor.....	9.00
Windsor Mills.....	9.70
Dr Marshall, sr, Jackson.....	2.00
Mrs Marshall, Jackson.....	1.00
Dr Marshall, jr, Jackson.....	2.00
Mrs J Rice, Jackson.....	0.25
A Friend, Jackson.....	4.75
Muskoka Falls.....	2.18
Uffington.....	1.34
Oakley.....	2.40
R.ay.....	2.33
Williamstown, Hepzibah ch.....	20.60
Lilly Rose, Woodstock.....	5.00
Per P M Morrison, Halifax, Port Elgin, N B.....	7.00
Carleton, N S.....	6.70
Chebogue.....	16.05
Yarmouth, St John's.....	26.00
Tithe member St Matthews, Pugwash.....	10.00
Pugwash, St Matthew's.....	10.87
St Peter's, C B.....	9.70
Tangier.....	3.07
Sory Bay.....	4.50
Woodville.....	18.00
Middle Musquodoboit.....	3.80
Halifax, Fort Massey.....	25.00
Whycocomagh.....	29.00
Grand River, C B.....	8.86
Acadia.....	10.00
Sherbrooke, N S.....	20.40
Lawrencetown.....	2.00
St Stephen's, Black River and Napan.....	6.00
Richmond Bay, East Lot 14.....	10.00
Shemogue.....	5.00
Tadnish.....	4.00
Wallace, Knox.....	19.00
Bridgewater.....	2.00
Bridgetown.....	7.25
Bedford and Waverley.....	16.00
	\$3737.20

The \$20 acknowledged in September RECORD from Dalhousie Mills, should have been credited to Rev N Macphree.

POINTE AUX TREMBLES SCHOOLS.

Received by Rev Dr. Warden, Treasurer, 198 St James St, Montreal, to Sept. 6th, 1889.

Ordinary Fund.	
Already acknowledged.....	\$962.90
Rylston S S.....	15.00
Claude.....	5.00
Glenmorris S S.....	4.00
A friend, Parkdale.....	50.00
Hensall, Carmel ch, SS Class.....	13.65
	\$1550.55

BUILDING FUND.

Already acknowledged.....	\$298.57
Mrs Mary Thompson, Garnet.....	5.00
J Menzies.....	1.00
Mrs Anderson, Dorchester, O.....	5.00
Hemmingford, Merlin's sch, Miss Band.....	7.50
New Glasgow, NS, United ch.....	38.00
Sums under one dollar.....	4.41
Friends in River John, N S.....	8.00
	\$367.48

LADIES' COLLEGE, OTTAWA.

Received by Rev Dr Warden, Treasurer, 198 St James St, Montreal, to 6th Sept., 1889.

Already acknowledged	\$1422.07
Malton ch and S S	1.00
Mrs J Blackmore, Red Bank	1.00
London, King St S S	11 84
New Glasgow, NS, United ch	30.10
Bolton, Caven ch	11.68
Rev T Fenwick, Vaughan.	2.00
L Cameron, Vaughan	1.00
E M P C	3.00
	\$1483.59

PRESBYTERIAN MINISTERS', WIDOWS' & ORPHANS' FUND, MARITIME PROVINCES, Rev. Geo. Patterson, D.D., Secretary.

Receipts from 30th June to 31st August.

Ministers' rates.—Rev Alex McLean, J A McKeen, J L George, G S Carson, J Currie, D D, E A McCurdy, Thos Nicholson, Dr McLeod, D McGregor, Moses Harvey, A Gunn, J A Cairns, A Rogers, A Campbell, J W Fraser, A Ross, A F Thomson, J McLean, J H Cameron, A McL Sinclair, J D McGillivray, A L Wyllie, E S Bayne, G Patterson, A MacKnight, J T Blair, Robt Laing, \$14 each—\$378; W P Begg, R C Quinn, Robt

Cumming, and E Scott, \$17.50 each; W Stewart, D McNeill, J Robertson, Mal Campbell and Jas Murray, \$10.50 each; A S Stewart, A T Love, A McRae, and L Jack, \$7 each; J Rose, \$20.50; A Farquharson, \$30 20; A Grant, \$20; T Cumming, \$21; A W Herdman, \$16; J Wallace, \$15; A J Mowatt, R McCunn, S C Gunn, Dr Bennett, E Grant, \$14.20 each.—Total, \$722 20, of which \$5 for fines and interest.

Congregational Collections and Donations.—St Paul's, Fredericton, \$2; Wentworth, \$3; Rev S Rosborough, \$5; Middle Musquodoboit, \$1.20; Acadia, \$5; A B R M, St Andrew's, N B, \$5.—Total, \$31.

MANITOBA COLLEGE.
For Debt.

Previously reported received by Dr King, to Sept 6th, '89 \$ 50.00
Rev W Brown, Antler, Man. 5.00
Rev John S Mackay, Scarboro 5.00
Alexander Nairn, Toronto. 500.00
P Jamieson, " 25.00
A Jeffrey & Sons, " 10 00
Js Stirling, Scarboro' 20.00
R M Gray, Toronto, on acc't. 10.00
Goldie & McCulloch, Galt. 50 00
McGregor and Gourlay, Galt. 20.00
Thomas Cowan, Galt 20.00

James Young, "	10.00
Guelph Manufacturing Co. . .	50.00
A Well-wisher	15.00
Alex Davidson, Hamilton . .	10 00
Rev D Fletcher, DD, " . .	10.00
Archibald McKellar, " . .	10 00
John Moodie, "	10.00
A Stuart, "	5 00
Js Walker "	10 00
William Hlendrie. "	100 00
James E Steen, Winnipeg . .	20.00
J M Smith, Boston	100.00
W Forbes, Guelph	100.00
Sheriff Mackay, Edinburgh. .	55.00
Wm Chaplin, St Catharines. .	50.10
Robt Laurie, "	10.00
Thomas Galloway, "	2.00
Leonard Harston, St Mary's. .	5.00
William Somerville, " . . .	2.00
John Bain, Downie	1.00
A McMurchie, Clinton . . .	25.00
Dr Gun, "	5.00
J McMurchie, Harriston . . .	10.00
W Mowat, Stratford	5 00
Dr Yemen, "	1.00
W John Comfort, St Cath'nes .	10.00
Alexander Bartlett, Windsor .	15.00
Bartlett & McDonald, " . .	25.00
Bartlett & Bartlett, " . . .	10.00
James Gow, "	5.00
P B McLeod, "	2.00
James Straith, "	5.00
Jno Douglas, Sarnia, on acc't .	10.00
George Douglas, Toronto . . .	5.00
	\$1423.00

(Continued from page 281.)

sufferings of French Protestants for their faith, and the principles which sustained them. Montreal, W. DRYSDALE & Co. By the same publishers, FISHIN' JIMMY; Price 60 cents—A graphic story for boys, and having a good moral.

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HOLIDAYS IN THE WEST INDIES AND BERMUDAS, by Mr. John Paton, of New York, describes men and things in these colonies with the pen of a ready writer, giving in small compass a large amount of historical, statistical, and ecclesiastical information.

THE BATTLE O' GLESCA' BRIG, by James A. Cuthbert, B.L., Glasgow—A humorous tale of the old Glasgow University in guid braed Scotch.

PRESBYTERY MEETINGS.

Quebec, Chalmers ch., 24th Sept., 3 p.m.
Paris, Dumfries St. ch., 24th Sept., 10 a.m.
Montreal, Convocation Hall, 1st Oct., 10 a.m.
Whitby, Oshawa, 15th Oct., 10.30 a.m.
Lindsay, Woodville, 26th Nov., 11 a.m.
Lan. & Renfrew, Arnprior, 26th Nov., 4 p.m.
Barrie, Barrie, 1st Oct., 11 a.m.
Halifax, Pictou, during Synod.
St. John, St. Andrews, 22nd Oct.
Toronto, St. Andrews ch., 1st Oct., 10 a.m.
Ottawa, East Gloucester, 24th Sept.
Paris, Dumfries St. ch., 24th Sept., 10 a.m.
Maitland, Wingham, 10th Dec., 11.15 a.m.

The Synod of the Maritime Provinces will meet in Pictou, N.S., and within Prince Street Church there, on Thursday, October 3rd, at half-past seven o'clock, p.m.

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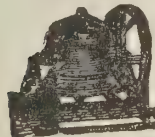
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FACULTY OF ARTS—(Opening Sept. 16th, 1889.)

DONALDA SPECIAL COURSE FOR WOMEN—(Sept. 16th.)

FACULTY OF APPLIED SCIENCE—Civil Engineering, Mechanical Engineering, Mining Engineering, and Practical Chemistry. (Sept. 16th.)

FACULTY OF MEDICINE—(Oct. 1st.)

FACULTY OF LAW—(Oct. 1st.)

MCGILL NORMAL SCHOOL—(Sept. 2nd.)

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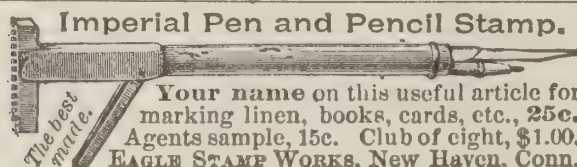
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THE PRESBYTERIAN RECORD

FOR THE DOMINION OF CANADA.

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Presbyterian Extension.

HAS our church been sufficiently aggressive? Has she made adequate use of her facilities and opportunities? A church that ceases to be progressive and aggressive is dying—dead! No one need shed a tear when such a church is buried out of sight. Our church polity is “founded on and agreeable to” the Word of God. Christ is Head and Fountain of authority and power. His Word is the only rule of faith. By His authority the free people elect their ministers and elders. We preach and teach a free salvation through the Lord Jesus who is at once Prophet, Priest and King of His Church. The commission of the church from her Divine Head was and is to preach the Gospel to every creature. How do we carry out our orders? Is our system of doctrine, is our Government, any hindrance in carrying out the great command?

Evidently, Presbyterianism *ought* to be the most beneficially aggressive form of faith in the world. It ought to be the people's Church, wherever freedom is linked with law and order. In any enlightened and self-governing community, one would rightly expect the church to be Presbyterian. Why do we find it otherwise? Mainly, no doubt, because we have not been as earnest and faithful as we ought to have been. We have

trusted, perhaps, too much to the excellence of our polity and the purity of our doctrine. The pastor, the elders, the deacons, must give their attention mainly to their own congregation. The Presbytery must embrace a large district of country, and yet, doing its utmost, it may not be able to overtake the spiritual destitution of the region included in its limits. The same holds with regard to Synods and Assemblies. Our organization is all that can be desired. To develop the evangelistic spirit, to give full, free scope to evangelistic effort, seems to be the great need of our church. It is true that every pastor is to some extent an evangelist, but in countries where much pioneer work has to be done, evangelistic effort must break ground in advance of the exercise of the pastoral office. Our own “Home Missionaries,” our “Catechists,” are of necessity largely evangelists, and it is by their efforts that our church is able to overtake her share of work in new regions. Are we doing our share of this pioneer work in all the provinces? Are we putting them to the best possible use? The *Presbyterian Quarterly* (South) in a recent article urges that greater prominence be given to the office and work of the evangelist.

“The evangelist,” it says “is a minister with a commission as broad, it may be, as a province or a state. He is the long right arm which the church stretches out in her Christ-like love to the destitute at home and abroad and with which she draws them, first to the

cross, and then to her protecting and fostering embrace. He is the lone voice in the wilderness by which she calls wanderers from waste and wild to the comforts and joys of a well-ordered happy home. . . . Only let the men who are to fill this office be duly furnished and then go to their arduous work encouraged by the sympathies and prayers and supported by the gifts of the whole Church, and the victories achieved by Presbyterianism for Christ will soon be rewarded in every land under heaven."

Our Giving.

THE trouble is that a large number of our congregations fail to give something to every enterprise of the Church. Some will give to Foreign Missions and ignore Home Missions. Others will do exactly the reverse. Some will neglect the Augmentation Fund. Others will do nothing for the Aged Ministers' Fund. And so on. Now we need hardly say that our giving as congregations must be regarded as unsatisfactory until all do their share for all our work. Every congregation and every preaching station should make common cause in the whole work of the Church, educational, benevolent, and missionary. Much will depend on our ministers,—much, we may say almost *all*. They are the leaders of the people. If they are thoroughly vigilant and loyal they will be able to secure contributions from any and every congregation. Elders, of course, will do the work wherever a session is in healthy operation. But there are stations and groups of stations where elders are few and far between. In such places we must rely upon our ministers, probationers and catechists. We are perfectly safe in saying that the minister or missionary who gives the people regular and frequent opportunities of contributing of their substance will be more highly appreciated, not only by the Church at large, whose servant he is, but by the people among whom he labours, and whose liberality he develops.

But there is another drawback in our way of giving. Not only are there many congregations that fail to respond to all the claims upon them, but there are in nearly every congregation individual members and adherents whose gifts are *nil*, or are wholly inadequate. The problem is how we are to

secure the aid of all our congregations and all our people in the whole work of the Church? It will be a splendid triumph of practical Christianity when the whole Church is moved by one spirit to meet her responsibilities. Her strength will be redoubled. Her influence for good will be indefinitely multiplied. Our progress in the grace of giving has been very considerable, but we must not rest satisfied until we are "at it, *all* at it, always at it."

Brieflet No. 11.

IN ROME—AMONG THE CHURCHES.

THE seven churches chiefly venerated in Rome are—St. John Lateran, Santa Maria Maggiore, St. Lorenzo (outside the Walls), Santa Croce in Gerusalemme, St. Peter's, St. Paul's and St. Sebastian. These are called, by way of pre-eminence, *Basilicas*.* These, and indeed all the churches in Rome, chiefly owe their relative sanctity to their reputed wealth in *relics*, which consist of the alleged remains of saints and martyrs, of articles said to have been brought from Jerusalem, such as portions of "the true Cross," of the crown of thorns, pieces of the silver coin paid to Judas, the nails which pierced the hands and feet of our Saviour, and other things innumerable, among which are some too far-fetched to be named. The most venerated of all the churches is that of St. John Lateran, occupying a fine site in the outskirts of the city. In the centre of the adjoining piazza there is the largest and the oldest of the obelisks that have been transported from Egypt. The shaft (a single stone) is upwards of 100 feet high, and is supposed to be more than 3,600 years old. The surrounding buildings include a portion of the old Lateran Palace, where the Popes lived and ruled for a thousand years. The Chapter of the Lateran still takes precedence even over St. Peter's. It is "*The Cathedral*" to

* The original Roman "Basilica" was the Palace of Justice, frequently combined with the Bourse, or Exchange. Being usually large and handsomely fitted up, when Christianity displaced Paganism, such buildings were frequently converted into churches, retaining the name *Basilica*. A church which occupied the site of an ancient Basilica was often called by that name, and others were so-called, because they partook of a similar style of architecture. Hence, the name has, strictly speaking, no ecclesiastical significance.

which every newly elected Pope comes for coronation. It is very large and elaborately ornamented, with this inscription over its principal entrance:—"The most Sacred Lateran Church, Mother and Head of all Churches in the City and in the World." The skulls of S.S. Peter and Paul are said to be kept beneath the high-altar. In an adjoining building are the celebrated *Sancta Scala*—"The sacred staircase brought from Jerusalem, consisting of 28 marble steps, which led up to Pilate's Judgment Hall, trodden by Christ and stained with His precious blood," resorted to by pilgrims from all lands, who ascend them on their knees, halting long enough on each step to repeat a prescribed prayer. The sight of a dozen men and women crawling up these steps, with intense devotion pictured on every countenance, was one that can never be effaced from memory. No doubt they were as much in earnest as was Luther when he commenced the ascent of them in the same manner some three hundred and fifty years ago, when, fancying he heard the familiar words, "The just shall live by faith," he sprang to his feet, deliberately walked down, and "fled from the scene of his folly." On either side of the Holy stairs are ordinary flights of steps for heretics. What a strange admixture of piety and superstition you find at the top of these stairs!—A picture of Christ on the Cross, with the precious inscription: "He was wounded for our iniquities, He was bruised for our sins, and ~~wound~~ His stripes we are healed." Beneath this is an iron grating through which you look into a small gothic chapel called the *sancta sanctorum*, containing "sacred relics." So holy is this place, none but the clergy may cross its threshold, and none but the Pope may officiate at its altar—over which is written in letters of gold: *Non est in toto sanctior orbe locus*—"There is not in all the world a holier place." Do you ask what these men and women expect to gain by this act of penance? It is no secret. The tempting reward was put into my own hands by the priest in attendance at the foot of the stairs—"Whosoever ascends these consecrated stairs on bended knee, reverently meditating on the passion of the Saviour, and repeating the said prayers, secures for

himself, or for his friends in purgatory, *nine years of Indulgence* for each step, as often as this pious exercise is repeated." What is an Indulgence? Listen to John Tetzel, the agent Leo X. sent to Germany in 1517 to sell them—"A parchment, signed and sealed by the Pope, granting full absolution for sins committed, or which you shall hereafter desire to commit. . . . There is no sin so great that the Indulgence cannot remit it. More than all this; indulgences save not only the living, but also the dead." There was a regular schedule of prices—so much for polygamy, for church-robbery, for murder, etc. "The very moment that the money clinks against the bottom of the chest, the soul escapes from purgatory and flies to heaven!"

Now my readers know the meaning of the Latin words placarded on every church in Rome,—*Indulgentia plenaria quotidiana, pro vivis et defunctis*, and why these deluded people are shuffling up these stairs on their knees. Can credulity go any farther than this? O yes. By kissing the measure of the Virgin's foot (taken from her real shoe), and reciting three Ave Marias; or by adoring the handkerchief of Saint Veronica on stated days, you secure 300 years of indulgence!† By visiting the Church of Santa Croce in Gerusalemme on the second Sunday in Advent, you may gain "11,000 years of indulgence, and the remission of all your sins"!!

Missionary Cabinet.

JAMES HANNINGTON—S. E. AFRICA.*

OF enthusiasm, consecration, faith in his mission, and determination to do or die for it are among the necessary qualifications of a successful missionary, all these were embodied in Bishop Hannington, the martyr missionary, whose brief Episcopate came to a tragic end in the wilds of Africa, on the 29th of October, 1885.

Hannington was born at Hurstpierpoint, Sussex, England, 3rd September, 1847. His impulsive and headstrong disposition

† DEAN ALFORD in *Sunday Magazine*, 1864, p. 475.

* JAMES HANNINGTON, FIRST BISHOP OF EASTERN EQUATORIAL AFRICA, by E. C. Dawson, M. A., Oxon. New York: Anson D. Randolph & Co., 1887. Price \$2.50.

as a boy was not unfrequently checked by a liberal application of the "birch-rod," but it is not clear that it produced much permanent impression on his character beyond that of intensifying his dislike of restraint, and inspiring him with that physical courage for which he was remarkable, to a degree little short of recklessness. James was reared in the lap of luxury, and from an early age excelled in all sorts of athletic sports. He was a keen yachtsman, botanist, entomologist and geologist. After spending two and a half years at a school in Brighton, he entered a counting-house, where he remained, "more or less," six years, meanwhile doing the Continent and graduating in "Society." About 1868 he expressed a desire to enter "the Church," although loathing for the dull routine of business had more, perhaps, to do with his preference for orders than any other motive. To outward appearance, he was still as gay and thoughtless as ever, delighting to startle his friends by some extraordinary feat of personal daring, or eccentric acts which could only emanate from "Jim." It was not easy to associate with this "madcap" the serious business of a clergyman's life. The death of a young comrade seems to have been the first means of awakening serious thoughts in his mind, which were deepened by attendance at a Bible-class conducted by a minister who took a great interest in the lad. It was an eventful day when the name of James Hannington was entered as a Commoner in the books of St. Mary's Hall, Oxford. He was then a tall, well-proportioned fellow, careless in his dress, but with that in his bearing which soon established for him an ascendancy over all his fellow-students. His wit was unsparing. "And how he would row!" Though more at home in acting the part of gentleman and sportsman, than that of a hard student, he never was a 'loafer,' and was incapable of doing a mean or dishonorable act. If there was any enterprise on hand calling for the display of pluck, agility and endurance, Hannington was the lad to lead. When he was twenty-four, the death of his beloved mother had a salutary influence over him. About this time, too, a friend who had recently received Holy orders, took an interest in him, "and

began to pray for him." In due time he passed his "exams," and was ordained to deacon's orders. "So," he said to himself, "I am ordained, and the world has to be crucified in me. O for God's Holy Spirit!" He is appointed curate of a rural parish in Devonshire, and finds preaching and addressing missionary meetings to be uphill work, but for the rest, he is happy, riding through the country with his prayer-book in one pocket of his shooting-jacket, and medicines for some sick person in another. Everywhere he is welcomed — admired by the young and loved by the aged. But his own heart was not yet right. He was often in darkness and distress of mind. A friend, to whom he had confided his mental troubles, sent him a book which he thought might help him. It was "Grace and Truth," by the late Dr. Mackay of Hull. At first, he disliked it so much, he threw it aside, determined never to look at it again; but it haunted him, and after a while he took up the "old thing," and read straight on till he came to the chapter on "the forgiveness of sins." His eyes were opened. He had found the hidden treasure, and in transports of joy praised God. "From that day to this," he wrote, years after, "I have lived under the shadow of His wing in the assurance of faith that I am His, and He is mine. In 1875, he was appointed curate of his native parish, where he laboured diligently for seven years, and where he was happily married to Miss Hankin-Turvin.

Passing over the record of his ministerial career at home, we come now to his appointment by the Church Missionary Society as a missionary to Uganda, at the northern extremity of Lake Nyassa, South Africa. His acceptance of the proposal was greatly lamented by his attached congregation, but his resolution once taken, there was no appeal. He would go. In June, 1882, he landed at Zanzibar, and was soon on his way to the interior. After two months weary marching through dense forests, tangled jungle and dismal swamps, Hannington was brought to the verge of death by fever, and though he rallied so that he could be carried on a litter a long distance, at length he was forced to own that he was beaten. With difficulty he

returned to the coast, and thence to England, where he was received as one alive from the dead.

On the 24th of June, 1884, Hannington was consecrated Bishop of Eastern Equatorial Africa, and soon after established his headquarters at Frere Town. His last expedition was undertaken with a view to opening a new, and, as he thought, a shorter, better and safer route to Uganda than the old one. He set out full of hope with a retinue of 200 natives, and all went well with them until within a few days' march of Uganda, where the expedition met with determined opposition. His mission had been misinterpreted by the natives. It was alleged that his party was the precursor of a European force bent on the conquest of the country. The explanation that they were missionaries, on an errand of peace, was regarded as a ruse, and the upshot was that himself and all his party were made prisoners and condemned to die. For weeks they were kept in durance vile, and subjected to the most barbarous treatment and agonizing suspense. Hearing day by day of the murder of some of his followers, Hannington realized that his doom, too, was sealed. But during that terrible testing time the brave Bishop never for a moment lost his confidence in God—comforting himself with passages of Scripture, applying to himself the words of the 27th Psalm: "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord: be of good courage, and He shall strengthen thine heart." The fatal day found the feeble emaciated hero ready to die. With a wild shout the warriors fell upon the remnant of his caravan, and, having dispatched them with their spears, they dragged the Bishop into an open space without the village, where, drawing himself up to his full height, pierced by a bullet, he fell with his face to the foe, and "the noble spirit leapt forth from its broken house of clay, and entered with exceeding joy into the presence of the King."

One infallible mark of true discipleship is loving one another (John 13:35). All other marks are worthless without this one.

Household Words.

JACK THE HUCKSTER.

Jack the Huckster was a poor, wicked fellow, who had gone about from village to village, swearing, drinking, huckstering, and perhaps pilfering. Some thought him half-witted, but the story would show his mind to be sound enough. He heard a poor woman sing somewhere—

"I'm a poor sinner, and nothing at all;
But Jesus Christ is my all in all."

He remembered the words, and, what was better, he felt their sense; and he kept on humming them to himself till God's good Spirit engraved them on his heart. There they were recorded, and Jack was a new man and a saved man. So he essayed to join himself unto the church, but the brethren looked suspiciously at him and enquired, "What is your experience?" He said he had no experience but this—

"I'm a poor sinner, and nothing at all;
But Jesus Christ is my all in all."

The good elders very properly asked, "Are you converted? Have you been born again?" and Jack replied, "I do not know much about these things; but this I do know and am sure of—

"I'm a poor sinner, and nothing at all;
But Jesus Christ is my all in all."

They put him back for a while, to try if he would grow in his knowledge, but he never went an inch beyond the first standard. He knew what he did know, and to that he held fast—

"I'm a poor sinner and nothing at all;
But Jesus is my all in all."

Well they must take him into the church, they could not well refuse a man with such a confession of faith; and when he was in the church, walking with the brethren, he was happier than the rest of them, at which they greatly marvelled, and one said to him, "Brother Jack, don't you sometimes feel doubts and fears?" "Doubts," he said, "What do you mean? I never doubt that—

"I'm a poor sinner, and nothing at all;"

for I have daily proofs of it, and why should I doubt that

'Jesus Christ is my all in all.'

for He says that He is, and I must believe Him."

"Ah, well," said one, "sometimes I enjoy good frames and feelings, and feel very happy, and then I lose them, and sink in spirit. Jack answered, "I never get lower than I am, for I am down at the bottom—

'A poor sinner, and nothing at all.'

I cannot get lower than that, can I? But I am also at the top, for

'Jesus Christ is my all in all,'

and I cannot get higher than that, can I?" They tried him many ways with their blessed experience, of which you and I have had cart-

loads, perhaps waggonloads; but he could not be drawn out of his one firm position. They tried him with their various attainments, depressions, anxieties, quibbles, and questions; but still the huckster would not budge. He had bought the truth and would not sell it, and so he stuck to—

"I'm a poor sinner, and nothing at all;
But Jesus Christ is my all in all."

The conies are a feeble folk, yet have they their habitation among the rocks; they are safe, but they keep to their hiding-place.

Of course our new perfection brethren, spick and span saints as they are, are not like Jack, they are not "poor sinners, and nothing at all," and I am afraid lest some of them should find out that Jesus Christ is not their all in all. Jesus came into the world to save sinners, real sinners, not sham sinners; for he is a real and not a pretended Saviour. He saves those who are always confessors of sin, always needy in themselves, and therefore always glad of Him. Even in their best estate the saved ones need their Lord; even if we walk in the light as God is in the light, and have fellowship with Him, we still sin, and still the blood of Jesus Christ, His Son, cleanseth us from all sin.—*Spurgeon*.

THE FIRST OFFER.

Not long since, as a clergyman was visiting one of his parishioners, who was a man of business, the following conversation substantially occurred:—

"It is true," said the merchant "I am not satisfied with my present condition; I am not 'of a settled mind in religion,' as you express it. Still I am not utterly hopeless; I may yet enter the vineyard, even at the eleventh hour." "Ah! your allusion is to the Saviour's parable of the loitering labourers, who wrought one hour at the end of the day. But you overlooked the fact that these men accepted the first offer." "Is that so?" "Certainly; they said to the lord of the vineyard, 'No man hath hired us' They welcomed the first offer immediately." "True, I had not thought of that before. But then, the thief on the cross even, while dying, was saved." "Yes, but it is likely that even he had never rejected the offer of salvation, as preached by Christ and apostles. Like Barabbas, he had been a robber by profession. In the resorts to which he had been accustomed the Gospel had never been preached. Is there not some reason to believe that he, too, accepted the first offer?" "Why, you seem desirous to quench my last spark of hope." "Why should I not! Such hope is an illusion! You have really no promise of acceptance some future time. Now is the accepted time! Begin now!" "How shall I begin!" "Just as the poor leper did when he met Jesus by the way, and committed his body to the great Physician in order to be healed. So commit your soul to him as a present Saviour.

Then serve him from love. The next, even the most common duty of life, that you have to perform, do it as a service to him. Will you accept the first offer? Your eyes are open to the peril. 'Beware of delay—beware.'" "You are right; may God help me. I fear I have been living in a kind of dreamy delusion on this subject."—*Times of Refreshing*

GOD'S HELP.

God sometimes helps us in a singular way. He sets us back in order to help us forward, and casts us down in order that we may be uplifted. Saul of Tarsus must be felled to the ground before he can rise up into the pardoned and powerful Apostle Paul. All through his subsequent life he practised on the principle that when he was "weak" then he was strongest, and when he was poorest he was making other people rich. The less of Paul, the more of Christ. God ordains that the path of hard trials should be the straight road to the highest blessings. What a train of troubles overtook Joseph from the time when he was put into the pit until he was put into the prison! But both pit and prison were the direct road to the premiership and the palace! When he looks his contemptible brothers in the eye he can say unto them, "You thought evil against me, but God meant it unto good." This is a lesson that thousands of the best, truest, and most consecrated are constantly learning; the hardest and most humbling tasks and trials will graduate Christ's pupils into the highest honours of discipleship. It always helps a grass-plot to run a sharp mower over it, and a grape vine to put a sharp pruning knife into it. The brilliant Frederick W. Robertson felt sorely disappointed when he could not secure a commission in the British army. Abraham Lincoln was equally disappointed that President Zachary Taylor did not make him a commissioner in the Land Office. So little did either of those great men know of the path in which God was leading them. Fellow Christians, when we ask our loving God to help us, we must let Him choose His own medicines, and appoint for us His own way.—*Cuyler*.

RELIGION IN THE HOME.

I heard once of a young person who went to live in a home supposed to be a thoroughly religious home. She said afterward that from what she saw in that home she was inclined to think there was very little in religion. She saw disagreement and contention and strife and unkindness, which did much to lead her toward infidelity. Lovers of Christ, is there not for us a very solemn lesson in this? How closely all we do and say is watched by the world! and if they see in us exhibitions of temper, anger, passion, unkindly feeling, censoriousness, etc., how greatly it will tend to undo all the influence of our professions, and our efforts for the cause of God. One of the

great wants of the age is more of Christ in the homes. Let us get so much of the religion of Jesus that we will everywhere exhibit the mind and temper of Christ. Christ said, "If I be lifted up, I will draw all men unto me." He may be lifted up in our lives, and if so the drawing influence may be felt. It matters not how gifted the minister or leader or Christian worker, if there be exhibitions in his life of those things not in harmony with his teaching, it neutralizes his best efforts. Nothing can take the place of a consistent life. Jesus is saying to-day, "Return to thine own home, and show how great things Jesus has done unto thee." We can show by mild Christian temper what he has done, and the world will be powerfully drawn to him.

FOR HIS SAKE.

(Home Life in the Bible.)

Anything done for Christ is great, and it will be sure to bring a great reward. The greatness of him to whom the service is given makes the service great. Sir Walter Raleigh cast his cloak into the muddy street for Queen Elizabeth to step upon. The act, which if done for another would have been thought trifling or ridiculous, was commemorated in history and romance as great and honorable in him because it was done for his sovereign. So the smallest gift you bestow, the humblest work you do, the feeblest talent you employ in the service of Christ is made excellent and glorious by the infinite greatness and glory of him whom you serve. Because you cannot do a great thing, do not sit down idly and do nothing. Because you cannot startle the world with your benefactions, do not fail to give anything.

THE SPIRIT OF MARTYRDOM.

I remember that when Ignatius stood in the arena about to sacrifice his life for Christ, and was entreated by friends to make the simple sign of obeisance to the false gods and escape the fearful death, he folded his arms over his breast, his white hair and beard mingling as they met over his shoulders, and said, "I am grain of God; I must be ground between the teeth of lions to make bread for God's people." There never was a man or woman who accomplished much in this world for God or for man that had not the martyr spirit, and, back of your Christian Endeavour, with its holy enthusiasm, and its enterprising method, there must be that supreme spirit of sacrifice for Jesus Christ that shall make it possible for God to make you co-workers with God, the Father, co-Saviours with Christ, the Son, and co-witnesses with the Holy Ghost. When the Emperor of China told Poussa, who was the Chinese Palissey, to make him a set of porcelain for the royal table, he five times made the experiment of constructing a set of china that would dignify the royal board, and when he had made the fifth and had placed it in the glazing furnace and was watching the

process of its enamelling, in sheer despair of ever being able to do any work that was fit for the acceptance of his royal master, through the open door of the furnace he flung himself into the raging flames, and perished; and the Chinese sages say that from out that furnace there came a set of porcelain so magnificently enamelled and gilded and painted that out of sheer jealousy that it should ever be set upon a human table, the gods caught it up into their paradise.

The Chinese sages wrote wiser than they knew. You never make a work that is fit for God to accept until you fling yourself into the furnace, and then from that furnace there came out wares that shine with the splendour of the stars and seem to have been decorated by the hands of angels.—*A. T. Pierson.*

BESETTING SINS.

There are many strong giants whom we must overcome, or they will overcome us. These are "oureasily besetting sins," the allurements of the world, the temptations of Satan who goeth about like a roaring lion seeking whom he may devour. If we would be victorious in the contest we must go forth in the name of the Lord, with promptness and courage, and with dependence on the Lord; then we shall prevail in his strength, for the battle is His. "Not by might or by power, but by my Spirit." What are the particular giants that you must meet? Some of them may come in the guise of friendship. Do not be deceived. Know your enemies; fight them in the name of the Lord, and you shall come off conqueror, and more than conqueror, in his strength.

MAKE A LIBERAL DISCOUNT.

When we hear something bad about somebody whom we supposed to be good, take out your lead pencil and say, Let me see; before I accept that baleful story about that man's character, I will take off twenty-five per cent. for the habit of exaggeration which belongs to the man who first told the story; then I will take off twenty-five per cent. for the additions which the spirit of gossip in every community has put upon the original story; then I will take off twenty-five per cent. for the fact that the man may have been put into circumstances of overpowering temptation. So I have taken off seventy-five per cent. But I have not heard the other side of the story at all, and for that reason I take off the remaining twenty-five per cent. Excuse me, sir, I don't believe a word of it."—*Talmage.*

"I am left alone. . . . They seek my life." (Rom. 11 : 3). No, there are "seven thousand" just as good and true as thou art. "There is a remnant" just as uncompromising in danger as thou art. Away with thy self-conceited loneliness and pathetic martyrdom.

David's Rebellious Son.

NOVEMBER 3. B.C. 1025. 2 SAM. 15 : 1-12.

Golden Text, Exod. 20 : 12.

DAVID had repented of his sins, confessed them, and been forgiven. But he had to reap on earth the harvest he had sown, and which Nathan had announced to him at the time, 2 Sam. 12 : 10. Soon or late our sins find us out, Numb. 32 : 23. The rebellion of Absalom was but a part of David's punishment, yet how grievous a blow it must have been to such a fond father! V. 1. *Absalom*—that name, as if in derision, means "the peace of the father." He was the son of Maacah, one of David's wives, 2 Sam. 3 : 3. He is described in ch. 14 : 25, as having been a very handsome man. David loved him dearly, 2 Sam. 18 : 23. Absalom does not seem to have returned that love. He was angry at his father, who, for two years, would not see him, a mild punishment for the murder of Amnon, his half-brother, ch. 14 : 28. As soon as his father, however, had restored him to favour, he plotted against him. *Chariots*—The setting up of this magnificent equipage was to impress the people that he was the legitimate heir to the crown. V. 2. *The gate*—The covered gateways of cities and palaces were usually the places where public assemblies or trials were held, Ruth 4 : 1. *Called unto him*—These kind inquiries were designed to gain popularity, in proportion as he made his father lose it, by insinuating that he did not "do justice" to the people, v. 4. V. 4. *Judge*—To have said "King" would have been premature. V. 5. *He kissed him*—not allowing him to prostrate himself, as the custom was. This would flatter the people, they would contrast this affability with the ceremonious etiquette of the court. V. 7. *Forty years*—more probably "four" (Josephus). *Pay my vow*—This was a mere hypocritical pretence. He seems to have taken the idea from Gen. 28 : 20. V. 8. *Geshur*—The city where his grandfather, Talmai, reigned, and where he had fled after Amnon's murder, ch. 13 : 37. V. 9. *Hebron*—The city where David had been anointed King. The choice of this place was significant. V. 10. *Spies*—to find out who were likely to be his friends and support him, and to tell them to come for his coronation. V. 11. *In their simplicity*—Knowing nothing of the plot. V. 12. *Ahithophel*—who David thought a true friend and counsellor, Ps. 41 : 9. Thus David's sins were finding him out. He had betrayed his friend Uriah, and caused him to be slain, now his son betrayed him, and sought his place and his life. David seems to have been sick at that time, Ps. 41 : 8. This and the reproaches of his conscience unmanned him at first, vs. 14, 30. Although he ceased not call upon God, and to trust to Him for protection. Comp. Ps. 2.

David's Grief for Absalom.

NOVEMBER 10. B.C. 1024. 2 SAM. 18 : 18-33.
Golden Text, Prov. 17 : 25.

DAVID had fled from Jerusalem to Mahanaim, east of Jordan. Some thousands of the people had rallied around him, v. 1. Absalom had taken possession of his father's palace. Ahithophel advised him to pursue the King at once, but this counsel was set aside by Hushai, David's friend, who said it would be better to gather a large army, and with it gain a victory that would establish Absalom's rule, ch. 17 : 1-14. Ahithophel, filled with rage, went and hanged himself, ch. 17 : 23. By the time Absalom's army was ready, David was prepared to meet it. A battle was fought in the wood of Ephraim. 20,000 men fell, among them Absalom, whose long hair caught in the branches of a tree as he was riding past, leaving him hanging, an easy prey to Joab, who stabbed him through the heart. V. 18. *No son*—He had had three, who must have died, besides a daughter named Tamar, ch. 14 : 27. V. 19. *Ahimaaz*—had already acted as a courier on a critical occasion, ch. 17 : 17. V. 20. *Thou shalt not*—It might be dangerous for him to tell the King of his son's death, ch. 1 : 14 ; 4 : 12. Joab preferred sending Cush, an Ethiopian, and a man of less note. After Cush had left, Ahimaaz, still insisting on going, Joab allowed him to do so. He was the best runner and arrived first. David was anxiously waiting for news, v. 24. Ahimaaz cried out, "All is well!" praising God for the victory. But when the King questioned him about the young man, he prevaricated, v. 29. Cush, now arriving, repeated the good news. David paid little heed to the glorious tidings. V. 32. *Is he safe*—This was the greatest of his cares. Cush answered prudently, but too plainly still for the King's anxious heart. V. 33. *Much moved*—He burst into tears, and, seeking the solitude of a small chamber over the gate, gave free course to his agonizing sorrow, in the pathetic lamentation which closes the chapter. Mark the contrast between David's words here and at the death of Bathsheba's child. In one case he knew by faith that he would see his dear child again, 2 Sam. 12 : 23. Here he could have no such hope. Had he died for Absalom, his wayward son might have repented. As for himself, he knew he was safe. The remembrance of his over-indulgence to his son in the past added a sting to his sorrow. If he had brought him up better, he would not have died such a death. He had been a wicked young man, but might not that have been largely owing to the wickedness of which David had been guilty? We do not think that David forgot to thank God for the victory He had given him, still his sorrow was in a certain measure excessive and selfish, Job 8 : 3-4. Judge him kindly, for he was in great grief, Job 2 : 13.

David's Last Words.

NOVEMBER 17. B.C. 1016. 2 SAM. 23 : 1-7.
Golden Text, 2 Sam. 23 : 5.

AFTER the battle of Mahanaim, David returned to Jerusalem. The tribe of Judah welcomed him. Several victories over the Philistines completely restored his popularity, ch. 21 : 15-22. A Psalm of thanksgiving was written by him at this time, ch. 22, for all these blessings. V. 1. *Last words*—the last Psalm he ever wrote, containing a prophecy of the Messiah and a description of some features of his reign. In the introduction he describes himself as the “*Son of Jesse*,” the youngest child of a poor farmer of Bethlehem, now a great King. It is well to look unto the rock whence we are hewn, Deut. 26 : 5, Is. 51 : 1. It keeps us humble. *The man—raised up*—the contrast between his high station and his former lowly one, revived his love to God, Comp. Col. 1 : 12, 13. *The anointed of God*—This is still better. The only true greatness is that which God giveth, Comp. Eph. 2 : 4-6. *Sweet Psalmist*—It is matter for thanksgiving when God gifts us with talents and opportunities to use them in his service. For nearly three thousand years the Psalms of David have been sung by godly men, and they are still the highest expression of God’s noblest praise, Col. 3 : 16. V. 2. *The Spirit spake*—Here David claims divine inspiration, Heb. 1 : 1 ; 2 Pet. 1 : 21. V. 3. *The God—the Rock of Israel*—Some have seen in these expressions an allusion to the three persons of the Holy Trinity, the God of Israel being the Father, the Rock, the Son, and the Spirit, the Holy Ghost. V. 4. *He that ruleth*—This is true of human rulers. Kings must be just and govern in the fear of God, but from what follows in v. 5, it is evident that the “*Just Ruler*” is Christ, Comp. Ps. 72 : 2. Righteousness and judgment are the habitation of His throne. Ps. 97 : 2. *As the light*—Jesus is the light of the world, John 8 : 12. *Tender grass*—the branch of the Lord, Is. 4 : 2. *After rain*—fresh and beautiful. V. 5. *My house be not so*—There were too many blemishes and sins in it to apply to it the words of the Spirit, yet David recalls the “*everlasting covenant*,” Ps. 132 : 11, 12, which evidently pointed to that “*Son of David*” who would sit on his throne for evermore. It is *sure*—the sure mercies of David, Is. 55 : 3. He rested his salvation on God’s promises, Titus 3 : 5. Our’s rests on the same foundation. V. 6. *Men of Belial*—Hebrew idiom for “*wicked men*.” They shall be dealt with as men deal with thorns, Heb. 6 : 8. V. 7. *Fenced with iron*—It is said of Christ that he shall break the wicked with a rod of iron, Ps. 2 : 1-9. *Burned with fire*—Comp. Luke 19 : 27 ; Mark 9 : 43-45 ; Heb. 10 : 28-31.

Solomon's Wise Choice.

NOVEMBER 24. B.C. 1015. 1 KINGS 3 : 5-15.
Golden Text, Prov. 8 : 11.

DAVID had died after reigning forty years, but before his death, he had Solomon anointed King, to prevent the usurpation of Adonijah, ch. 1 : 34. The beginning of the young King’s reign proved the firmness of his character. He had Adonijah and his fellow-conspirators put to death. He also punished Shimei, who had cursed David when he fled from Jerusalem, ch. 2 : 25-34-46. This insured the peace of the Kingdom. He then married an Egyptian princess, and, going to Gibeon, offered many burnt-offerings to the Lord. V. 5. *In a dream*—This agreed with what God promised in Numb. 12 : 6. Many instances of revelations in dreams are found in Scripture, Gen. 20 : 3 ; Matt. 1 : 20, etc. That this is exceptional, however, is proved by Deut. 13 : 1, and Eccl. 5 : 7. *Ask*—God knew that Solomon loved him, v. 3, or he would not have said this to him. A wicked man would have asked some wicked thing, Comp. Mark 6 : 22. If we love Jesus, we have the same privilege, John 14 : 13, but we must ask according to His will 1 John 3 : 22. V. 6. *Great Mercy*—In a spirit of humility, Solomon recalled the fact that he owed his exalted position not to his own merits, but to the kindness of God to his father. Blessed indeed is the child who has a good father, for the promise is to us and to our children, Acts 2 : 29. The children of Christian parents are, like Solomon, children of the covenant, 2 Sam. 7 : 12-15. V. 7. *A little child*—Comp. Matt. 18 : 3, 4. V. 8. *Chosen*—Christians also glory in the grace that makes them “*a chosen generation*,” 1 Pet. 2 : 9. God’s people is also a great multitude, Rev. 7 : 9. V. 9. *An understanding heart*—The highest proof of wisdom is found in the consciousness of our lack of it. It will lead a humble mind to ask for it, and to obtain it, if asked for in faith, Jas. 1 : 5. V. 11. *Long life—riches—vengeance*—these are still the chief objects of worldly men’s thoughts, and they deem their possession the height of happiness. But Divine wisdom will make us prefer eternal life, the riches of God’s grace, and a humble trust in His justice. V. 13. *Riches and honour*—This was over and above what Solomon had asked. God still does for His people “*exceedingly abundantly above all they can ask or think*,” Eph. 3 : 20. We ask for pardon, and with it He gives eternal happiness. V. 14. *Lengthen thy days*—This promise was given conditionally, as in Exod. 20 : 12. Wickedness shortens life, Eccl. 8 : 13. Solomon awaking, returned to Jerusalem, where, before the Ark of the Lord, he offered solemn sacrifices. V. 15. *Burnt offerings*—purely expressive of adoration, Lev. 1 : 1-10, and *peace-offerings*—that had regard to God, as a benefactor to His creatures, Lev. 3 : 1-5.

Ecclesiastical News.

SCOTLAND:—Over the recent appointment of Dr., now Professor Marcus Dods, many of the Highlanders in Scotland are being greatly moved. We, who are but lookers on, had thought the whole matter was over, and that the learned professor should have the privilege of a new start, if that be the proper term. A large majority of his church have expressed confidence in the man, and there is a general expectation that the professor will prove true to the trust committed to his care. . . . The Rev. Allan Menzies D.D., of Abernethy, has been appointed Professor of Divinity and Biblical criticism in St. Andrew's University, in room of the late Professor Crombie. . . . Dr. Fergus Ferguson, of Queen's Park U.P. Church, Glasgow, has been granted three months' leave of absence by his Presbytery to visit the Holy Land, on the occasion of his semi-jubilee. . . . Dr. Whitelaw, of King Street U.P. Church, Kilmarnock, is amazed that the Union of the Free and U.P. Churches has not been accomplished long ago, and thinks the recommendation of the Free Assembly to their ministers to co-operate with their neighbours a bit of a joke, as co-operation has been going on for many years now. In the Established Church, there have been disturbances in the West. Kirkoswald has been, and is still, in a bad state over the election of a minister. And in Beith Parish, the choice of elders has led to various appeals. These conflicts cannot be helpful to the Christian life or culture of the people. . . . George MacDonald, poet, novelist, and preacher, has been lecturing in Glasgow on King Lear and Dante. Years are telling on his personal appearance, yet the man is as vigorous in intellect as ever, uses no notes, and delivers his address with great power, and with much beauty of illustration. In theological sentiment, the old man eloquent appears to be a thorough Restorationist. Yet he believes in the most terrible punishment for sin in the future life. . . . We are startled this morning with the announcement of the death of the Rev. Dr. A. N. Somerville, so well known in Canada, and throughout the world, as the eloquent evangelist of the times. Quietly and peacefully he seems to have passed away, in the arms of one of his sons, at the age of 76. Only a month ago the doctor preached the funeral sermon of our life-long friend and companion in many an evangelistic movement, Dr. Horatius Bonar. This was his last public appearance, and now another well-known figure has left our field of action for a higher and purer life above. But Scotland and the world have been all the better for his devoted and Christ-like ministry. Dr. Somerville was born in Edinburgh. In 1837 he was appointed minister of the Parish of Anderston, Glasgow. He joined the Free Church in 1843. In 1877 he resigned his pastorate to engage in

evangelistic work in his native land, the colonies, and various foreign countries. He visited Canada, Australia, France, Italy, Germany, Russia, S. Africa, Greece, Turkey &c. Last year he spent in Bohemia. Wherever he went he was an inspiration, and was venerated as one of the most enthusiastic and eloquent of the pre-disruption ministers of Scotland. No one who has seen and heard him can ever forget his fine patriarchal appearance, his snow-white locks, his benignant eye, his glowing eloquence, and consuming zeal for the salvation of souls. D.

IRELAND.—The death of the Rev. Alexander Rentoul of Sandymount is announced. His early death is much regretted. It is not quite a quarter of a century since he began his ministry in Liverpool. After a few years his health broke down, and he returned to his native land. Here, in a short time, he began work in a small charge in Longford, from which a number of years ago he was translated to Sandymount, a suburb of Dublin. He was a good representative of the ability and fervour of the family name. There is no clerical family in Ireland of longer continuance and greater extent than that of the Rentouls. Their succession in the priesthood runs back nearly two centuries. The last generation saw three brothers all leading men, and the deceased brother noticed now leaves three brothers in the work, one in Ireland, one in England, and one in Australia. . . . The ex-priest Connellan continues to be the centre of much attraction. He has wholly broken from Rome. When it was arranged that his excommunication be proclaimed by his former bishop on a certain day, Connellan appeared in the church, and took up his position in a front seat. The Bishop appeared, but on seeing his victim face to face, he shrank from the task. It was not done that day. At a later date the priest of the parish, when the heretic was not aware of it, read the sentence. The ex-priest was on his way to the church when he met the people coming away, the deed being done. They told him of it, and a great crowd gathered around and listened to what he had to say in reply, on the road. He detailed at length the reasons why he left the Church of Rome. He is on friendly terms with Dr. Hamilton Magee, of Dublin, the superintendent of the Dublin Roman Catholic Mission of the Irish Presbyterian Church. He tells Dr. Magee that he knows of some thirty or forty priests that feel very much as he himself did, and are anxious to come out if their way was clear. Connellan has not yet joined any Protestant Church, and will not for a little while. It may be that he will head a movement of a kind whose extent nobody estimates as yet. H.

CANADA.—The triennial meeting of the Provincial Synod of the Church of England, held in Montreal in September, was one of excep-

tional interest. A number of important matters bearing on the interests of the Church were discussed with a warmth and ability that drew large audiences. The opening sermon by Bishop Courtenay, of Halifax, struck a high key-note, and was an eloquent plea for religious toleration, effort and prayer looking towards an organized union of the various branches of the Church of Christ in this country. Schism, he said, was in itself an admitted evil, but had been permitted by God for wise ends, and was destined to disappear when these ends are accomplished. He advocated, in the meantime, the corporate union of all the Synods, by which the Church of England would be a unit in Canada, from the Atlantic to the Pacific. The Synod voted in favour of introducing an Interdiocesan series of uniform lessons for the Sunday-School, the International system having few admirers in this Church. The Foreign Mission policy of the Church was fully discussed, and it was resolved to adhere to the present mode of aiding in the spread of the Gospel by sending the contributions of the churches to the British Missionary Societies, it being understood that they were willing to accept the services of duly qualified Canadians as missionaries. A protracted and keen debate took place on the Jesuits' Estates Act, which was virtually shelved, being handed over to the committee already appointed on the encroachments of the Church of Rome. A proposal to authorize the use of the Revised Version of the Scriptures in public worship was negatived. A Canon on the question of Divorce was laid on the table, after lengthened debate.... *Mr. William Gooderham*, one of Toronto's wealthiest citizens, died very suddenly of heart disease a few weeks ago, while conducting a religious service. His life had been consecrated to the Master's service. His gifts to charitable and religious purposes had been for many years on a princely scale, and by his last will the bulk of his large fortune was bequeathed for similar purposes. The Salvation Army receives \$15,000; the Foreign Missions of the Methodist Church, \$30,000; and Victoria University, \$200,000, on condition that it is removed to Toronto. The Bible and Tract Societies, the Young Men's and Young Women's Christian Associations, the Boys' and Girls' Homes—indeed, nearly all the benevolent and philanthropic institutions of the city—receive handsome legacies. But more valuable than any of these benefactions is the example which he has left—recognizing and conscientiously discharging the responsibilities of CHRISTIAN STEWARDSHIP.

TEMPERANCE NOTES.—The new Council of the Dominion Alliance held its first convention in Toronto in September, and was largely attended, Senator Vidal presiding. The report of the Executive Committee set forth the marked success which had attended local

option in Manitoba, stating that the retail traffic is at present prohibited in seventy-nine of the municipalities of that Province. The wholesale repeal of the Scott Act in other places was attributed less to any decline of prohibition sentiment than to "lax enforcement and political complication." It recommended the annual introduction in the House of Commons of Prohibition resolutions, the thorough organization and prosecution of Temperance work throughout the Dominion, and of earnest effort to obtain from local legislatures all the prohibition, restriction and enforcement possible. An amendment in favour of forming a third or distinctly Prohibition political party was not adopted.—The following resolution on Temperance was adopted by the Anglican Provincial Synod in Montreal:—"That this Synod recognizes the evil of intemperance as one of the greatest obstacles to the spread of Christ's Kingdom, and hereby expresses its sympathy with all proper efforts for the suppression of intemperance and the reclaiming of those who have fallen under the use of strong drink, and urges on clergy and laity to give all possible countenance to such effort."

UNITED STATES.—The prominent events of last month, which, at the date of writing, we can only name, were the triennial convention of the Protestant Episcopal Church and the annual meeting of the Board of Commissioners for Foreign Missions, held in the City of New York, and the National Council of the Congregational Churches, which met at Worcester, Mass.—all important gatherings, at which matters of great general interest fell to be discussed. The Episcopal Church has upwards of seventy bishops, three thousand five hundred clergy, and nearly half a million of communicants. The Presbyterian "Seminaries" are all in full swing again. Old Princeton opened with four hundred students, of whom one hundred and ninety were in the Theological Department. There seems to be a very marked increase of students in nearly all the Schools of Theology, and a continued disposition on the part of both men and women to go to the foreign fields. A short time ago the committee of the American Board met to bid God-speed to no less than *forty-nine* missionaries! of whom seventeen were bound for Turkey and India, and eleven for China and Japan. The Presbyterian Board about the same time dispatched eight missionaries to Syria; the Southern Church sent fifteen to its missions in the East, while a dozen more left Chicago for different points; in all, eighty-four in one month, to which may be added a party consisting of nine Unitarians, who sailed for Japan in September, at the request, it appears, of Mr. Kaneko, the secretary of the Council of Japan. Among these last named are learned Professors of Law, Political Economy and English Literature for the Government College at Fukuoka, as well as some

exponents of the mysteries of Unitarianism... Of the Presbyterian Church it may be said, in brief, that "Revision is in the air." Two to one of the Presbyteries who have discussed the Assembly's overture on the Confession of Faith, have decided against revision, but by far the larger number of these Courts have reserved consideration of the subject until the Spring sessions.

REJOICINGS AT THE ANTIPODES.—Melbourne has been *en fête* in connection with the Jubilee of the Presbyterian Church of Victoria, which took place last July. Many were there from distant parts to take part in the celebration—representatives of the sister churches, also Principal Rainy and Dr. James McGregor, of Edinburgh, by special invitation. The proceedings were enthusiastic, and everything passed off happily. The Colony of Victoria, one of the finest in Australia as regards climate and fertility, occupies the south-west angle of the great Island-Continent, having a coast line of 420 miles, and for its capital Melbourne, the finest city in Australia, with a population of 300,000. Victoria is an off-shoot from the older colony of New South Wales, erected into an independent colony in 1851. At that time there were five different Presbyterian denominations in the country. These were all happily united under one General Assembly in 1859, and the good example of Victoria was soon followed, more or less completely, by the Presbyterians of all the other colonies, greatly to their advantage. Not only so—in 1885 there was formed a Federal General Assembly, including the seven Presbyterian Churches of Australasia, viz.:—those of New South Wales, Queensland, South Australia, Victoria, Tasmania, New Zealand, and South Land. The first meeting of this novel representative Assembly was held at Sydney, N. S. W., on July 14th, 1886. It does not in any way interfere with the autonomy of the churches represented, but constitutes a court of arbitration, advice and appeal for all of them. The decisions of the respective Supreme Courts are still final in all cases, except when it is decided, with the consent of parties, to refer any matter to the Federal Assembly. The celebration in question took the usual form in such cases, of the *Conversazione*, Public Reception, Mass Missionary Meeting, and Children's Gathering. The most important factor in the demonstration was an elaborate report prepared for the occasion, in which the history of the Church during the past fifty years was reviewed, and which contained the announcement that a Jubilee Fund had been contributed, reaching the noble sum of \$30,000, which gave Dr. Rainy the opportunity of saying that "He never heard a report so like a Psalm." The Victorian Church has now about 165 ministers on its roll; it has six missionaries in the New Hebrides, and it "improved" this occasion by designating a missionary to Corea.

Our Own Church.

THE COLLECTION FOR THE ASSEMBLY FUND is appointed to be made on the third Sabbath of November. Many congregations raise their amount otherwise than by collection. When a congregational collection is the mode adopted, it should be made on the day indicated.

The Assembly Fund is chargeable with all expenses connected with the meeting of Assembly—the printing and issuing of the minutes, salaries of the Clerks, all printing expenses during the year connected with Sabbath-School, Temperance, State of Religion, and all other Committees which have no funds of their own; and also an annual payment on account of the Presbyterian Council. To meet these expenses the amount of at least \$4,500 would be necessary. At present the fund is in debt to the amount of \$570. Were all congregations to contribute at the rate of four cents per member, a sufficient amount would be raised. But, unfortunately, many congregations lose sight of this object altogether, and even year after year neglect to contribute, while others contribute at a rate altogether inadequate. Some congregations contribute not more than a single dollar, and others from two to three dollars, amounts which would not pay for the copies of minutes which they receive. Last Assembly directed Presbyteries to look after the amounts required; and it is hoped that the amount allocated to each Presbytery will be collected from the congregations within the bounds. Congregations in arrears for last year, or previous years, should see that these are made up. It is only by each congregation bearing its share of the common expenses that the work can be satisfactorily carried on.

W. R.

THE REVISED BOOK OF FORMS is receiving the last finishing touches from the facile pen of the convener, and is now in the printers' hands, and is expected to be "out" before the close of the year. It is eagerly looked for, and will, if we mistake not, be warmly welcomed by the Church.

PERSONAL.—*Rev. Thomas McAdam*, of Strathroy, Ont., has accepted the appointment to the office of Professor of Mental and

Moral Philosophy and Logic, as well as of Systematic Theology, in Morrin College, Quebec. The appointment is an excellent one. *Hon. and Rev. R. Moreton*, of Hamilton, conducted a series of evangelistic meetings in Erskine Church, Montreal, last month, which were well attended, and very highly appreciated. Mr. Moreton is a man of high culture, and his method of expounding Scripture, while simple, is at the same time both pleasing and effective. *Rev. Robert Moodie*, of Stayner, clerk of the Presbytery of Barrie, during his recent visit to Scotland, had the pleasure of preaching in the Parish church of Clackmannan, the place of his nativity, into the pastorate of which his father was inducted 101 years, all but a day, previously! *Rev. George Cuthbertson* has received from the Presbytery of Sarnia substantial tokens of their appreciation of his services as clerk during the past twenty-five years. *Rev. Henry Morris*, of Knox Church, Glenallan, Ont., has been for some months laid aside from ministerial work by a very severe illness. *Rev. J. M. Gardiner*, of Duff's Church, East Puslinch, Guelph, has been obliged to repair to a milder climate for the winter, owing to continued ill health. *Rev. Solomon Tunkansuicye*, one of our missionaries among the Sioux Indians of the North-West, has, at his own request, been dismissed to the Church in Dakota, from which he came to us fourteen years ago. He has left a good record behind him. *Rev. William M. Black*, of Anwoth, Scotland, and *Dr. Munro Gibson*, of St. John's Wood Presbyterian Church, London, both paid a visit to Montreal this autumn, and received hearty receptions from hosts of old friends. While Dr. Gibson came hither from the West, Mr. Black made Montreal the starting point for an extensive tour to British Columbia and the adjoining North-Western States. *Rev. Dr. Jenkins* has returned from his voyage to the East, and will himself tell the story of his adventures in the *Record* for December. *Mr. and Mrs. Morton*, of Trinidad, have greatly benefited by their furlough, and expect to return to their field of labour this month.

ASSEMBLY MINUTES.—We hope that when the "Blue Book" reaches Ministers and Elders they will study its contents with patience and care. We need to know the whole work of the

Church from Newfoundland to Vancouver,—in the "regions beyond." Year by year the work of the Church is increasing. The most convenient and authentic record of it is to be found in our own columns, and in the "Blue Book."

ORDINATIONS AND INDUCTIONS.

• *CAMPBELLTON, Miramichi*.—Rev. A. F. Carr, of Alberton, P.E.I., was inducted on the 1st of October.

WEST CAPE AND CAMPBELLTON, P. E. Island. Rev. E. Gillies was inducted on the 17th of September.

N. DELAWARE AND CARADOC, London.—Rev. R. McIntyre was inducted on September 3rd.

S. DELAWARE AND TEMPO, London.—Rev. J. A. Beattie was ordained and inducted on the 4th of September.

MELROSE, LONSDALE, &c., Kingston.—Mr. James Rattray was ordained and inducted on the 10th of October.

MOOSEJAW, Regina.—Rev. S. J. Taylor was inducted on the 17th of October.

WINSLOW, Quebec.—Rev. Angus Macleod was inducted on the 9th of October.

CALLS.—Rev. John Sutherland, recently from Australia, to Caledonia, P.E.I. Rev. Alex. Urquhart to Kincardine Township, &c., declined. Rev. M. C. Rumball to High Bluff, Man., accepted. Rev. John W. McIntock, of Mandaumin and Vyner, to Guthrie's Church, &c., Sarnia. Mr. D. Campbell to Pinkerton and W. Brant, Bruce. Rev. A. J. Jansen of Gore Bay to Ailsa Craig and Carlisle, Bruce. Rev. F. H. Larkin, of Westminster Church, Lowell, Mass., to First Church, Chatham, Ont. Mr. T. L. Turnbull to Waubaushene, &c., Barrie. Rev. G. C. Patterson, formerly of Beaverton, Ont., to Carberry Man. Rev. D. MacDonald to Lake Megantic, Quebec, declined.

DEMISSIONS.—Rev. H. C. Ross, of Knox Church, and Rev. P. Ross, of St. Andrew's Church, Ingersoll, Paris. Rev. E. N. B. Millard, of Lansdowne, Fairfax, &c., Kingston. Rev. Alexander Campbell, of File Hills, Indian Reserve, on account of sickness in his family. Mr. J. J. Elliott, of Spanish Mills mission field, Bruce. Rev. Solomon Tunkansuicye of the mission to the Sioux in the North-West. Rev. John A. Morrison, of Danville, Quebec.

NEW CHURCHES.—At *River Hebert*, in the Presbytery of *Truro*, a very neat church, seated for about 400, was formally opened on Sept. 22nd, on which day the sacrament was dispensed, the pastor, Rev. J. F. Smith, being assisted on this interesting occasion by Rev. James McLean, of Great Village, Rev. D. McGregor of Amherst, Rev. E. M. Dill of Parrsboro, and Rev. Mr. Parker of the Baptist Church. The services were deeply impressive. The collections for the day were \$112. The

building cost nearly \$5000 and reflects great credit on the congregation, which is as yet part of a mission charge, though it must soon become a self-sustaining congregation.

Bredalbane.—At this branch of the congregation of Virden, Manitoba, a commodious new church was recently opened by Professor Bryce of Winnipeg. The building is 30 by 50 feet in size, and is a conspicuous landmark, overlooking the Assiniboine Valley.

Sherbrooke, Quebec.—The twenty-fifth anniversary of the congregation in this thriving town was celebrated by the opening of a handsome new church, built at a cost of some \$20,000, and having seating capacity for 600. Principal Grant, Moderator of General Assembly, assisted by Professor Scrimger of Montreal, and Rev. Archd. Lee, pastor of the Church, conducted the dedicatory services. The contrast betwixt the old church and the new may be taken as an index of the steady and substantial growth of Presbyterianism in this part of the country.

W. F. M. SOCIETY, EASTERN SECTION.—The thirteenth annual meeting of this Society was held at Charlottetown on the 26th and 27th Sept. The society has made marked progress throughout the Maritime Synod. Two Presbyterian Societies have been organized, one in Sydney Presbytery, and the other in the Presbytery of Victoria and Richmond. Mrs. Ewart of Toronto was present and gave a most interesting account of the work in the Western Section. Mr. and Mrs. Morton, from Trinidad, spoke of the progress of the mission among the East Indian population there. The reports from auxiliaries showed excellent results during the year. The Pictou Presbyterian raised \$1,330.57; the Halifax Presbyterian, \$1,149; that of Truro, \$879; that of P.E. Island, \$201.27. The society, east and west, is evidently developing a spirit of liberality and a very warm and intelligent interest in the mission enterprise.

PRESBYTERIAL ITEMS.

MONTREAL—At its last meeting made a new departure by setting apart a portion of its available time to the consideration, in an informal way, of a subject quite outside of the usual "routine"—"The Preaching needed for the Times" The result was a two hours, conversation, rather than a debate, which commended itself to the members as being much more to edification than a strife of words about matters of lesser importance, which not unfrequently occupy a deal of valuable time. The conference was opened by Dr. Campbell, who characterized "the Times" as being, for one thing, "a reading age." Ecclesiastical literature abounds and is read with avidity by those who occupy the pews as well as by preachers. The Times are sceptical. Hence the need of thoughtful and carefully prepared discourses. There is less religious enthusiasm

among the professors of Christianity than might be—comparatively few now-a-days are found crying out—"What must I do to be saved." What is most needed is a full and faithful proclamation of the Truth—due prominence being given to both the love of God and His justice in dealing with his creatures. The benefits arising from *Expository Preaching* were dwelt upon. Others claimed that a more specific preaching of Christ and Him crucified is what is most needed for the times. This subject is worthy the attention of all the Presbyteries.

The new MINNEDOSA PRESBYTERY has begun well in the same line by considering "How best to promote Spiritual Life." Several of the Presbyteries have given their attention to Mr. Fotheringham's scheme for promoting the "Higher Instruction of the Youth of the Church," while others have been setting forth the advantages of the "Christian Endeavour" movement, which is so largely endorsed in the United States.

PRICEVILLE, in the Presbytery of *Orangeville*, is vacant by the translation of Rev. D. Macleod to Kenyon, *Glengarry*. A handsome church was erected in 1888 at a cost of \$4,000. There is a good manse and a fine congregation of nearly 200 families—a "desirable" charge in all respects, but no candidate need present himself who is not skilled in the "Language of Paradise." The majority of the congregation are Highlanders.

SYDNEY.—Little Bras d'Or and Sydney Mines have been separated—Dr. D. MacMillan remaining in charge of the latter, and the former being erected into a new congregation. The remote congregation of Cape North has had a Presbyterian visitation.

PICTOU.—Resolutions in harmony with the Assembly's deliverance on the Jesuits' Estates Act have been passed, and pastors instructed to call the attention of their congregations to the matter.

MANITOBA ITEMS.

The following new churches have been opened recently: Gretna, by Rev. Dr. Duval; Bredalbane, by Rev. Dr. Bryce; Keewatin, by Revd's A. B. Baird, B.D., and J. K. Welch, Alexander; Martin Luther, Icelandic, Winnipeg, by Rev. Drs. Duval and Bryce. New churches are being built by North Church, Winnipeg, and Glenboro. There are still many vacancies in the North West: Fort William, Selkirk, Holland, Treherne, Manitou, Kildonan, Regina, and Carberry. Rev. W. J. Hall has been settled in Stonewall. Rev. A. Campbell, B.A., has been appointed to Wolseley; Rev. A. L. Logan to Selkirk; Rev. C. W. Bryden to Battleford, and Rev. A. Brown to Elkhorn. Rev. Mr. Rumball has accepted the call to High Bluff. Rev. P. Wright is doing a grand work in Portage la Prairie; and Rev. A. Urquhart has proved the very man

for the divided cause in Brandon. His congregation is making an addition to the church. Students are flocking back to college. Manitoba college has a larger number of new students entering than in any year of its history. Many of these are for the ministry. Manitoba is agitated over the proposal to abolish separate schools. The Province seems largely in favour of it. A new minister has been elected by acclamation, the opposition giving as a reason their desire to see the Government's policy on this subject carried out. B.

THE COLLEGES.

KNOX COLLEGE, Toronto.—The session of 1889-90 was opened with the customary ceremonies on the 2nd of October, in the Convocation Hall, which was well filled both in the afternoon and at the evening meeting. Principal Caven presided, being supported on the platform by a strong array of learned professors and divines. The principal feature of the opening was the delivery of a very able lecture by Rev. Professor McLaren, D.D., on "The Unity of the Church and Church Union." Reference was made to the numerous divisions in the Christian Church and the controversies of ancient and modern times indicated that full justice was not done to the Gospel of Christ. Thirty years ago a Society was formed in England for the promotion of the union of the Christian Church. The Society still exists and embodies the aspirations of those who desire the union of the Anglican, Roman and Greek Churches. A movement recently took place in Canada tending towards the union of the different branches of the Church. There is a great deal of importance to be attached to this movement, and there is room for Christians to rejoice over it. Regarding Christ's prayer, "That they all may be one," the lecturer said:—It is a prayer for all Christ's believing people then in the world. It is a prayer which is presented expressly for all believers from Christ's day to the end of time. There is no reference to an external society made up of all sorts of men. No one imagines that the meaning of the prayer is that believers should be one in everything. The language clearly points to a unity of a different kind. History pours contempt upon the dream that the world is to be converted through the impression made by the unity of a great, compact, visible society of all sorts of men. In conclusion, Dr. McLaren said:—"We may see no feasible prospect of the early reunion of Christendom, but we know that the oneness of believers for which Christ prayed is an existing fact. If we keep this fact distinctly before our minds, it brings our thoughts and feelings gradually into harmony with itself, and many of the worst evils of Church divisions pass away." In the evening Dr. Caven delivered an address on "The Duty of the Church and

Ministers regarding Jesuits' Aggression." The idea was emphathized that while it was a mistake to turn a Church Court into a political arena, there are political questions which ministers cannot conscientiously ignore, and this regarding the Jesuits Estates' Act is one of them. He did not agree with the French division of mankind into three classes—men, women and clergymen. (Laughter.) Clergymen must be enfranchised, and it was their duty to speak on all questions affecting morals and their own citizenship. He desired to emphasise this distinctly, because as soon as the question of Jesuits began to attract public attention ministers of the Gospel received a great deal of adverse criticism for expressing opinions on it.

PRESBYTERIAN COLLEGE, MONTREAL:—The opening of the session took place on the evening of October 2nd. The Convocation Hall was filled by students and citizens. Prof. Campbell presided and Principal MacVicar delivered the inaugural address on the subject of "How to Meet Unbelief." The speaker referred to the iconoclastic tendency of to-day; but said also that nothing belonging essentially to Christianity had ever yet been shown to be false. The sceptic should be forced to declare his position and then be fairly met on his own ground. The church's duty was to confront unbelief by earnest, unceasing belief and prayer. He declared himself strongly against classification and caste in the pews of the sanctuary, according to the wealth of the parties classified, saying that this very classification was driving thousands into secularism. Persons of high degree must come down from lofty pedestals and show kindness, humility and willingness to serve. Much scepticism was also due to parsimony. There should be a full manifestation of Christian liberality. A collection was taken up on behalf of the library. Principal MacVicar stated that 508 volumes had been added to the library since the close of last session, being partly made up of the library of the late Rev. Mr. Rintoul. Five of the alumni of the college are now foreign missionaries. Twenty-four new students enter this session, making, along with those already on the roll, ninety-four as the total, being the largest number yet in attendance.

QUEEN'S UNIVERSITY, KINGSTON:—An important addition has been made to the teaching staff by the recent appointment of two new professors,—namely, Dr. Dyde, Professor of Philosophy and Political Economy in the University of New Brunswick, to the chair of *Mental Philosophy*; and Rev. John McNaughton, M.A., Minister of Lairg, Scotland, as Professor of Greek. Both gentlemen are very highly spoken of, and the country, no less than the University is to be congratulated that such an important step in the interests of higher education has been taken.

Obituary.

REV. JOHN J. RICHARDS, of Lyn, in the Presbytery of Brockville, died on the 15th of September of typhoid fever. Although he had been ill for some time, his death was sudden. Mr. Richards was in the prime of life, and in the midst of an earnest and useful ministry. He was a native of West River, Pictou Co., N. S.; commenced his studies for the ministry in Dalhousie College, Halifax, and completed his theological course at Princeton, N. J. He was ordained on 10th August, 1874, and was inducted to Lyn on January 8th, 1880. His first charge was in Westport, so that his whole ministry was spent in the Brockville Presbytery, where he was held in high esteem as a faithful pastor, an excellent preacher, and a genuine Christian.

MISS ELIZABETH ANN, wife of Rev. George Christie, of Bedford, N. S., died on the 22nd of September, aged 74.

MRS. MARIA MAIR, widow of the late Hugh Muir, D.D., minister of Fergus, Ont., from 1848-1854, died at Schuylerville, N. Y., on the 27th of September, aged 78 years.

MRS. MACRAE, wife of Rev. Dr. Macrae, of St. Stephen's Church, St. John, N. B., died very suddenly on the 3rd of October. Dr. Macrae has the sympathies of the whole Church in this crushing bereavement.

MRS. MACRAE, wife of our missionary at Princetown, Trinidad, has been removed from the scene of her devoted labours by death. She had fairly mastered the language, and had gained the affection and confidence of the people when she was stricken down with pleurisy. Her last illness was brief, and it was borne with patience and good courage, and now she rests from her faithful labours.

Our Home Missions.

THE semi-annual meeting of the Executive of the Home Mission Board (West) met in Toronto on the 8th of October, and transacted a large amount of business, passing claims for payment to missionaries and grants to supplemented congregations, as well as sanctioning claims for the ensuing half year to the extent of \$30,000.

At the evening session a conference was held in Knox College, Dr. Wardrop in the chair, between the Home Mission Committee, the Foreign Mission Committee, and the Executive Committee of the Women's Foreign Mission Board, in accordance with instructions received from last General Assembly. The

object was to consider whether the constitution of the Women's Missionary Society might not be so altered as to include home as well as foreign missions. It was finally agreed that the Foreign Mission Board send a deliverance on the subject to the Home Mission Board, and that the matter should be reported to the next General Assembly. In the meantime the ladies show no anxiety to make any change in the constitution of their Society.

A MISSION CHARGE IN THE NORTH-WEST.

A few facts relating to *Oak Lake*, in the Presbytery of Brandon, will help to give our readers some idea of what a missionary charge in the North-West is, and there are many just like this, covering a large area and involving no small amount of toil on the part of the missionary. *Oak Lake* is the central station of a group of mission stations. It is beautifully situated, 33 miles west of Brandon. The little town is only six years old, but it has already a nice church and manse. About three years ago, an effort was made by the congregation, which then comprised five stations, to call a minister, which resulted in the settlement of Rev. D. H. Hodges, a graduate of the Presbyterian College, Montreal. Since that time the people have enjoyed regular services, summer and winter—every Sabbath afternoon at *Oak Lake* and at *Griswold*, eight miles distant, in the forenoon, in the Town Hall. At the former place there are 36 communicants, a Union Sabbath-school—well attended—a Bible Class, a Temperance Society, and a Band of Hope. At the latter, there are 23 communicants. *Ryerson* and *Hagyard* are the names of two stations distant equally from O.L., ten miles. Services are held at each of these places alternately at 7 p.m., summer and winter. The reader who has never experienced a winter in Manitoba cannot form any idea of the hardships which a missionary endures in keeping his appointments in the dead of winter, driving over bad roads, encountering "blizzards" and with nothing to guide him should he lose his way. The minister in charge certainly does not eat the bread of idleness.

"In looking over the past two years," says our correspondent, "we have great reason to thank God and take courage for the many blessings which He hath showered upon us. 'Tis true, every congregation is not self-sustaining, yet we trust that the generosity of the committee which have the management of the Augmentation Fund will bear with our congregation for a few more years, when all the liabilities which are resting upon us are discharged, we shall be able to shoulder the burden ourselves, and come to the relief of some other needy scattered field."

EDITOR'S NOTE.—We are always glad to receive communications like this, and to give the *pith* of them if we have not room for more.

Our Foreign Missions.

THE FOREIGN MISSION COMMITTEE met in Toronto on the 8th of October. Rev. Dr. Wardrope, *Convener*, Mr. Hamilton Cassels, *Secretary*. A large number of letters from missionaries were read, the intelligence thus conveyed being on the whole of a highly encouraging nature. Some of these letters we shall have the privilege of laying before our readers later on. The growth of the missionary spirit in Canada is evidenced by the fact that in September last no less than *seven* newly appointed missionaries of our church left for work in India and China: viz.—Rev. Murdoch Mackenzie, Rev. John MacDougall, Rev. John MacVicar, Misses McIntosh, Graham, and Harris of Toronto, and Miss Jamieson of Quebec, to whom should be added the wives of three ordained missionaries, making ten in all. Those designated to China went *via* Vancouver, and those to India *via* New York. Let us hope they have had prosperous breezes. They were sure to receive a hearty welcome in the lands of their adoption from those already in the field.

FORMOSA.

DR. G. L. MACKAY writes from Tamsui, July 31st:—The band of preachers and wives who have been here since January last studying, have returned to their different fields of labor. We had a very busy, enjoyable and profitable season together. Do not wonder at the idea of having preachers thus to come, and with students study the Word of God, etc. Just think of their "*environment*" day by day, and it will be clear as noonday when there are no clouds. The Bible engaged the greater part of our time. We gave many days and nights to Genesis, especially the first and second chapters, and very particularly, 1st ch., 1st verse. That universe in an atom—that ocean in a drop—I believe Dr. Dawson is right, and I love to teach thoughts that cluster along the main line of his views. It gives a grander and nobler conception of the Universe's Architect whom we worship and adore to believe "that the days of creation are not the days of popular speech," but are God's days, and therefore of duration corresponding to the greatness of His magnitude and the vastness of His Infinitude. Whilst the 24-hour days agree with man's acknowledged littleness, preachers and students here love to think of this, "God's days" and man's days. We also gave attention to Exodus, Joshua, the whole of Ruth and Esther, much

of Job, many Psalms, numerous Proverbs, the whole of Ecclesiastes and Solomon's Song, portions of Isaiah, Daniel, and Jeremiah, the whole of Joel, Obadiah, Jonah, Nahum and Malachi, the whole of the acts of the Apostles, Rom. 7, 8 and 9 chs., Epistle to the Philippians from beginning to end; so, too, Titus, Philemon and Jude; also Rev. 21st and 22nd chs. "The grace of Our Lord Jesus Christ be with you all. Amen." North Formosa is not like it was even six or seven years ago. The Governor, who resides in the new city near *Bang-Kah*, is progressive to an amazing degree. There is electric light, a steam saw mill (circular saws) for preparing railway sleepers, an arsenal for making shot and shell, a steam roller for levelling the streets, a railway with trains running eight or nine miles already, a steam dredge for clearing harbours, an English school with an Englishman as teacher, etc. About what more in the near future I write not yet (it is not my custom.) Now preachers and students must make up for not knowing English by having knowledge, *practical* and *useful*, and always ready at hand. As China is at present, native preachers don't need English. There are translations being made every day, so that they can easily keep abreast of the times. Preachers here must be bright, sharp, clean, intelligent fellows. This day they command the respect of all classes, and only two weeks ago a mandarin arranged to come an evening to the college to hear them, when word from his superior called him away on business. In a few days I will write you about other studies, etc. Jamieson is at Palm Island, near Kelung, for his health. He will return soon. Fever has been raging for weeks, malarial fever, I mean; the thermometer in the shade varying from 88° to 95°.

TRINIDAD.

LETTER FROM MISS BLACKADDER

(To the Maritime Presbyterian.)

AS School is closed for a few days, we have two weeks vacation, I thought perhaps we would jot down a few items for our dear home friends. I left New York Saturday, July 7. On Sunday we were tossing on the deep. We will draw a veil over the suffering of that sad time, all who have suffered from sea-sickness will feel for us, and understand our feelings, so nothing more need be said on that head. We had a very pleasant voyage in the *Bermuda*, Capt. Fraser is a personal friend to us all, and his kindness added greatly to the pleasure of our voyage. A fortnight from the day we left New York we were in Port of Spain. I confess we did miss the dear home faces, but we got into our boat, and seated among boxes, trunks, deck chairs, and all the small bundles that are the pleasure, as well as the sorrow of women's lives, we went to the Custom House, and had our array of boxes

exposed to the eyes of the Customs officer. He seeing only two timid women, made a kindly search through one trunk, the most harmless of the lot, and we started for the hotel. Some of our young Indian friends had in the meantime gone out to the *Bermuda* to meet us, but found we had already landed. Soon after breakfast Mr. H. Morton and his brother called, then Mr. Macrae came in and we did not feel quite so desolate as at first, but there is no place like home, no faces so dear as our own friends. We came to Tunapuna, found a kindly welcome from Mr. and Mrs. Sudeen, spent Sunday with them and on Monday came to Tacarigua. We found our house nicely painted, so we only had to have the place washed and the grounds put in order. Then we got some new articles of furniture, and Sungree and I are as comfortably settled as possible. All the other orphans are grown up men and women now, so I do not feel like undertaking the charge of any more orphans. Our churches and schools are well attended considering the fact that the Mortons are away. There have been some baptisms in Tunapuna and Arouca. We have none here as yet. There is a good deal of sickness in the Island, and there have been several fatal cases of dysentery. I had a short visit to San Fernando, found the Grants and Miss Copeland hard at work as usual. Success all along the line. Miss Copeland has had great success in her work. I went to Princetown, found many changes there, so many faces gone. I attended a prayer meeting in the Indian church, found those I had known years ago, small children, now young men and women. Three of the young men made touching and beautiful prayers. Our church has been fortunate in obtaining such workers as the Macraes and Miss Serpale. The school was closed, so I did not see that, but the average last year was larger than that of any previous one. We expect a visit from Mr. Fraser next week. We have had many to see us. Our old pupils, and those who used to be with us in the home, have all called to pay us their respects. Some of them bringing dear little children with them to show us. I have sent clothes to Couva, also to Mr. Sudeen, sent garments to Red Hill, Orange Grove, Arouca and Tacarigua. Will you still remember us in prayer, we need it so much.

CHINA.

REV. D. MAOGILLIVRAY writes to Dr. Wardrope from Lin-Ching, on July 30th, as follows:—Some time ago I sent you some sketch of my old teacher. About four weeks ago he was taken ill with dysentery, and, at his great age (67), he soon declined. A few evenings before his death, he expressed a strong wish to be sent home. To die at home is the dearest wish of a Chinaman's heart. So we got a cart and sent him off, under the care of his nephew,

who is one of Mr. Perkin's medical students here. As I followed his cart up the street in the gathering gloom, I felt I was following him to the grave. He, the hero of nineteen academic contests, whose subjects, the classics of China, confess their ignorance as to a future world, is now going away into the darkness. I retired within the compound with a heavy heart. But another grief soon was to overtake us in the lamented death of little Gertrude Goforth. Little "Honan" we used to call her, in anticipation of the time when we should be settled in Honan. She had just begun to lisp Papa and Mamma when the little blossom was plucked away. What a contrast between her death and our old teacher's. Her's, all radiant to us with hope. The word most frequently used to say, "Take up the baby," signifies, "Hold her in your bosom." So Jesus now clasps her to His bosom, and her sorrowing parents are comforted. From the first the Lord has fulfilled His promise. "As one whom his mother comforteth, so will I comfort you." Mr. Goforth and I made a night journey, and reached Pang Chuang by 6 p.m. next day. We laid the little boy away beside another little grave just outside the wall. Chinese and English services were held. A large body of Chinese heathen crowded round to witness the, to them, strange care bestowed upon an eleven-months-old child. Their horrid practice, I am told, is to crush the little head with a large stone, from dread that otherwise the little spirit will live to trouble the craven living. Ah! thrice happy mothers, of favoured Canada. This is what makes our hearts bleed. The tears for our own are quickly dried by God's own hand, but the tears for those that are without now, and will be without in that day, will never cease to flow. How slow our tongues are to tell out the story. We are supplied with a fair vocabulary, but it does not come to us in the right order, and so we stumble dreadfully. Perhaps there is one thing that will some day cause the strings of our tongues to be unloosed, and that is love for dying souls. Herodotus tells a story of how once King Cræsus (I think it was) was besieged. Soon the enemy found entrance to the city. Some penetrated to the palace. One soldier, not recognizing him to be the King, was about to slay him; but his son, till then dumb, struck with such yearning for his father's life, with one mighty effort burst his silence, and saved his father. I would that all of us in the Canadian Band might be similarly affected in regard to the dying heathen. Much discussion is now rife regarding the progress of missions, and it is sadly true that in some places it is slow work. What is the great solution? Some say: A different mode of living or dress. This is external. What strikes a new comer as China's greatest need to-day is not a different mode of living, but an outpouring of the Spirit to convince China of SIN, of RIGHTEOUSNESS, and of JUDGMENT to come.

Tell them Jesus is the only Saviour. They do not understand the Word, for they feel no need of Him. Their sins are no burden to them. But we do see the dawn. Twelve years ago *Shansi* had no missionaries, and now it has sixty. So with these inland stations. These are points of light, and to these some are being attracted, even from afar. Some come after having searched for the pearl in many "sects" or "doors," as they say, and find the true pearl in Jesus, *The Door*.

All goes well with us. We are all in high expectancy of the new band.

Central India.

REV. GEORGE MCKELVIE, writing from Mhow, on August 9th, to Rev. James Barclay, of St. Paul's Church, Montreal, says:—

I have had it in my heart for sometime to tell you something of the work that is being done here in the station to which I have been appointed. As you know, it is one of the oldest of our Indian stations. Mr. Campbell laboured here for years, and everywhere I go there are traces of his work. The people in the villages tell me of him and his faithful work among them.

A rather sad testimony of it was given me by Kāzee Akvam (Mahomedan Priest and Judge). He told me one day, that during his early intercourse with Mr. Campbell he became convinced of the truth of Christianity and of the claims of Christ as the Saviour of men. But for worldly advancement and comfort he had resisted the Spirit. Now he was quite at ease as Mahomedan priest and judge—though yet admitting the truth of Christianity. On hearing of Mr. Builder's death he burst into tears and said he felt he had lost one of his best friends.

Since Mr. Builder went home, the whole work of the station has fallen upon Misses Annie and Minnie Stockbridge, and nobly have they done the work. When I mention that there are three large girls' schools under their special care it will give some idea of their work. In addition there is a Sabbath-school under the superintendence of Mr. Drew. This is the largest school I have seen since I came to India—even in Bombay no school comes near it in numbers. The exceptional advantages these ladies have in speaking the language with ease and fluency, and their whole-souled consecration to Christ have specially fitted them for the work. The strain became specially heavy when, after Mr. Builder's withdrawal, Mr. Middleton, the preacher, took ill and died. Miss Minnie, in addition to her school and Zenana work, for a time conducted the prayer meetings, &c., and kept the services together. After my ap-

pointment she was relieved of this. Messrs Chanmukan and Shome and other native brethren from Indore relieved me of the Sabbath services till I could find a preacher. I cannot speak too highly of this lady's devotedness. In the early morning I have seen numbers of wretched looking people, from the villages she visits, waiting about her door for medicine and advice. After these are got rid of, the day's school work has to be got through. As an old teacher it did my heart good to see the order and good behaviour of these schools. But as I have much more to say, I will only say one word more on this subject. The hold the Misses Stockbridge have on the women here is seen by the attendance at the prayer meetings. Sometimes as many as fifty women are present—some of them high caste women. An old missionary, who has been thirty-five years in the country, tells me he has never seen the like of it in any part of India. But as Mrs. Campbell has already given some account of the women's work here to the home magazines, I will leave this subject and relate a few incidents of our every-day life and work.

Baptisms.—We have had the joy of seeing ten persons admitted into the Church of Christ within two months. Four of these were boys under fourteen years. Three more are attending our meetings as enquirers. One of these I believe to be a sincere Christian, and he might have been baptized with the others had he not held back in order that his wife might be baptized on the same day with himself. After introducing to you one or two native Christians, I will give a short history of the last baptized. The first seven were baptized by Mr. Wilson, who kindly came down from Neemuch to my assistance, and also examined the candidates. For the others, I struggled through the the Urdu service for two of them; the third was baptized in English, as he knew that language. His name is *Herbert Datta*. Herbert has a bright smiling face that makes you feel friendly to him at first sight. I judge him to be about nineteen years of age; few natives know their real age. When he came to the mission he had only one name—Datta. Poor Herbert only possessed one leg also. When Mr. Builder found Herbert he was a full-fledged Fakeer. Had visited Benares and several other sacred shrines. This was supposed to give him great sanctity and power. He wore the yellow robe of the Fakeer, and had his face painted with red and yellow streaks in the most approved fashion. Poor Herbert felt that all the washing of the sacred streams had not cleansed his soul—that all the paint on his face had not brought peace to his sin-burdened heart. The Spirit of God led him to the mission, and from Mr. Builder he had heard the glad tidings of salvation, without merits, and of the love of Christ, which passeth knowledge. Herbert's face is bright now without paint, and his greatest delight is to tell others of the love of

Christ. Few people with two legs can walk more quickly than Herbert with his wooden one, and almost every day he may be found in the Bazaar singing bhagans (hymns) and telling of the love of Christ. The Mussulmans are a great trial to him. They crowd around him, offering to debate, and taunting him with the loss of his leg. Herbert usually stops speaking when they are too troublesome, and sings a bhagan. Shortly since the tables were rather neatly turned on some of Herbert's tormentors. A number of the Mussulmans had been badgering him in their usual way, when suddenly an English gentleman, who had been standing by unobserved, stepped forward and addressed the crowd in beautiful Urdu. Turning on Herbert's foes, he said: "Why do you persist in interrupting the lad? has he not told you that he is not an educated man, and only knows the love of Christ and the joy it has brought him? If you have anything to say against Christ, here am I—say it to me." Afraid to run away, and yet more afraid of the stranger, they stood by, while he delivered a sermon that made their ears tingle. I afterwards discovered this Christian gentleman's name. He holds a high position in the railway company's service. Herbert takes a great interest in the Sabbath-school. He usually goes out early in the morning and gathers in all the boys he sees playing about. I have seen him, like a shepherd, stumping along with over thirty boys in his flock, guiding them to the school. One orphan boy he has,—Miss Minnie Stockbridge pays for his support,—and Herbert trains him and takes care of him. This boy has been baptized by the name of Kalim Paul. I want the Sabbath-school children at home to pray for this little Paul, that he may become mighty, like the Paul of the New Testament.

Some other day I may tell you more about Herbert and Paul. Now I want to say something about the last addition to our Church. *Syed Ali Mahomet Ahmed Shah.*—Mr. Shah is the eldest son of a noble house in one of the largest native States. His family is traced back to a general of one of those fierce old Mohammedan kings who planted the banner of the prophet on Indian soil. Mr. Shah's father holds an important position in the State, and is possessed of considerable property. Being anxious that his son should be fitted for public life, he sent him to Aligarh College for the study of English, intending to send him to England to prepare for the higher law examinations. About this time, while travelling to Lucknow, Mr. Shah had, as travelling companion, a young English gentleman, who entered into a pleasant conversation with him. After a while the Englishman asked him if he had ever read the Bible. Shah, who was a very bigoted Mahomedan, rather scornfully said he had not. Nevertheless, the gentleman opened his bag and took out a beautiful little Testament, and asked him if he

would read it. Shah, though very reluctant, promised, as he says, for "politeness' sake." They parted at Cawnpore—the gentleman giving his name as Thomas Johnstone, and asking Shah to write him what he thought of the Book. Some time passed without Shah writing, when one day he received a letter from Mr. Johnstone, which has been lost. Some idea of its contents may be gathered from Shah's reply:—

DEAR MR. JOHNSTONE.—I received your note yesterday. I am sorry to say I have not read the whole of the Book as yet, as I don't take any interest in it, though I have read a good deal of it, but sorry to say not through. As I promised you to read it from the beginning to the end, I will fulfil my promise. You ask me how I like the "Book of Life." Well, this question you ought not to have asked me, because I do not care for it at all, yet I will keep it as your present, and read it whenever I have time, and think over it as you wished me. Are you pleased, sir? Yours, etc.,
SHAH.

Mr. Johnstone did not reply till some time after, when he had received another letter from Shah showing a change in his views, but who can doubt that all this time he was bearing his poor friend up before the Throne of Grace? A change had now gradually come over Shah's feelings in regard to the Book. He used to take it to his uncle's house and translate it to his cousin. She was a remarkable young woman and listened with great eagerness to the Word of Life. She told Shah of a book that had made a great impression on her mind. It was a short history of St. Augustine and his mother that had been given her by a Zenana visitor. But her father had burned the book and forbade the lady to come to his house any more. Now Shah was all eagerness to speak to Mr. Johnstone about the book. He went to Cawnpore for this purpose. But, alas! his friend had gone, he died a few days previously of typhoid fever. With a sad heart Shah returned home again. Another calamity befel him in the loss of his book. This was made a blessing, however, for shortly afterwards he saw on a railway platform a man whom he took to be a missionary. Going up to him he asked him to sell him a Bible. The gentleman went away and shortly returned with a beautiful Bagster's Bible. Shah paid twelve rupees for it. This book Shah read and re-read. For the first time he now read the Old Testament. His favourite study was comparing the prophecies of Isaiah with the Life of Christ. During this time his cousin seemed to grow more rapidly into the truth than himself.

About a year after Mr. Johnstone's death Mr. Shah called on a clergyman. It was a Roman Priest, but Shah did not know any distinctions. He does not remember much of the conversation; but one part he is not likely to forget. Just before he left, the priest asked him to promise not to read the Bible any more. What! not read the Book that has brought me to the point of Salvation! Why? The priest said you don't understand it thoroughly—not that its English is difficult, but there are mysteries in it. We priests are taught to

explain them. He then gave Mr. Shah some books, one of which was "Cobbet's History of the Reformation." Shortly after this Shah became acquainted with General X., an earnest Christian. With him and his nephew, a Captain in the Lancers, Shah now made rapid progress in Christian knowledge. Unknown to his teachers he used to go up to his uncle's house and tell his cousin what he had learned. One day she said something that brought his life to a crisis. They had been talking of the love of Christ, when she said suddenly, "if I were a man I would not be afraid to proclaim myself a Christian." Shah went home, but these words never left his ears till he stood before his father and told him of his new found faith and hope. His father was very angry and told him to leave his house and never see his face again. He said he could not let him stay there and destroy the souls of his other children. He would not even allow him to bid farewell to his mother. Since that time, nearly a year, he has never seen her face. His parting with his cousin was very affecting. She begged him not to leave her in the Zenana as they were about to marry her to a Fakeer, who was now on a pilgrimage to Mecca. She dreaded his return.

General X. and his nephew now helped Shah very much in his distress. His persecutions only made him cling more closely to his Saviour. It was about this time I became acquainted with him. As his father had sent him away almost penniless, he was anxious to earn his own bread. So he was engaged to teach me Urdu. He also taught some of the classes in the mission school. His great distress, now, was about his cousin. How he might save her from this living death. Often we talked over it, but only became more convinced of the utter impossibility of any woman escaping from a Zenana in a native state.

After five months Shah resolved to see his father once more, and try some way of saving his cousin. We all advised him against going, as we dreaded his living amongst his fanatical kinsmen. But he was resolved. He had heard that his cousin had been taken to Dehli to prepare for her wedding. After he left Indore I can only tell his story in fragments. His father seems to have felt his loss very keenly, and grieved over him as dead. His heart softened at sight of his son, and he offered to take him back to his home again. He promised to give him a room where he could read his Bible and pray by himself. One condition he laid down—that he would not speak about Christ or go to the Christian Church. On Shah's refusal, his heart became very bitter again, and from that time he never ceased to persecute him while he remained in the city. Shah saw his cousin and had some sweet talks with her; but his coming was too late. The following heart-broken letter tells all:—

My Dear Mr. McKelvie.

I received your note yesterday. You will be sorry to read this letter as it conveys very sad news. My beloved cousin died on Sunday last, it was a dreadful day; dear brother the grief which she left for me knows no bound. Her mother also is so grieved that she is like to die in a few days because she is sick at the heart. My cousin was loved by everyone. She spoke to me very sweet words about Christ before her death. I am not so hard-hearted a man to write these dear words in this letter. When I think of her conversation I cry. She is with the angels of God in heaven. I wish I was also dead on the same day when my dear cousin died. She was my comfort. I think whatever the Lord does is good. I shall be glad if I die soon,

Yours,

SHAH.

I have little more to add. His prediction about his aunt was only too true. She died a few weeks after. We are praying and believing for Shah's father. His brother says that he will sometimes go into his room and sit for hours brooding. May the Spirit of God open his eyes to the truth which alone can make him free. Shah is now at Mhow.

Now, I think you will be tired with this long letter so I will make my salaams.

Synod of the Maritime Provinces.

THE SYNOD met in Prince Street Church, Pictou, October 3rd. In the absence of the retiring Moderator, Rev. J. M. Macleod, Rev. E. A. McCurdy, the previous Moderator, conducted the opening services. Rev. N. Mackay, Chatham, N. B., was elected Moderator. There was a large attendance of ministers and elders. It appears from the roll, that since last meeting two ministers have died—Messrs. A. McIntosh and A. O. Brown; and twenty have been ordained. Four new congregations have been formed. Rev. Dr. McCulloch, Truro, having attained the jubilee year of his ministry, the Synod passed a resolution of congratulation, to which Dr. McCulloch suitably responded. The committee on co-operation with the Methodists was continued. An overture to the General Assembly was proposed by the Presbytery of Miramichi, to the effect that they receive no minister from other churches, unless their preparatory course has been co-extensive with that of our own ministers. The Synod, while sympathizing with the object aimed at—the maintenance of a high standard of ministerial education—declined to transmit the overture.

A reference to the College Board as to the enlargement and improvement of the building was considered. The decision of the matter was deferred till next Synod—the Board to gather all needful information for the guidance of the Synod. The students applying for residence cannot all be accommodated in the hall this session. But the College Board will make suitable arrangements for their accommodation. The subject of Home Missions occupied the Synod on Friday evening. Rev.

John McMillan, Convener of Committee, gave an outline of the work extending from Labrador to Metapedia. Last year the people were asked for \$8,000, and gave \$8,116. This year an equal sum will be required. The supply of labourers for the winter months is extremely inadequate. Rev. Dr. Robertson, Superintendent of Missions in Manitoba and the North-West, brought before the Synod the claims of the North-West, and was heard with rapt attention. Mr. John Grierson, Home Mission Agent in St. John Presbytery, gave interesting details of the work in New Brunswick. A resolution, moved by Mr. A. H. Cameron, seconded by Mr. James Ross, was adopted:—"The Synod receives, with gratitude to God, the encouraging statements submitted, indicating the awakening of a new interest in the evangelizing of the people and of fostering the weak sections of our Church—an interest shown by larger contributions and better attendance on services, and having heard Mr. Grierson with regard to the Presbytery of St. John, resolves to press home upon our people more urgently the duty of praying earnestly for God's blessing on this work, and giving their children and their money for the cause. The Synod has listened with intense pleasure to the address of Dr. Robertson concerning the work in the North-West of our Dominion, thanks him for the pains he has taken to give us information; rejoices in the prosperity of the cause of Christ there; appreciates the very urgent call for increased effort to keep pace with the tide of population, and strongly urges our people to seek information on the subject by writing Dr. Robertson to address them, and by reading the reports of missionaries; and to give liberally to aid in securing a preached Gospel to all the adherents of our Church that are now settling in those Western lands. The Synod expresses the hope that our contributions will rise from the \$300 of last year to as many thousands this year to help on this work for God and our country." The amount asked for Home Mission work, within the bounds of the Synod, is \$8,500.

The Synod adopted unanimously a resolution giving the missionaries of our Church in Trinidad a place on the roll of Synod as constituent members, under the heading of "Presbytery of Trinidad." The report on Sabbath observance, presented by Rev. T. Cumming, was, on the whole, encouraging. Agreed to petition Parliament as proposed by the Sabbath-Alliance. Mr. Henry presented a report on systematic giving indicating progress. Twenty thousand copies of a tract prepared by the committee had been circulated. The Synod recommended the younger ministers to join the Alumni Association, which is doing much to strengthen the College.

The Synod sanctioned the raising of \$8,000 this year for Augmentation. This amount is allocated to the respective Presbyteries in the same proportion as last year. Earnest efforts

are being put forth to preserve a working balance, and to prevent any congregations from unduly resting upon the fund. The report of the Halifax Ladies' College was received by the Synod with great satisfaction. The institution is prospering in every way, the attendance being larger, and the revenue showing a reasonable excess over the expenditure. The Moderator and Rev. John McMillan were appointed visitors for the ensuing year, and special thanks were given to Rev. R. Laing for his unwearied and successful efforts in the interests of the College.

FOREIGN MISSIONS.—Rev. E. Scott gave a brief statement. Financially, the balance is on the right side. In the New Hebrides in one island there have been 120 baptisms. There are now three congregations, with a roll of over 300 members each. The Australasian churches are doing more and more for the islands; they have added three missionaries this year, and the New Hebrides now have nearly as many ministers as all Australia had fifty years ago. The only sorrowful feature in the Trinidad mission is the death of Mrs. Macrae, which, however, was not due to climatic influences. Rev. John Morton, who is at home on furlough, addressed the Synod. The Mission is twenty-two years old. In 1867 there were 25,000 Hindoos in Trinidad; now there are 60,000, and 2,500 are added every year; 500 go back yearly to India. In connection with the mission are 382 communicants. Including St. Lucia, over 300 were baptized last year. Over 2,000 children now receive religious and secular instruction in the Mission Schools. We have two native ministers and seventeen catechists. In 1888 the converts gave over \$1,900,—nearly \$5 per communicant. Proprietors of estates gave \$3,500. The Government gave for education \$4,600. Total raised in Trinidad, \$11,000. Sent from Canada, \$9,300. The Government Schools are secular, but allow religious instruction under a "conscience clause." The Hindus are improving from year to year. Our work in Trinidad tells on India. We teach in the language of 100,000,000 people. Mr. Morton is anxious that arrangements should be made by which a native ministry could be trained. The F. M. Committee responds to this desire, and is ready to appoint two new missionaries to Trinidad, in order that native agents may be trained. Two teachers that have been in Trinidad for some years are returning this autumn, and two young ladies have promptly offered to take their place. The two men who are needed have not yet been secured. Several members addressed the Synod, and a suitable resolution was adopted unanimously. The Synod was addressed by Rev. J. D. Murray, from Australia, who had been several years in the New Hebrides Mission. The next meeting of Synod will be held at Moncton on the first Wednesday of October, 1890.

A resolution was passed condemning the Jesuit Acts. The Sabbath-school Report and the reports on Temperance and the state of Religion were hopeful and encouraging and indicative of substantial progress. The Widows' and Orphans' Fund aids 19 widows and 18 orphans. The capital fund is slightly over \$76,000. Young ministers are urged to join the fund. The Fund for Aged and Infirm Ministers is in a healthy state: but the committee have not yet been able to give a larger allowance than \$200. They desire to have the income so increased as to warrant giving \$300 a year as provided in the rules.—The Foreign Mission Committee were enabled to announce to the Synod just before its close that they had appointed a missionary to Couva, Trinidad. Mr. Fulton Johnson Coffin was then introduced to the Synod. The moderator commended him to God in prayer. Mr. Coffin was under call to Richmond in St. John Presbytery, but he has felt the urgency of the call to Couva, and having offered his services, he was gladly accepted. He is a native of P. E. Island, and a graduate of Dalhousie College and of Princeton. He will be ordained by the Presbytery of St. John, and will proceed to Trinidad with Mr. Morton in November.—The Synod closed at midnight.

Missionary Outlook.

THE world is open now as it never was before to the heralds of the cross; for the steamboat and railway are pressed into the service, even in Africa. All material appliances that shorten voyages and journeys, and that render isolated tribes accessible, are to be hailed with thanksgiving. Thus we gladly welcome news of railways and steamboats in the Congo valley and in East Central Africa as well as in the South. So will the nameless horrors of the slave trade be checked—thus will the "highway of the Prince" be prepared.

We see with pleasure that the revenue of the American Board is better than ever, in spite of the sinister threats and prognostications of men of the new "Andover School." The Board's work is increasing in many lands, and its supporters at home show their confidence in its administration by their larger gifts.

There are at least 34 missionary societies at work in AFRICA; but as exploration advances, the estimate of the population grows. According to the latest estimate, Africa contains more people than the whole American continent. It is probably over two hundred millions. To evangelize and civilize Africa will be the mission of the coming century.

CHINA, with its four hundred millions, is the scene of operations for 35 missionary societies. There is much to encourage arduous effort.

Most significant is the fact that the Railway era has commenced in China. With this innovation other changes will come which will advance the Gospel, and which may prove of world-wide significance. We are glad that our own church has engaged in the work of evangelizing China.

In INDIA nothing has occurred of late to discourage, much may be noted to encourage, the friends of missions. Sharp criticism from friend and foe rings through the press. Be it so. Let our gallant soldiers—"Soldiers of Christ"—do their duty with the consciousness that the eye of man as well as the eye of the All-Seeing is upon them.

Tidings have come recently of very notable revivals of religion in some of the churches in Asia Minor. This religious movement is among people who have been sorely oppressed by the "unspeakable Turk."

Lately a "Theosophist," a sort of advanced Unitarian, visited Japan to lecture against Christianity. For a time he secured considerable audiences, but as his charge was \$50 a night he ceased to be attractive, and he has returned to America without having appreciably retarded the advance of the Gospel.

As late as 1882, mission work was not only forbidden, but prohibited in Korea. A medical missionary, Dr. Allen, was used in 1884 in unlocking the door for the entrance of the Gospel, and shortly after the Government provided him with a hospital wherein to heal the sick and preach the Gospel. Now the Queen of Korea employs as her private attendant a Christian lady physician at a salary of \$1,800 a year. Korea has but one missionary to every 3,000,000 of her benighted and neglected souls.

In fourteen years 700 Protestant chapels have been built in Madagascar, making the present number 1,200. There are 8,000 Protestant communicants, and all the churches are self-supporting. The Queen recently attended the opening of two Christian churches at Ambokinanga. The native Christians of Madagascar have given more than \$4,000,000 for the spread of the Gospel during the last ten years. What a contrast to the old state of brutal heathenism in that island!

Mexico is called a Christian country, yet Bishop Hurst, of the M. E. Church, says that in Mexico 8,000,000 Mexicans have never seen a copy of the Holy Scriptures.

Twenty years ago, evangelical Christianity was not allowed to enter Spain. The whole number of Protestants now in Spain is estimated at from 26,000 to 30,000.

The gathering of Jews in Palestine is assuming such proportions, that the attention of the Christian world must soon be called to a possibility so suggestive as the re-instatement of the long-scattered Jewish people in their former power and glory. There are at present 42,000 Jews in their ancient home, as against 15,000 a few years back, and the increase is

more rapid than ever before. Christian missionary work is active in Jewish evangelization there, and Bishop Blyth, who has just returned from Palestine, has written a letter to the newspapers presenting the claims of his mission to the support of Christian readers. The Orthodox Eastern Church is friendly to the movement, and the Turkish Government shows no active hostility. The German Evangelical community in Palestine are also taking steps to organize their Church upon an independent basis, and to secure the appointment of a German Bishop of Jerusalem. We do not know any object likely to be dearer to the heart of the Christian world than the conversion of God's ancient people gathered in their historic home.

THE LIGHT OF ASIA.

SIR MONIER WILLIAMS, in introducing the discussion on Heathen Systems, in the recent Missionary Conference in London, drew a striking contrast betwixt them and Christianity

The Light of Asia, he said, was utter darkness. Buddha knew nothing of the existence of any being higher than himself. All that he claimed to have discovered was the origin of suffering and its remedy. All suffering, he taught, arises from indulging desires, and is to be got rid of by the suppression of desires, and by extinction of personal existence. When he said to his converts, 'come follow me,' he bade them expect to get rid of suffering by stamping out desires. When Christ said to his disciples 'follow me,' He bade them expect sufferings; to rejoice in their sufferings; nay, to expect the perfection of their characters through suffering. . . . Buddha had no idea of sin, as an offence against God; no idea of true holiness—what he said was, 'Get rid of the demerit of evil actions, and store up merit by good actions.' One day the speaker met an intelligent Sikh from the Punjab, and asked him about his religion. He replied, "I believe in one God, and I repeat my prayers, called Japji, every morning and evening. These prayers occupy six pages of print, but I can get through them in little more than ten minutes." "What else does your religion require of you?" he asked. The answer was, "I have made one pilgrimage to the holy well near Amritsar. Eighty-five steps lead down to it. I descended and bathed in the sacred pool. Then I ascended one step and re-

peated my Japji. Then I descended to the pool and bathed again, and ascended to the second step and repeated my Japji a second time. Then I did the same a third time; and so on for the whole eighty-five steps, eighty-five bathings, and eighty-five repetitions of the same prayers. It took me exactly fourteen hours, from 5 p.m. one evening to 7 a.m. next morning." He asked, "What good do you expect to get by going through this task?" The Sikh replied, "I have laid up a great store of merit, which will last me for a long time." This is a genuine Hindu idea—the very essence of Brahmanism, Hinduism, Zeroastrianism, Mohammedanism, and Buddhism.

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ARTICLES intended for insertion should be sent to the Office of Publication by the *fifth* of the month at latest.

Remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 415 Post Office, Montreal.

As we are now maturing our plans for 1890, we will be glad if our agents will give us the earliest intimation they can of the number of copies that are likely to be required for the coming year in the several congregations and mission stations. In the absence of any instructions, the same numbers will be sent as at present. There has been a marked increase of circulation during the past year, and we hope not only that it will be permanent, but that it will go on increasing from year to year, until the *Record* wins its way into every Presbyterian family. We do not propose to make any "new departure" *at present*—but, following the old lines, we shall endeavour to make the volume for next year better than any of its predecessors. In the meantime, parties who have received accounts from the office, will greatly oblige us by attending to them at their earliest convenience, without any further solicitation.

Literature.

THE SCHAFF-HERZOG ENCYCLOPEDIA—A DICTIONARY OF BIBLICAL, HISTORICAL AND PRACTICAL THEOLOGY, based on *The Real Encyclopädie* of Herzog, Plitt and Hauck. Three vols. Edited by *Philip Schaff, D.D., LL.D.*, Professor of Theology in Union Theological Seminary: Revised Edition; 1888. New York, *The Christian Literature Co.* Price \$12.00.

This valuable work is a condensed reproduction of the magnificent German Encyclopedia above named, begun by Dr. Herzog in 1854, and completed in 1868, in twenty volumes. In adapting it for the use of English and American readers, many elaborate articles have been shortened to make room for a large amount of new matter. More than one-third, indeed, of the work is original, the editor, who is a host in himself, having received the hearty co-operation of nearly two hundred eminent divines of different denominations and schools of thought in America, Britain and the Continent of Europe. A work, already so well known, so rich in its contents, and so handsomely brought out, needs no commendation from us. Our duty to the publishers and the public is discharged by the simple announcement that ministers, theological students, and intelligent laymen have the opportunity of enriching their libraries by procuring these volumes at the very moderate price which we have named. Our only regret in first glancing at the contents, was, that in the biographical sketches, 'living celebrities are excluded.' But we notice in the preface that a *Dictionary of Contemporary Divines* is being published simultaneously with this work, containing reliable information respecting living theological writers and Christian workers of Europe and America, furnished by themselves. Price \$3.00.

FOREIGN MISSIONS, THEIR PLACE IN THE PASTORATE, IN PRAYER, IN CONFERENCES: by *Augustus A. Thompson*, of Boston; *CHARLES SCRIBNER'S SONS*, New York, 1889; pp. 469. Price \$1.75. —This is a course of ten lectures, delivered in Hartford Theological Seminary for the benefit of students, and which will be found especially helpful to young ministers in conducting prayer-meetings in their congregations. The volume is characterized throughout by a devout missionary spirit, while the thoughtful and very practical references to missionary obligation and responsibility are evidently founded upon personal experience in the mission field. *W. DRYSDALE & Co.*, Montreal.

BRITISH AND FOREIGN BIBLE SOCIETY.—The Eighty-Fifth Annual Report, with its interesting appendices, and its long list of Subscribers and Benefactors, comes to us like an old friend with a new face—the record of a grand work, nobly sustained, and carried on with marked faithfulness and ability. The total receipts of the society for the past year were about

\$1,063,275, and the payments \$1,170,820, indicating a deficit for the year of \$67,540; but, taking the figures for the past three years, there is still a balance on the right side of \$10,000, showing that the financial basis of the institution is sound. The total issue of Bibles, Testaments and Portions for the year was 3,677,204—somewhat less than the previous year, yet sufficient to show impressively the immense extent of the Society's work. The detailed accounts of the work in its world-wide field are especially interesting, and cannot fail to inspire hope and call forth devout thanksgiving. Suitable acknowledgment is made of the valuable services rendered to the Society by the Hon. Senator Ferrier, late president of the Montreal Auxiliary, and other distinguished patrons of the Society, who, during the year, ceased from their devoted labours. These workmen have gone, but the work in which they engaged lives after them. The numerous maps with which this volume of 620 pages is illustrated, are very useful in conveying an adequate idea of the vast extent of the Society's operations. The translation, printing, or distribution of the Bible, has been promoted by the Society in 290 languages or dialects, and during the past year 641 colporteurs were employed in circulating the Scriptures in all parts of the world—a striking fulfilment of the prophecy, "Many shall run to and fro, and knowledge shall be increased."

DIVINE GUIDANCE, By *Rev Nelson Burns B.A.* This volume of 288 pages treats of the presence and power of the Holy Spirit in the hearts, and lives of believers. It contains a theory of "holiness" with the principles and extent of which we cannot fully agree. In some of its aspects the argument is defective and erroneous. Abandoning himself too recklessly to his own fancy, the author mistakes *its* leading for Divine guidance, and too readily contents himself with the standard of righteousness which he has set up in his own mind. Nevertheless the book will repay a careful perusal. *The Brantford Book and Tract Rep.* Price \$1.00.

THE WORLD'S SUNDAY-SCHOOL CONVENTION, held in London, July 1st to 6th, 1889. A complete Record of the Proceedings day by day. pp. 418. Price, by mail, in paper covers, 60 cents: *F. H. Revel*, New York and Chicago. Here is a rare opportunity for Sunday-School workers to obtain a mine of valuable information for a trifling amount. The volume can be obtained through any Canadian bookseller, and as the edition is limited, early application is necessary to secure a copy. A word to the wise is enough.

WHAT IS TRUTH? By the Duke of Argyll. New York, *A. Randolph & Co.*—This is a lecture delivered to students in Edinburgh last February, and contains a most interesting illustration of the harmony between the highest truths of science and the highest truths of religion.

Acknowledgments.

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ASSEMBLY FUND.

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Warsaw and Dummer.....	5.00
Knox College Alumni Assn.....	6.00
Boulter.....	11.00
David Smith, Arkona Indore.....	5.00
River Desert and Northfield.....	4.25
Winnipeg, St Andrew's.....	324.55
Collection, Charles Street ch, Toronto, Designation Serv.....	55.18
Perth, Knox ch.....	60.70
A friend, Newmarket.....	3.00

W M Clark.....	250.00
Beverley.....	30.00
Per Rev J Wilkie.....	175.00
John Parker, Kirkwall.....	10.00
Montreal Amer. Pres. chapel.....	5.00
Rev N Macphie, Dal'e Mills.....	20.00
Hemmingford.....	12.00
Mem of St And's ch, Arthur.....	10.00
Onslow.....	1.48
Komoka.....	7.75
Per Rev J Wilkie, Indore Col.....	25.00
Lower Fort Garry S S.....	1.25
English Settlement.....	53.00
Lady, Melville ch, Brussels.....	2.50
Madoc, St Paul's & St Col'ba.....	25.00
Madoc, St Paul's S S.....	14.00
Kingsbury and Flodden.....	12.00
Lucknow.....	9.37
The late Dun Sinclair, Corn'ill.....	660.58

\$10,626.72**KNOX COLLEGE FUND.**

Atwood.....	\$ 8.35
Brigden.....	5.00
Newtonville.....	5.00
Londesborough.....	10.00
Monkton.....	3.41
Hespeler.....	7.40
Tilbury East.....	15.60

MANITOBA COLLEGE FUND.

Received to 5th Sept.....	\$ 179.93
Brigden.....	2.00
Glenmorris.....	1.50
Tilbury East.....	3.00

\$186.43**WIDOWS' AND ORPHANS' FUND.**

Received to 5th Sept.....	\$ 255.73
Brigden.....	3.00
Madoc, St Peter's.....	9.00
Glenmorris.....	1.25
Caledonia.....	9.50
South Delaware.....	.50
Russell.....	15.00
Metcalfe.....	12.00
Greenbank.....	12.25
Unionville.....	2.48
Carleton Place, Zion ch.....	15.00
Lachute, Henry's ch.....	14.77
Markham, Melville ch.....	3.57
Mamton.....	14.00
Lucknow.....	.65

\$368.70**WIDOWS' AND ORPHANS' FUND.****Ministers' Rates.**

Received to 5th Sept.....	\$ 447.48
Rev D Wishart.....	8.00
" P Fleming.....	16.00
" N Waddell.....	16.00
" R Pettigrew.....	8.00
" James Ballantyne.....	8.00
" E F Torrance.....	8.00
" D M Beattie.....	16.00

\$527.48**AGED AND INFIRM MINISTERS' FUND.**

Received to 5th Sept.....	\$ 735.17
Glenmorris.....	3.25
Caledonia.....	20.00
Hensall.....	29.55
Hornby.....	1.00
Cornwall, St John's.....	50.00
Rocky Sangeen.....	5.00
Carleton Place, Zion ch.....	25.00
W S I.....	10.00
Komoka.....	3.50
Madoc, St Paul's & St Col'ba.....	9.37
Tilbury East.....	2.00
Lucknow.....	.90

\$895.74**AGED AND INFIRM MINISTERS' FUND.****Ministers' Rates.**

Received to 5th Sept.....	\$ 266.95
Rev D McGillivray.....	5.00
" J A McDonald.....	17.85
" P Fleming.....	8.00
" N Waddell.....	7.00
" R Pettigrew.....	3.75
" J B Mowat, D D.....	10.00
" M Macgillivray.....	15.00
" James Ballantyne.....	10.00
" E F Torrance.....	8.00
" D M Beattie.....	8.00
" John Crombie.....	2.00

\$361.55**NEW HEBRIDES, TRINIDAD, &c.**

A friend, Paris, New Hebrides Native Teacher.....	\$ 20.00
A friend, Newmarket, Trin.....	2.00

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Marga't Campbell, Shelburne.....	5.00
A friend, Lindsay.....	2.00
Mrs Blackwood, West Lorne.....	10.00

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th Sept.....	\$ 749.15
South Plympton.....	6.66
A H Smith.....	5.00
Wallaceburg.....	86.50
Thedford.....	8.00
Ridgetown.....	27.00
J McAdam, St Thomas.....	50.00
D M Sutherland.....	3.00
Andrew Denholm.....	15.00
Watford.....	25.00
Warwick.....	18.00
Brigden.....	29.00
Arch McLachlan.....	6.65
Robert Robertson.....	10.00
James Harley.....	5.00
Belmont.....	26.00
Yarmouth.....	21.00
Alex Kennedy, Stratford.....	13.00
Wallaceburg.....	11.00

\$1,114.96**CONTRIBUTIONS UNAPPORTIONED.**

Egmondville.....	\$ 28.00
Toronto, Central ch.....	200.00

Received during Sept. by Rev. P. M.
Morrison, Agent at Halifax. Office,
Duke Street. P.O. Box 338.

FOREIGN MISSIONS.

Previously acknowledged.....	\$ 2183.52
St Paul's, Woodstock.....	25.00
W River & Green Hill Adl CF.....	2.00
New Mil Y P S C E.....	27.55
Charlo.....	35.12
CH G, Port Burwell, Ont.....	10.00
Clyde, &c.....	6.00
Dr H J Hinson.....	1.25
Blue Mountain.....	7.00
St Johns, Moncton, W F M S.....	30.00
A B R M, Greenock, St And'ws.....	5.00
Cow Bay, Halifax Pres.....	6.00
St Andrew's, St John's, Nfld.....	70.00
Melvorn.....	10.00
Middleton.....	4.72
Newcastle, N.B.....	20.00
Lunenburg.....	60.00
Elmsdale.....	6.18
Lake Ainslie.....	6.00
Wm McCarthy, Taylors Head.....	5.00
Devoted to Foreign Missions.....	2.00
Riverdale col by children.....	10.00
Red Bank and Whitneyville.....	26.00
Rev J D Murray.....	2.00

A friend, Stellarton.....	10.00
R'r John Aux of the WMFS	17.00
Sheet Harb'r Road Sewing cir	6.50
Knox Shediac S.S.....	10.00
Strathalbyn, P E I.....	8.00
Escuminac, Quebec.....	11.00
St Ann's and North Shore..	20.00
Dalhousie, N.B.....	45 14

Less Barney' River sent to	
Mrs Merriman, Treasurer of	
the W F M S.....	45.00
—	\$2642.92

DAYSRING AND MISSION SCHOOLS.	
Previously acknowledged ...	128.63
Clyde, &c.....	4.30
Five Islands, colby y'ng ladies	10.95
Sheet Harbor.....	57.00
Richmond Bay, West.....	6.75
Five Islands.....	2.00
Red Bank & Whitneyville S.S	3.00
—	\$212.63

AUGMENTATION FUND.	
Previously acknowledged ...	\$ 257.79
Dr. H J Hinson.....	1.25
Cow Bay, Halifax Pres.....	6.55
Newcastle.....	20 00
Clifton.....	10.00
Strathalbyn, P E I.....	16.00
Escuminac.....	4.00
St Ann's and North Shore. :	40.00
—	\$355.59

COLLEGE FUND.	
Previously acknowledged ...	\$2995.46
Orwell.....	10.00
Cape North.....	6.00
Cow Bay, Halifax Pres.....	4.00
Gays River and Milford.....	40 81
Newcastle.....	10.00
Int Moncton ch.....	285.00
Elmsdale.....	8.00
Int J D McDougall.....	58.10
Lower, Musquodoboit.....	5.00
Gays River, ad'l.....	1.00
Int Adam McKean.....	60.00
St Ann's and North Shore..	10.00
Westville and Middle River.	17.00
—	\$3510.37

AGED MINISTERS' FUND.	
Previously acknowledged..	\$ 615.14
West River and Green Hill..	10 45
Int on D R B of N S.....	49.85
Int H C Barnaly.....	37.50
Dr H J Hinson.....	1.25
A B R M, Greenock, St And's	5.00
Cow Bay, Halifax Pres.....	1.50
Elmsdale.....	5.00
Rev S Rosborough.....	5.00
Tower, Musquodoboit.....	2.00
St Ann's and North Shore..	10.00
Rev L R Gloag, Rate.....	3.75
—	\$746.44

HOME MISSIONS.	
Previously acknowledged..	\$ 948.90
West River and Green Hill..	49.48
Orwell.....	25.00
Int on D R B N S.....	14.57
Sharon, Stellarton.....	47.80
Clyde, &c.....	4.00
Dr H J Hinson.....	1.25
Blue Mountain.....	5.00
Cow Bay, Halifax Pres.....	5.00
St Andrew's, St John's, Nfld	40.00
for North West.....	40.00
Gays River and Milford S.S.	8.40
for North West.....	8.40

Mrs Archibald, Port Hastings	4.00
Knox Wallace.....	14.00
Newcastle.....	20.00
L Stewiacke.....	4.00
Indian Road.....	1.00
Lunenburg.....	40.00
Elmsdale.....	10.00
Union Church Hopewell.....	40.25
Young Peoples Soc'y of Chris-	
tian Endeavor, Fort Massey	76.73
Lower Musquodoboit.....	13.00
Guysboro Road, Gays River.	3.00
Red Bank and Whitneyville.	23.00
W H F Soc Monument P O N B	12.00
Scotch Settle't and Cocogne.	7.00
Strathalbyn, P E I.....	3.00
Escuminac.....	14.00
St Ann's and North Shore..	25.00
Ladies Aid Soc, Middle River	15.70
Dalhousie, N B.....	40.86
—	\$1564 34

MANITOBA COLLEGE.	
<i>Treasurers: Duncan McArthur and</i>	
<i>Dr. King.</i>	
<i>For Debt.</i>	
Previously reported.....	\$1,423.00
James E. Steen, Winnipeg..	20.00
Rev. John M. King.....	1000.00
Angus Sinclair, M.A., Wind-	
sor.....	20.00
—	\$2,463.00

WIDOWS' AND ORPHANS' FUND IN	
CONNECTION WITH THE CHURCH OF	
SCOTLAND: JAMES CROIL, TREAS.,	
MONTREAL.	
Renfrew, Rev. Dr. Campbell	\$30.00
Harrowsmith, Rev. G. A.	
Yeomans.....	20.00
MANITOBA COLLEGE, THEOLOGICAL	
DEPARTMENT.	
<i>Rev. Dr. Bryce, Convener and Treas.</i>	
<i>May to Sept. 30th.</i>	

Stonewall.....	\$ 5.00
James Fisher, M.P.P.....	25 00
Augustine ch., Winnipeg...	50 00
Rev. J. Farquharson.....	25.00
Brandon.....	50.00
Rev. J. A. Jaffray (debt)....	15.00
Rev. John Mowat (debt)....	5.00
Rev. A. Hamilton (debt)....	10.00
Rev. A. B. Baird (debt)....	50.00
Rev. W. Moore (debt)....	10.00
Rev. J. A. F. Sutherland	
(debt).....	5.00
Rev. Joseph Hogg (debt)....	20.00
Rev. Jas. Lawrence (debt) ..	10.00
Emerson.....	5.00
Rev. Dr. Duval (debt)....	20.00
William Clark.....	5.00
Rev. J. Farquharson (debt)..	10.00
Rev. John Cairns (debt)....	10.00
Calgary.....	10 00
Rev. John Hogg (debt)....	10.00
Morris and Union Point....	8.60
Clear Springs.....	10.00
Waskada.....	2.57
Treherne.....	8.15
Rev. Dr. Robertson (debt)..	50.00
Banff.....	7.50
Douglas.....	13.00
Rev. Prof. Hart (debt).	10.00
Whitemouth.....	5.00
—	\$464.82

Received by Rev. Dr. Warden, 198
St. James St., Montreal, Treasurer
of the Board of French Evangeliza-
tion to Oct. 10th, 1889.

FRENCH EVANGELIZATION.	
Already acknowledged.....	\$3737.20
Craighurst.....	2.20
Dunwick, Duff's ch.....	9.00

Arthur, St Andrews SS.....	6.16
Kenmore.....	6.00
Annan.....	6.30
Bethany.....	3.30
Wm Bawden Union ch, Gode-	
rich Township.....	5.00
St Croix and Ellerhouse.....	10.00
Glenmorris.....	14.75
Cantley and Portland.....	9.00
Hawkesbury.....	7.00
Peter Dewar, Dalhousie Mills	1.00
Mrs McLean.....	1.00
Escuminac, Quebec.....	17.00
Kinburn.....	5.00
Cornwall, St John's ch.....	10.00
River Desert and Northfield	4.25
Harvey, Ont.....	2.69
Aylwin.....	2.54
Daywood and Johnson.....	6.00
Quebec, French ch.....	3.50
Eldon, Ont, St Andrew's ch.	22.00
Carleton Place Zion ch.....	40.00
SS.....	18.00
Consecon and Hillier.....	2.00
Caledon, St Andrew's SS....	5 01
Caledon East, Knox SS.....	1.50
Nowtonville.....	5.00
Onslow, Ont.....	1.83
Wilbur, &c.....	5.00
Carleton Place, St Andw's SS	7.00
Sydenham, St Paul's.....	14.00
Harriston, Knox SS.....	10.00
Banff.....	7.50
G D Fergusson, Fergus..	200.00
Demorestville.....	5.50
Ailsa Craig.....	11.35
Carlisle.....	5.00
Dr Anderson, Ailsa Craig...	5.00
Belle Rivière, French ch....	5.70
Kingsbury and Flodden.....	10.00
Haliburton.....	2.52
Robertson's.....	1.30
Minden.....	2.16
Brown's.....	2.10
Elkhorn.....	4.70
Cumberland.....	15.00
Underwood.....	7.00
Minesing and Midhurst....	3.00
Lake Megantic.....	7.00

<i>Per Rev. Dr. Reid, Toronto:—</i>	
Chatham, St Andrew's.....	5.00
Normanby, Knox.....	7.00
Drumbo.....	7.50
Milton.....	8.00
Ballinafad.....	10.00
A D Ferrier, Fergus.....	50.00
Chippawa.....	6.50
S Westminster.....	7.00
Dundalk.....	4.30
St Ann's.....	2.00
Exeter.....	16.00
Metis.....	2.00
Thornbury and Clarksburg..	10.21
Atwood.....	28.00
Markham, St Johns.....	9.00
Brigden.....	4.00
South Delaware.....	1.00
W S J.....	10.00
Berkely & Williamsford....	2.80
Teeswater Westminister ch..	55.50
Tilburg East.....	44.48
Lucknow.....	3.35
Aberdeen.....	5.00

<i>Per Rev. P. Morrison, Halifax:—</i>	
W River & Green Hill (add'l)	1.00
Orwell.....	25.00
Noel.....	17.30
Clyde, &c.....	2.00
Port Hood, C B.....	4.06
Blue Mountain.....	5.00
Cow Bay, (Halifax Pres)....	1.50
St John's, Nfld, St And's ch.	30.00
Mabou.....	28.00
Mewcastle.....	10.00
Shubenacadie.....	27.15
Lower Stewiacke.....	8.13
North Salem.....	4.60

Indian Road.....	3.00
New Dub in.....	2.12
Lunenburg.....	30.00
Elmsdale.....	10.00
Wm McCarty, Taylor's Head	2.00
Lower Musquodoboit.....	5.00
Strathalbyn, P.E.I.....	8.00
St Ann's and North Shore...	15.00
Westville and Middle River.	17.00
—	\$4882.26

POINTE AUX TREMBLES SCHOOLS.
Received by Rev. Dr. Warden,
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real, to Oct. 10th, 1889.

Ordinary Fund.	
Already acknowledged.....	\$1050.55
Kenmore.....	6.00

Mrs M Mackie, Toronto.....	5.00
Brule, N S W F Mis Union So	24.00
A lady friend.....	100.00
Galt, Knox SS.....	100.00
Rev C. Chiniquy, St Ann....	50.00
Kelly's Cove, N S Miss H E	
Scott's Sabbath Sch Class..	1.00
A D Ferrier, Fergus.....	50.00
John Younie, Ormstown....	5.00
Upper Newport, N S, Presby	
Ladies.....	25.00
A friend, Newmarket.....	2.00
Beverly SS.....	10.00
Onslow Mission Band N S...	50.00
Mrs F Johnson, Brockville..	50.00
Burlington Beach, Bethel ch	12.52
SS.....	7.54
Oshawa SS.....	12.50
Fletcher SS.....	10.00
Watford SS.....	12.50
—	\$1583.61

Building Fund.	
Already acknowledged.....	\$ 367.48
A few ladies, Clinton, O.....	9.00
Sabbath School Scholar &c...	2.45
—	\$378.93

LADIES COLLEGE, OTTAWA.	
Received by Rev. Dr. Warden, Treasurer, Montreal.	
Already acknowledged.....	\$1483.59
Rev T J and Mrs McClelland, Shelburne.....	5.00
A McTaggart, Collingwood...	5.00
John Lamont, North Bruce...	5.00
Maxville.....	20.00
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Lindsay, Woodville, 26th Nov., 11 a.m.
Lanark & Renfrew, Arnprior, 26th Nov., 4 p.m.
Maitland, Wingham, 10th Dec., 11.15 a.m.
Stratford, Knox Ch., 12th Nov., 10.30 a.m.
Guelph, Knox Ch., 19th Nov., 10.30 a.m.
Calgary, Calgary, 5th March.
Huron, Clinton, 12th Nov., 10 a.m.
Orangeville, Orangeville, 12th Nov.
Sarnia, Sarnia, 10th Dec., 1 p.m.
Saugeen, Mt. Forest, 10th Dec., 10 a.m.
Winnipeg, Winnipeg, 10th Dec., 7.30 p.m.
London, First Pres. Ch., 10th Dec., 2.30 p.m.
Peterborough, Port Hope, 14th Jan., 9 a.m.
Montreal, College Hall, 14th Jan., 10 a.m.
Barrie, Barrie, 26th Nov., 11 a.m.
Winnipeg, Knox Ch., 10th Dec., 7.30 p.m.
Quebec, Sherbrooke, 17th Dec., 8 p.m.
Kingston, Belleville, 17th Dec., 7.30 p.m.
Pictou, New Glasgow, 5th Nov., 11 a.m.

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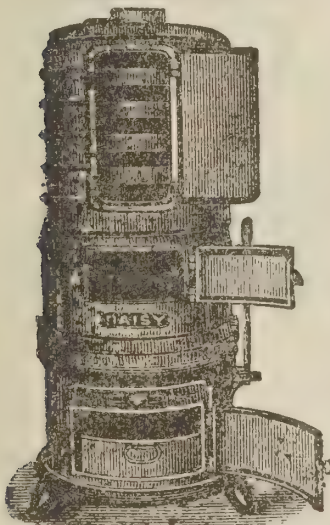
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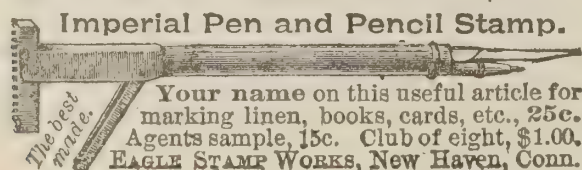
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THE

Presbyterian Record

FOR THE

DOMINION OF CANADA.



DECEMBER, 1889.

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FOR THE DOMINION OF CANADA.

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Heaven on Earth.

IT is the aim of the Church to bring all men to obedience to the faith of Christ,—to revolutionize the world so that sin shall no more reign in the individual heart, or in the social system. Were the Bible ideal realized, were all true disciples indeed, did all live up to the Golden Rule, then there would be no violence in all our borders,—no strife, no dishonesty, no falsehood, no theft, no greedy rich men, no envious poor men. Fathers would no longer mourn over dead Absoloms, mother's hearts would not be broken by ingratitude and shame. War would cease, and nations would no longer need to waste their substance in defence against each other's supposed intentions of evil,—Well; the more fully and faithfully we do our work as a Church of Christ, the nearer we bring this happy consummation. The panacea for every ill is in our possession. The true "elixir of life" is within our reach. The only difficulty is in the hardness of the human heart. The Gospel of Christ is powerful even to overcome this hardness. Ever since the angels sang their blessed song when Christ was born, the echoes of that song have been thrilling human hearts and drawing them to Him who is Light, and Life, and Love. When He is acknowledged by all, then we shall have heaven on earth.

Note-worthy Statistics.

IT is not unusual now for Roman Catholics to claim that in the United States they have a population of 12,000,000, and that in a few years it will reach 20,000,000. Now, no R.C. Year Book or statician of any repute gives a higher estimate of the R.C. population than *nine millions*. The immigration of Romanists has been very great, but it is now less than the immigration of the Protestants; and year by year the relative strength and volume of the two incoming streams is changing to the advantage of Protestantism. In 1850 the Roman churches in the United States numbered 1,245; Evangelical churches 43,072. In 1870, the numbers were 3,912, and 70,148. Sixteen years later, in 1886, the figures were respectively 6,910, and 120,944. These are the figures as regards church buildings, and they certainly are not discouraging to evangelical Protestants. The following figures regarding the relative numbers of clergy are equally significant: In 1850 there were of R.C. priests and bishops 1,302; and of Protestant clergy, 25,655. Twenty years later the figures stood respectively 3,966 and 47,609. Sixteen years later the figures were 7,658 and 83,845. To put it another way, the R.C. churches increased 12 per cent more from 1870 to 1886 than they increased in the twenty preceding years.

But Evangelical churches increased during the same period at the wonderful rate of 87 per cent. In like manner the R.C. clergy increased 38 per cent, while Evangelical Protestant clergy increased 87 per cent. It is clear, therefore, that the growth of Protestantism has been much more rapid than that of the R.C. Church. This is well for the peace of the country, for where the clergy manage to gain the ascendancy they never fail to create trouble by their reactionary policy. The contributions of the whole Roman Catholic Church for Missions to the heathen in 1878, amounted to \$1,221,000; in 1882, the contributions of all the Protestant Churches in Europe and America were \$11,375,000.

To the Land of the Pharaohs.

BY REV. JOHN JENKINS, D.D., LL.D.

I PROMISED to send you some account of my trip to "the Land of the Pharaohs." I don't wonder that you were somewhat startled at the announcement of my determination (at my age!) to undertake so distant and serious an expedition. I was even surprised at myself, when the hour for embarkation came. But the inducements were many, and as the offer of the trip came from my brother James, the bait took! So, on the 17th of August, my good brother-in-law Gordon, little "John," and I stepped on board the steamship "Glamorganshire," bound for Yokohama *viâ* the Suez Canal. John and I were to land at Suez, Gordon to proceed to Japan on his way home. We had a lively tumble in the Bay of Biscay, a delightful run from Cape Finisterre to Gibraltar, and from "Gib" a succession of clear, bright, calm weather, day by day, until, on the fifteenth day after our departure from London, we reached Port Said. Nothing could exceed the beauty, the brightness, and the *blue* of the historic *mare magnum*. I had passed over it before, but this time, to my seeming at least, it was more brilliant and beautiful than ever—a very Paradise of azure waters, their smoothness suggesting "no more sea!" It was indeed one continuous enchantment.

It was Sunday morning that we landed at Port Said. The agents of the steamer, who

had been forewarned as to our expected arrival, met us on board and conducted us on shore in a boat rowed by four Arabs, tall, lithe, muscular, handsome, handling their oars like man-of-war's men. In the house of the Manager-Agent we were hospitably entertained for the greater part of the day. My two companions went to the Anglican church, while I rested. Altogether, we spent a pleasant and I hope not unprofitable Sabbath. While we were on shore the ship took in several hundred tons of coal. At six o'clock we resumed our voyage and proceeded down the canal towards Suez.

The town of Port Said is the creation of the great canal. It is claimed to be the largest coaling station in the world. One million tons of the mineral being yearly supplied to passing steamers. The population is estimated at 17,000, of whom 6,000 are Europeans. It was almost night when we commenced our journey through the canal. By the aid of the moon we saw enough to convince us of the stupendous character of M. Lesseps' undertaking. Early in the morning we passed Ismailîya. Soon after breakfast, through the ignorance or stupidity of the pilot, we grounded, seriously as it proved, for it took between three and four days to lighten the ship sufficiently to get her off. While we were stuck, several large steamers passed close to us, among them a huge Turkish craft, laden with pilgrims from Mecca to the number of at least eight hundred, more probably a thousand. Such a dirty looking unwashed crowd I have never seen. On the second day we descried in the distance a steam launch making for our ship. It proved to be one of the chief engineers of the canal. When he ascertained the position of my party, he offered to take me and my two companions to Suez; and our captain gave Gordon permission to visit Cairo, assuring him that there was no chance of the "Glamorganshire" reaching Suez for a couple of days. Our ships' agent was awaiting us at the landing at Suez, and hospitably treated us, after which we took the night train for Cairo. Towards morning the "iron horse" drew us rapidly across the land of Goshen, awakening thoughts and memories of the far-away past: of the "four hundred and thirty years" during which the chosen people dwelt in that still well

watered, fertile region ; their long and cruel bondage ; their ultimate deliverance by the hand of Moses.

Cairo and Shepheard's Hotel were reached by nine o'clock. A bath and breakfast were soon got over, and we proceeded forthwith to Gizeh and its world-famed Pyramids. It was a hot day, but we took a covered carriage, and as we drove along we became sensible of a cool, refreshing breeze from the Desert. The drive took an



THE GREAT PYRAMID.*

hour and a half and was very pleasant, for the greater part of the road is shaded by ample avenues of the umbrageous lebbek tree. A short distance from Cairo we crossed the Nile over a magnificent iron bridge built by a French engineering company. Its length is 1,260 feet. Altogether it is one of the handsomest bridges I have seen. There were palaces, parks and gardens to attract our attention as we passed, but our minds and hearts dwell on what we are about to see, and what I, for one, never expected to see. From different points in the road, the huge, lofty structures are in view, dwarfing every other object, and already filling the mind with wonder and admiration at the vastness and impressiveness of these primitive achievements of our race. And as we draw near we ask ourselves, Can it be that these pyramids were built, and had been *long* built, when Abraham was born ? Yes, at the lowest computation the date of their erection must be placed at

2,500 years before the Christian era, while the most trustworthy chronologists set down 3,100 years as the true date. When Joseph went to Egypt these pyramids were hoary with age, and when Moses left Egypt they had, for eleven hundred years, been pointing their peaks to the sky.

My two companions had resolved to ascend to the top of the Great Pyramid, so when we reached the plateau on which the three (pyramids) stand they proceeded on foot and left me to follow in the carriage. By the time I reached the base they had already, with the help each of three Bedouins, commenced their climb. I watched them with great interest as they clambered up the rugged surface, but with no anxiety, for they were in the hands of trustworthy, efficient guides and helpers. In about 20 minutes John reached the summit, and some minutes after his uncle. A quarter of an hour was spent in gazing out over the matchless landscape, and ten minutes or twelve brought them down in safety to the base. Then, each on a donkey, we rode to the Great Sphinx, for which is claimed a higher antiquity than for the Great Pyramid. It is a gigantic memorial of the past. Its great eyes have been peering into the desert for at least four thousand five hundred years. The rest is soon told. We hastened back to the city, I to rest, my companions to visit the streets, bazaars and mosques. They returned in time to dine ; then we had to part from our beloved fellow-traveller and brother, who went off to Suez to rejoin his ship. It was rather a solemn "good-bye," but the pleasure which mingled with it was great, seeing we had been permitted to enjoy together the visit to Cairo, Gizeh, and to the Pyramids.

During the night "my little man" was taken ill ; at eight in the morning I called in a doctor—a charming Scotchman—who knew his business, and whose treatment was successful. The rest of my stay in Cairo was for the most part confined to nursing and a sick room. Reserving for another "brieflet" an account of our visit to Alexandria and of some mission work there and elsewhere—*au revoir !*

No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him He gives him for mankind.—*Phillips Brooks.*

* From the Smith-Peloubet Bible Dictionary ; see under the heading "Literature."

Missionary Cabinet.

ALEXANDER N. SOMERVILLE, D.D.*

One of the most venerable figures among the Christian churches of this country has passed quietly away, followed with the most profound affection of vast multitudes throughout the whole area of Evangelical, and especially English-speaking Christendom. On Wednesday, September 18th, Dr. A. N. Somerville died at his residence in the western suburb of Glasgow known as Hillhead. After a life of singular devotedness to the ministry of the Gospel, and a unique career of usefulness in every quarter of the world, Dr. Somerville passed peacefully away at the mature age of 76 years, but still, it may be said, in the midst of his activity. His brilliant gifts, indomitable energy, consecrated enthusiasm, and catholic spirit arrested attention everywhere, and obtained for him in far distant and foreign lands not less than at home, and among Jews not less than among Gentiles, a warm reception both for himself and his message. But by those who had the privilege of knowing him in the intimacy of private fellowship, and of seeing the unfeigned humility, gracious gentleness, and happy, sparkling humour which were associated with his genius and fervour, the feelings cherished were not those of admiration merely, but of peculiarly tender regard.

Dr. Somerville was a native of the Scottish capital, and was born on the 30th of January, 1813. He was educated at the high school and the university of his native city, and in due course became a minister of the Church of Scotland. During his student days he was the friend of McCheyne and the band of devoted young men with whom he was associated, and, with them, took an eager part in the evangelistic work in the Canongate. On November 30th, 1837, he was presented to the parish church of Anderston, Glasgow. From the time that he entered upon his studies for the ministry he had been identified with the party of which Dr. Chalmers, under whom he had studied, was the great leader, and at the Disruption he passed over to the Free Church, and it is recorded of him that at the close of his last sermon as a minister of the Establishment

he carried his Bible with him from the pulpit. His congregation, for the most part, "came out" with him, and a large and handsome building was erected for their accommodation. Mr. Somerville's power and eloquence in the pulpit soon attracted a large and devoted congregation, and for more than thirty years he laboured in this sphere with distinguished success. Early in his career he gave token of that missionary zeal which in later years led him into remote regions of the earth to proclaim the Gospel. Two years after the Disruption he was sent by the General Assembly to Canada, where, during a stay extending over five months, he visited most of the chief towns, and also passed into the United States, where he visited several important centres. In 1848, when compelled by an affection of the throat to relinquish work at home for a season, he proceeded to the East, and spent some time in Egypt, and at Sinai, Jerusalem, and Constantinople, laying in during his journey a rich store of material for future use. The revival movement, which began in America about thirty years ago and passed over to this country, absorbed his attention, and in more recent times the visits of Messrs. Moody and Sankey were enlarged opportunities, of which he availed himself with fervour, for the furtherance of evangelistic work among all classes of the community. In 1874, Dr. Somerville, then over sixty years of age, accepted an invitation by the Anglo-Indian Union to undertake its first winter mission tour to English residents in that country. He spent six months in India, visiting something like twenty places and addressing many gatherings of the English population. Two years later he made an evangelistic tour through the Dominion of Canada. By this time Dr. Somerville had attained a high reputation as an evangelist, and in 1877 he was asked by the Glasgow United Evangelistic Association to give up the charge of his congregation with a view to undertaking evangelistic work in the colonies and in various foreign countries. Though still retaining his connection with the congregation and officiating occasionally, he was set free to devote himself to the missionary labour on which his heart had, throughout his long life, been so strongly set. Such was the confidence in him that he was left

* *The Presbyterian Messenger*, London, September 27th, 1889.

entirely to himself as to where, when, and how he should work. His first choice was Australia. Eighteen months were spent from home, and forty localities were visited. A profound interest was created among the people of Australia by the earnestness and impressiveness of his preaching, and before leaving the colony he presided at a remarkable communion service at Melbourne in compliance with a requisition signed by fifty ministers of different denominations, and at which four thousand communicants partook of the Sacrament. He subsequently made evangelistic tours through various parts of the Continent, and in South Africa. In 1886 he was appointed Moderator of the Free Assembly. His address on that occasion was a powerful plea on behalf of the cause of missions, and in various succeeding Assemblies he has given graphic and interesting accounts of his evangelistic labours. Three years ago he made a tour in the Highlands of Scotland, addressing congregations and public meetings in many parts in the north, and in July of the present year he spent three weeks in revisiting some of the scenes with which, on his previous visit, he had become acquainted. In the winter of 1887-88 he spent a considerable time in Bohemia and Hungary, and on November 30th, 1887, the fiftieth anniversary of his ordination, he held a great meeting with Jews in Vienna, discoursing to a deeply interested audience on the subject—"What Christianity owes to the Jews." Last May he had the unique honour of being invited to address the General Assembly of the Church of Scotland in connection with its mission to the Jews, and his reception on that occasion was a testimony to the esteem in which he was held by the churches of all denominations. Dr. Somerville's death reduces still further the small surviving band of pre-Disruption ministers in the Free Church, and the still smaller company of the friends and associates of Robert Murray McCheyne. His last public appearance was when he preached a few weeks ago a funeral sermon on his life-long friend, Dr. Horatius Bonar.

EDITOR'S NOTE.—Dr. Somerville visited Canada in 1876, as a delegate to the General Assembly in Toronto, and also for the purpose of engaging in evangelistic services in different parts of the country. He preached in Knox Church on the Assembly Sabbath to an over-

flowing congregation, and referred in pathetic terms to his having occupied that pulpit thirty years before. His theme was "The love of God," as manifested in His Son Jesus Christ—able, and willing, and *mighty* to save to the uttermost, whosoever believeth in Him. It was noticed that although he entered the pulpit in his gown, he threw it off before he began his sermon, and kept his audience spell-bound with a torrent of eloquence which was listened to by no one with greater interest than the pastor of the church, Dr. Topp, who was heard to say at the close of the service, "We old fashioned ministers do not know how to preach."

The American Board.

THE eighteenth anniversary of this great Society was held at New York in October. Dr. R. S. Storrs was re-elected to the Presidency. Total receipts for the year \$686,000. Expenditures are kept within income. The Board ask an addition this year of \$200,000. The work of the Board has shown a steady if not very rapid advance. Last year a Committee of fifteen was appointed to consider certain grievances of parties anxious for change. Friends of the "Andover School" have been agitating for a place in the service of the Board for men holding "advanced" views with regard to the Heathen. The fifteen reported against any change,—for after patient investigation they found the malcontents few and divided.

The Committee has been continued another year. This year a Committee of nine has been appointed to consider the methods of administration at Boston. It is against the Boston men that the hottest fire of the lovers of change is directed. The "Andover" men will not be satisfied with anything short of a revolution, but a revolution they will not be able to bring about. It seems that of late years the students of the New England seminaries do not apply for service in the foreign field as they were wont to do, and the blame for this is laid upon the Board for its orthodoxy. Happily none of the evils predicted by the lovers of change have yet befallen the Board. Its revenues are increasing, and its strength is developing in heathendom. The reports of the Secretaries, Drs. Clarke and Smith, were encouraging in their tone as they were extensive in their scope—sweeping over all lands and giving details of the work in papal countries, Bulgaria, India, Japan, Asia Minor, Africa, China, and the islands of the sea. The number of missions is 22; of stations, 93; out-stations, 1,023; preaching-places, 1,069. The labourers employed include 177 ordained

missionaries (11 being physicians); 314 women, seven of them being physicians; native pastors, 174; native preachers and catechists, 510; native school-teachers, 1,372; the whole number of labourers being 2,891. There are 358 churches, 33,099 communicants, of whom 4,529 were added during the year, and 43,313 young people received instruction.

The address of Dr. Storrs, President of the Board, maintained his reputation as the prince of platform speakers—dignified, conciliatory, inspiring. He concluded by saying,—“All forces are marching on to a grand result—the Word of God universal in the world—a result as sure as the life of God, as the solidity of the globe itself on which we stand. We have this power working with us and for us, giving portents and predictions already in the flushing orient sky of the Sun of Righteousness, which is to irradiate and illuminate the world. Much has been done for mankind during the last one hundred years, but no single force has done so much as that of the Christian Missions of the various communions uniting in this sublimest enterprise, and going forth with the New Testament in their hands and the love of God in their hearts, and the hope of glory shining in their faces to illuminate the nations. None of us may see it, but I believe that the child is now born who will see the time when commerce and Christianity, advancing in majestic harmony, shall possess the whole earth; when the ships of Tarshish shall be foremost in bringing their sons from afar to the city of the Lord our God; when “Holiness to the Lord” shall be upon all the bells of those swift horses of modern commerce whose race-course is the ocean; when the revolving wheels on every railway and every steamship shall have the loving spirit of truth and of grace within them; when the trumpets of commerce which are awakening the world on every barbaric shore to new ideas, shall carry to all those tribes the message of the angel over Bethlehem, the mighty story of the Son of God in the world, the great argument of the Pauline epistles, and the final prophecy of the New Jerusalem descending out of Heaven from God, and becoming on the earth a tabernacle in which God shall dwell with men.”

Household Words.

THE LORD'S GRANARY.

Whose fan is in his hand and he will thoroughly purge his floor, and gather his wheat into the garner.—Matt. 3: 12.

“GATHER the wheat.” The saints will be found in all ranks of society. The angels will bring in a few ears from palaces, and great armfuls from cottages! Many will be collected from the lowly cottages of our villages and hamlets, and others will be upraised

from the back slums of our great cities to to the metropolis of God. From the darkest places angels will bring those children of sweetness and light whoseldom beheld the sun, and yet were pure in heart and saw their God. The hidden and obscure shall be brought into the light; for the Lord knoweth them that are His, and His harvestmen will not miss them.

To me it is a charming thought that they will come from all the ages. What a joy to see the apostles, martyrs, and reformers! I long to see Luther, and Calvin, and Bunyan, and Whitefield. I like the rhyme of good old father Ryland—

“They all shall be there, the great and the small,
Poor I shall shake hands with the blessed St. Paul.”

I do not know how that will be, but I have not much doubt that we shall have fellowship with all the saints of every age in the general assembly and Church of the first-born, whose names are written in heaven.

No matter when or where the wheat grew, it shall be gathered into the one barn; gathered never to be divided again. They grew in different fields. Some flourished on the hillside where Episcopalians grow in all their glory, and others in the lowlier soil, where Baptists multiply, and Methodists flourish; but once the wheat is in the barn none can tell in which field the ears grew. Then, indeed, shall the Master's prayer have a glorious answer—“That they all may be one.” All our errors removed and our mistakes corrected and forgiven, the one Lord, the one faith, and the one baptism will be known to us all, and there will be no more vexings and envyings. What a blessed gathering it will be! What a meeting! The elect of God, the *elite* of all the centuries, of whom the world was not worthy. I should not like to be away. If there were no hell, it would be hell enough to me to be shut out of such heavenly society. If there were no weeping and wailing and gnashing of teeth, it would be dreadful enough to miss the presence of the Lord, and the joy of praising Him for ever, and the bliss of meeting with all the noblest beings that ever lived. Amid the needful controversies of the age, I, who have been doomed to seem a man of strife, sigh for the blessed rest wherein all spiritual minds shall blend in eternal accord before the throne of God and of the Lamb. Oh that we were all right, that we might be all happily united in one spirit!—*Spurgeon*.

THE GREAT FOUNTAIN.

An aged gentleman was on a visit to one of the noted American watering-places. Whilst taking a draught of water one morning at the spring, a lady came up to take her usual glass at the same time. The gentleman, turning towards her in a pleasant yet thoughtful manner, asked: “Have you ever drunk at that Great Fountain?”

The lady coloured and looked surprised, but turned away without a word of reply.

In the following winter the gentleman was in Rochester, when he was invited to attend a meeting for religious conference and prayer. At the close of the meeting he was asked to visit a lady who was dying. As he entered the sick room the lady fixed her eyes very intently upon the gentleman, and said with a smile: "Do you not know me?"

"No; are we not strangers to each other?" was the reply.

"Do you not recollect asking a woman at the springs last year: 'Have you ever drunk at that Great Fountain?'"

"Yes," said the gentleman, "I do remember."

"Well, sir, I am that person. I thought at the time you were very rude; but your words kept ringing in my ears. They followed me to my chamber, to my pillow. I was without peace or rest till I found Christ. I now expect shortly to die, and you, under God, were instrumentally the means of my salvation. Be as faithful to others as you have been to me. Never be afraid to talk to strangers on the subject of religion."

What a blessing was granted on this short but faithful word! Little do Christians know how God may own his truth. Let us faithfully scatter the precious seed, and he will give the increase.—*Exchange*.

WHY ARE YOU NOT A CHRISTIAN?

Is it because you are afraid of ridicule, and of what others may say of you?

"Whosoever shall be ashamed of me and of my words of him shall the Son of Man be ashamed."

Is it because of the inconsistencies of professing Christians?

"Every one of us shall give an account of himself to God."

Is it because you are not willing to give all to Christ?

"What shall it profit a man, if he shall gain the whole world and lose his own soul?"

Is it because you are afraid that you will not be accepted?

"Him that cometh to me I will in no wise cast out."

Is it because you are too great a sinner?

"The blood of Jesus Christ cleanseth from all sin."

Is it because you are afraid you will not "hold out?"

"He which hath begun a good work in you will perform it until the day of Jesus Christ."

Is it because you are thinking that you will do as well as you can, and that God ought to be satisfied with that?

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

Is it because you are postponing the matter, without any definite reason?

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."

THE DYING TEACHER'S CLASS.

Mr. Charles S. Inglis, of Edinburgh, who has just retired from the office of agent of the Sabbath-school mission of Scotland, in a retrospect of his work relates the following beautiful little story:—When passing a cottage one Sabbath on my way to a school, I found eight or nine children sitting on the ground along the wall. As I came near I saw that they all had Bibles on their laps. Stopping to speak to them, I asked if they were not going to the school; but they all hung their heads, and I could get no reply. Passing on, I told the superintendent what I had seen. He gave this explanation:—"These girls belonged to the school, their teacher was a laborer's daughter, and was lying in that cottage dying of consumption. No one could be got to take the class, but the girls came of their own accord to the opening exercises of the school, then went every Sabbath and ranged themselves along the wall of the cottage, repeated to each other the psalm and texts, read the Bible lesson which their teacher would have been giving them, and then, before they parted, had a short prayer for her who was so soon to leave them."—*Christian Leader*.

One never hears a soldier or a sailor answer "In a minute." If the command is "all hands aloft," there is a scramble as to who shall be first on the mast-head. And if the command is "attention, battalion," every eye rests on the commander. When will Christian soldiers be as prompt to obey as our sailors and soldiers?

From all accounts, hundreds lost their lives at Johnstown by saying, responding to the command "Fly for your lives!" "In a minute." They were saying peace, peace, while sudden destruction was almost at their door.

Doubtless when the rains predicted by Noah had begun to fall, thousands of people even then sneered at Noah and his family, and if he had offered them another chance to enter the ark with him, many of them might have answered, "In a minute."

How shall they preach except they be sent? Did you ever seriously try to solve this question? Have you anything to do with the sending? Search and see. Eternity is coming, and there will be a call made not only for buried talents, but for lost interest on the same, and lost time.

I have often thought upon death, and I find it the least of all evils.—*Bacon*.

Do not seek for things to happen as thou wishest; but wish for things to happen as they do happen.—*Epictetus*.

The Temple Dedicated.

DECEMBER 1 B.C. 1005. 1 KINGS 8: 54-63

Golden Text, Hab. 2: 20.

THE first great work of Solomon's reign was the building of the temple, thus fulfilling the prophecy in 2 Sam. 7: 12, 13. It took over eight years to complete it. It was erected on Mount Moriah, thought by some to be the place where Abraham intended to offer up his son Isaac, Gen. 22: 2. This temple, several times pillaged by the enemies of Israel, was utterly destroyed by Nebuchadnezzar, King of Babylon, 415 years after its dedication, 2 Kings 25: 8, 9. The temple was dedicated in the month called "Ethanin," our September, ch. 8: 2. Solomon had assembled all the leading men of Israel and all the priests. An immense crowd gathered to witness the ceremonies vs. 1-4. The Ark was first carried from Zion, where David had placed it, 2 Sam. 8: 17, to the "Oracle," or most holy place, in the temple, v. 6. It contained only the tables of the law, v. 9, Exod. 40: 20. A cloud like one which had led Israel through the wilderness, called in v. 11, "the glory of the Lord," filled the house, striking the beholders with awe. Solomon solemnly blessed the people, and briefly addressed them, vs. 15-21. Then, kneeling before the altar, he spread forth his hands to heaven and offered the beautiful prayer of consecration recorded in vs. 22-53. V. 54. *Kneeling*—He had first stood, v. 22, but when he prayed, he knelt, 2 Chron. 6: 13, a noble example to the multitude when they saw their King thus humbling himself before the Lord. V. 56. *There has not failed one word*—God is ever mindful of his covenant, Ps. 111: 5; 2 Cor. 1: 20. Therefore his people can rest surely. V. 57. *God be with us*—to give us rest and peace, Exod. 33: 14-16. To be forsaken of God is the depth of misery, 2 Chron. 15: 2. V. 58. *Incline our hearts*—Without the help of God, our hearts would always incline to evil, Ezek. 11: 19-20; Phil. 2: 13. This help is obtained by prayer, Eph. 6: 18; Phil. 4: 6. V. 59. *That he maintain*—We pray for the same favour. Christ maintains the cause of his disciples against the adversary, Rev. 12: 10. *At all times*—So that our strength may be as our days, Deut. 33: 25. This will glorify God before all men, v. 60, and lead many to fear Him, Josh. 4: 24. V. 62. *Be perfect*—Let our piety be complete in all its parts, Matt. 5: 48. V. 63. *Sacrifices of peace offerings*, on an unprecedented scale, now concluded the solemn proceedings. Henceforth the house would be known as the "Temple of the Lord." Christians are temples of God, 1 Cor. 3: 16. They are also dedicated to him. Hence their duty to live to the glory of God, 1 Cor. 10: 31. Let us therefore, as many as be perfect, be thus minded, Phil. 3: 15.

Solomon and the Queen of Sheba.

DECEMBER 8. B.C. 993. 1. KINGS 10: 1-13.

Golden Text, Matt. 12: 42.

UNDER Solomon's wise rule, the commercial relations of Judæa with foreign lands were rapidly developed. He caused a navy to be built, ch. 9: 26, and sent it to distant ports, whence it brought back much wealth, ch. 10: 22, and his officers made known his wisdom and greatness. V. 1. *The Queen of Sheba*—heard thus of Solomon's fame. It is not certain where Sheba was situated. Some think it was in Ethiopia, others in South Arabia, where spices, gold and precious stones are still found, v. 2. *The Name of the Lord*—If he was the author of Solomon's wisdom, she wished to know more of him. She did not think that travelling from "the ends of the earth" was paying too high for the knowledge she sought. Hence, Jesus holds her up as an example to those men who, having the means of grace at their very doors remain indifferent, Matt. 12: 42. V. 2. *Gold*—Like the wise men of the East, she came not empty handed, Matt. 2: 11, Prov. 3: 13-15. V. 3. *Questions*—To all of these, whether important, frivolous, or captious, Solomon gave wise answers. V. 5. *His ascent*—She was deeply impressed with the magnificence of Solomon's court, but above all with the profound respect with which he approached the altar of the Lord. His devotion and earnestness were so different from the perfunctory way of the heathen priests in their official worship, that "there was no more spirit in her." She stood amazed, and owned, not only that all she had heard was true, but, v. 7, that *the half*—had not been told. Thus, when men, hearing of Christ's glory, and of his great salvation, come to him and get to know him, they find revelations of his love undreamt of before, 1 Cor. 2: 9, 10. And yet the graces that can be known now are not the half of those yet to be revealed, 1 Peter, 1: 4, 13; Rev. 7: 15-17. V. 9. *Blessed be*—the Lord, thy God! The Queen of Sheba became a royal convert to the God of Israel, for she acknowledged: 1st, his power, "he set thee;" 2nd, his love, "*the Lord loved*;" 3rd, his faithfulness, "*forever*," and his righteousness, for he made Solomon king "*to do judgment and justice*." V. 10. *She gave*—proving that her faith was a living one, by her works, Jas. 2: 17. V. 10. *120 talents*—About three millions and a half of dollars. Truly, a royal gift! V. 11. *Almug-trees*—the black acacia, (calmet). V. 13. Although Solomon was rich enough not to need the Queen of Sheba's gifts, he accepted them graciously, and gave her "all she asked for," and more still, "*of his royal bounty*," a type of Christ, who accepts the little we can do for him, grants us our prayers, and gives us above all that we ask or think," Eph. 3: 20.

Solomon's Fall.

DECEMBER 15. B. C. 980. 1 KINGS 11: 4-13.
Golden Text. 1 Cor. 10: 12.

THE subject of this lesson is a painful one. The contrast between Solomon, as he was when the Queen of Sheba visited him, and the Lord delighted in him, ch. 10: 9, and as we now find him, forsaking the Lord, in his old age, for the vile gods of the heathen, gives rise to many anxious thoughts. We read that "God's gifts are without repentance," Rom. 11: 29, and yet, here is a man of God who "concerning faith has made shipwreck," through not having held "a good conscience," 1. Tim. 1: 19. But God's promises are conditional, 1 Kings, 6: 12. Instead of keeping his heart perfect, with the Lord his God, ch. 8: 61, Solomon had made reserves. He multiplied to himself, wives, horses and treasure, against God's express order, Deut. 17: 16, 17. From this disobedience came all his troubles. V. 4. *His wives*—Turned away his heart. He had unequally yoked himself with unbelievers, 2, Cor. 6: 14. The result was disappointing. Eccl. 7: 28, and led to his apostacy. V. 5. *Ashtoreth*—Whose worship was grossly impure. *Milcolim*—or Moloch, whose worship was murderous, Ezek. 16, 20. V. 6. *Not Fully*—This was the secret of his fall. He gave God a divided heart. God could not accept it, for He is a jealous God, Exod. 20: 5. V. 7. *High place*—These sanctuaries to false gods were destroyed by Josiah 350 years after, 2 Kings 23:13. How many Israelites were led to sin by them! Our evil deeds produce others, one sinner makes many, Eccl. 9: 18. V. 9. *Angry*—God's anger implies coming judgment, Rom. 2: 2-5. Solomon had had splendid opportunities, much had been given him, much also was required of him, Luke 12: 47. We know the Master's will, let us beware if we do it not. V. 11. *Covenant*—1 Kings, 3: 14; 6: 12. *Rend the Kingdom*—Solomon had gloried in the vastness of his possessions, and abused his power and wealth by using them for idolaters. God will strike at his pride, reduce his kingdom greatly, yet for David's sake and for Jerusalem's sake, he delayed the punishment. Comp. 1 Kings, 21: 29. This mercy does not seem to have touched Solomon's heart. See v. 40. From 2 Sam. 8: 14, 15, we think that he repented before his death, but whether he did or not, the end of his life was spent in gloom. In reading Ecclesiastes, said to have been written shortly before his death, it seems as if the "evil days" he speaks of in Eccl. 12: 1, had indeed come upon him. Watch against the small beginnings of sin. Had Solomon, mindful of God's law, been content to take to wife, a godly daughter of Israel, instead of a Princess of Egypt, he might have avoided all his subsequent errors and found that "one in a thousand" he vainly sought in his monstrous harem.

Close of Solomon's Reign.

DECEMBER, 22. B.C. 976. 1 KINGS, 11: 26-43.
Golden Text, Eccl. 12: 13.

SOLOMON'S reign was now drawing to an end. God had promised a long life, if he kept his statutes, ch. 3: 14. He did not do so, therefore, God shortened his days. He was only sixty when he died. The last years of his life were troubled by enemies, which God stirred up against him, as a part punishment for his sin, vs. 14, 23. The king of Egypt, whose alliance he had courted, when he married his daughter, proved a false friend, v. 18, 19, by giving shelter and favour to his enemies. Thus God punishes men by the very sins of which they make themselves guilty. Solomon was false to God, his best friend, now his friends were false to him. V. 26. *Jeroboam*—This young man's industry and skill brought upon him the favour of Solomon, who was then repairing the city of David. He raised him to a place of trust, putting full confidence in him. Diligence, industry and faithfulness in our daily tasks are sure to bring us a reward, Prov. 10: 4. He that is faithful in that which is least, is faithful also in much, Luke, 16: 10, and on the high road to preferment, Prov. 22: 29. V. 28. *Ruler*—over either the taxes (Marg. Burden) or the militia of the house of Joseph. V. 29. *In the way*—This did not make the word of the Lord less sure, Comp. 1 Sam. 9: 27. *New garment*—a symbol of the new kingdom of Israel, the twelve pieces, representing the tribes, vs. 30, 31. Ten of these were given to Jeroboam. V. 32. *One tribe*—Benjamin, being very small, is here included in the large tribe of Judah. The reason of the disruption is explicitly given, so that in after days Jeroboam could not plead ignorance. And yet when he became king, he sinned worse than Solomon! ch. 12: 28. V. 36. *A light*—a shining name and memory, Ps. 132: 17. The house of David would not cease, because from it the Messiah would spring. V. 37. *Thou shalt reign*—but here again the promises are made conditional upon Jeroboam's obedience, 1 Kings 16: 29, 30. The conditions being broken his house was utterly destroyed. V. 39. *Afflict the seed*—Although God punishes, he does not forget his promises. The seed of David shall flourish again, 2 Sam. 7: 16, Is. 54: 7, 8. V. 40. Solomon learning what Ahijah had done, instead of humbling himself before God, sought to kill Jeroboam, who, for safety, fled to Egypt, where he remained until the death of Solomon. V. 41. *The acts*—this history is lost. V. 43. *Slept*—the common end of rich and poor, of king and peasant. Let us hope that ere he died he confessed his sins to God and was forgiven. May we, when the time comes for us also to appear before God, be able to say with Paul: I have kept the faith! 2 Tim. 4: 7.

The Forerunner Announced.

JANUARY 5. A. M. 4000. LUKE 1: 5-17.

Golden Text. Mal. 3: 1.

OUR lessons this year are in Luke's Gospel. Luke was a friend and a companion of Paul, Acts 16: 10, also the author of "Acts," and a physician by profession, Acts 1: 1. Col. 4: 14. The Church never questioned the authenticity or the authority of this gospel. V. 5. *Herod*—Called the Great, a cruel and wicked King, Matt. 2: 16. *Course of Abia*—David had divided the sons of Aaron into 24 orders or courses, for the service of the temple, that of Abia being the eighth, 1 Chron. 24: 10. V. 6. *Righteous*—A pious old couple, who were childless. This was thought a sore affliction among the Jews, 1 Sam. 1: 11. V. 8. *Before God*—In the temple, where God dwelt, 1 Kings, 8: 27. V. 9. *Incense*—An aromatic resin, burnt twice a day by the priest, Exod. 30: 7. This was the time of the evening offering. V. 10. *Without*—In the courts of the temple, the priest standing inside the "holy place," where the altar of incense stood. See Exod. 30: 1-6. V. 11. *An Angel*—A messenger of the Lord. Nearly 400 years had elapsed since through Malachi God promised to send such a messenger, Mal. 3: 1. V. 12. *Troubled*, The best of men feel troubled, in the presence of heavenly purity. Comp. Luke 24: 4. V. 13. *Thy prayer*—Zacharias had long prayed for the desired blessing. God now rewards his faith, as he did Abraham's, Gen. 18: 14. V. 14. *At his birth*—He would become a blessing to mankind, therefore many would rejoice that he was born. V. 15. *Great*—With true greatness, that which God looks upon as such, God will highly esteem him, even if men should hate him. Luke 16: 15. *Wine*—Numb. 6: 1, 3; Is. 26: 6; 5: 11. V. 16. *Filled*—Comp. Jer. 1, 5. The child from its earliest years would be guided by the influences of the Holy Spirit, and sanctified by Him. V. 17. *Before Him*—Referring to the "Lord their God," in the previous verse, proving Christ to be Divine, the Lord God of Israel, John 1: 1; 1 Tim. 3: 16. *Elias*—Elijah, Mal. 4: 5, 6. Comp. Matt. 17: 10-13. *Turn the hearts*—By leading parents and children to the one Messiah, he would unite them to the same love, and they would forget past differences. *Disobedient*—the wicked. They would repent and lead a better life, Matt. 3: 7-8. *Make ready*—As when a distinguished guest is expected, the house is prepared, and new garments put on, thus in view of Christ's coming, men would be charged to repent and to submit to God's laws. This is still our duty, 1 Pet. 4: 7; 2 Pet. 3: 11-12. The preparation of the heart in man is from the Lord, Prov. 16: 1. Hence the duty of prayer, that his help may enable us to have Christ abiding in our heart. John, 15: 4.

Ecclesiastical News.

SCOTLAND:—Our beautiful weather still continues. The "Old Inhabitant" scarcely remembers such a season as this has been, from early May till now. The farmers, who like a grumble, are quite satisfied; and as a people we should be prepared for a day of Thanksgiving.... Dr. Morrison, the venerable founder of the "Evangelical Union" has had another ovation. This time, his jubilee brought together many friends: among whom were Principal Cairns, Dr. Marshall Lang, and Dr. Joseph Brown. The genuine piety and ripe scholarship of the aged man on the one hand, and the more generous views now being taken by leading men on the other, have done much to soften the asperities of former times.... After a ministry of thirty-five years, Dr. Webster of Crammond retires from active life, much to the regret of his Presbytery.... The resignation also of Dr. Macdonald of Inverness, is on the table of his presbytery. His ordination took place in 1842.... The foundation stone of a new parish church in Appin was laid in suitable style recently. The minister of the parish is the Rev. Simon Macgregor, a native of Nova Scotia, and formerly minister of Victoria, B.C. There are said to be thirty ministers in the Free Church who have passed their jubilee! A monument in the form of a Celtic cross has been erected at Pitlochrie, Perthshire, in honour of Dr. Duff, the great Indian missionary. The cross is of red Peterhead granite, and has a suitable inscription. The death of the Rev. J. Alex. Bain, F. C. missionary at Bandawè, Africa, causes much sorrow. The first convert had just been admitted to the table of the Lord when the rejoicing worker was liberated from his toil. At the time of the recent danger to the mission, Mr. Bain and his little party had been for several days under fire from Arab rifles. Robinowitch, the great Jewish preacher, has translated into Hebrew the hymn of Dr. Bonar, commencing "A pilgrim through the lonely world".... The conduct of congregations in the Church of Scotland at the election of ministers causes much unfavourable comment. The Synod of Glasgow and Ayr had one case, which goes to the Assembly; and a neighbouring Synod is likely to have another.... The Sustentation Fund of the Free Church is short this year, so far, by about \$3,500, as reported by the Western Synod. The union of Presbyterians is still "in the air." It will take shape some day. May it be soon. The Rev. G. A. Smith, of Aberdeen, author of the new work on Isaiah, has been unanimously called to succeed Dr. Marcus Dods in Renfield Free Church, Glasgow. It is generally supposed that Dr. A. K. H. Boyd of St. Andrews will be the next Moderator of the General Assembly of the Church of Scotland.

It is a matter of surprise that he has not been thus honoured long ago. He is worthy of it.

Her Majesty the Queen in October last took her seat in the manse pew of the homely old parish church of Crathie, and united with the congregation in the Sacrament of the Lord's Supper—a fine example to her subjects of high degree, and a proper rebuke to a High Churchism that recognizes no "orders" but its own. God save the Queen! D.

UNITED STATES:—Our venerable and learned friend, Dr. Schaff, of Union Seminary, New York, is an out-and-out advocate for the revision of the Westminster Confession. He argues that since the Bible has come out of the ordeal unscathed, no fears need be entertained for the Confession. Dr. Briggs, Dr. Vandyke and others make much of the stock argument for revision that many young aspirants to the ministry are prevented from entering the Presbyterian Church because they cannot subscribe to the Confession. Dr. S. W. Dana argues the case calmly in the "Presbyterian" and comes to the conclusion that the Confession is too dogmatic on matters concerning which the Scriptures are silent, that it makes too much of predestination,—“What does any mortal know about the number of the elect.” . . . “The whole chapter on God's eternal decrees might well be reconstructed.” “There is need,” he says, “for putting into the Confession, in language unmistakable, and *unqualified*, the truth that ‘Christ's sacrifice for sin is sufficient for all, adapted to all, and offered to all.’” He advises that the matter be relegated to the Presbyterian Alliance—forgetting that this is one of the things which the Alliance has distinctly declined to meddle with, and which would be certain to land it in endless discussions without any hope of reaching a satisfactory conclusion. The trend of this discussion already shows that a few verbal alterations, or a little “boiling down” will not meet the difficulty. *Aut Cæsar aut nullus*: if the Confession is to be meddled with at all, it must be put into the crucible and recast. . . . The Home Mission Board of the Presbyterian Church (North) employs 1600 missionaries and 300 teachers. The thirteen theological seminaries and schools report 750 students in all. It is not nearly enough for a church that has 6727 congregations and 753,749 communicants. . . . Since the above was written the Presbytery of New York has agreed to the proposal of a revision of the Confession by a vote of 67 to 15.

IRELAND.—The Presbytery of Magherafelt met lately in Castledawson to ordain Mr. Fitzsimmons, a missionary to India. The place of meeting was suggestive. Full forty-nine years ago, one of the first missionaries sent to India was separated from the congregation worshipping in that Church. Moreover, he is still alive, his name is a well-known one, the

Rev. Dr. Glasgow.—The Rev. Wm. G. Boyd, of Ramoan near Ballycastle, Co. Antrim, has been called away very unexpectedly. He was in the prime of life, appeared to be robust, and looked as if he had many years' work before him. Two years ago last summer when the writer of this notice was in Ireland he had several conversations with Mr. Boyd who then purposed paying a visit to Canada. He was very respectably connected, having many relatives in Kinvoy where he was born, which is not a great distance from where he was settled as a pastor. He was a good man of business and was prominent in the courts of the Church. He was nearly 36 years minister at Ramoan.—The arrangements for celebrating the Jubilee of the Union next July are going on with vigour. A survivor of the Union Assembly gives a list of those that remain who were spectators of that scene and members of Assembly in 1840. There are 30 given, three of whom are not now in Ireland. About half a dozen so far as we know are in active service still, the others have retired from work. There were 433 names of ministers on the roll of the first Assembly. H.

CANADA—It was hoped that Mr. Gooderham's princely bequest to Victoria College, contingent on its removal to Toronto, would have brought the Federation controversy to an end. But the opposition still holds out, and the paper war continues, although it is generally understood that the constitutional party will come out all right in the long run. Dr. Shaw, Professor in the Methodist College, Montreal, says that there are now ten colleges in connection with the Methodist Church of Canada, attended by 2,104 students. The income of the Educational Society for the past year was \$19,000, one-third of which is administered as loans to students, the remaining two-thirds go to the colleges of Sackville, Montreal, and Cobourg. . . . The Protestant Council of Public Instruction for the Province of Quebec, has not seen it to be its duty to decline the \$60,000 grant of the Government for educational purposes arising out of the division of the Jesuits Estates, taking the ground that its whole duty in such matters is to faithfully administer the funds placed at its disposal.

Our Own Church.

THE GENERAL ASSEMBLY has appointed the *Third Sabbath of December* as the day on which collections should be taken up in all congregations not contributing otherwise for the THE MANITOBA COLLEGE. It is scarcely necessary to say that the important services which this College is rendering to the church and the country

—especially as they affect the interests of the whole of the vast North-West—entitle it to the generous support of the entire Presbyterian community. Our Eastern friends ought to be as much interested in Manitoba College as those who live in the central portions of the Dominion. Their people are going 'out west' in large numbers, so that the liberality of the fathers will be repaid to them 'an hundred fold,' in the blessings that will come to their children in the form of sound religious instruction. While the college is in a very prosperous condition, financially and otherwise, it still depends largely for its usefulness on the free-will contributions of the congregations. It is to be hoped that this year, of exceptional prosperity in commerce and agriculture, the collections will be liberal.

PERSONAL.—*Rev. Dr. James Robertson*, Superintendent of missions in the North-West is making an extended tour of the Maritime Provinces, addressing meetings every day, sometimes three in one day, and is everywhere meeting with a cordial reception. *Rev. John Wilkie* has been appointed Principal of the College at Indore, lately founded by him, and proposes to expend \$20,000 in suitable buildings. One half this amount he expects to get in India, and he asks the Canadian church for the balance. He has earned it by ten years of grand service in the mission field, and he ought to get it handsomely. The rumoured death of *Mrs. Robertson* of Erromanga, is, we are happy to say, unfounded. *Mr. Jamieson* of Formosa, by latest accounts, had so far recovered as to be able to resume work at Tamsui. *Rev. John Morton* with *Mrs. Morton*, *Miss Archibald* and *Miss Graham*, left Nova Scotia for Trinidad a fortnight ago. The two young ladies are to occupy the places vacated by the *Misses Semple* and *Copeland*, whose term is completed. *Rev. Fulton Johnson Coffin* also proceeded to Trinidad with *Mr. Morton*, and is to occupy the station of Couva. The arrival of so large a mission party in Trinidad will excite much interest in the island. *Miss Harriet Sutherland* who was sent to China with *Dr. Smith's* party a year and a half ago, was married last September to *Rev. Dr. Hunter Corbett* of Chefoo. *Rev. R. D. Fraser* of Bowmanville has returned from his long residence on the continent.

Mr. Mackenzie, who has been doing missionary work in Labrador for a year past, and *Mr. Simon A. Fraser*, who went down to Trinidad to fill, *pro tem*, the gap caused by the retirement of *Mr. Wright* of Couva, have both returned to Halifax to resume their theological studies. *Rev. James Millar* of Nanaimo, B.C., in connection with the Church of Scotland, has resigned.

WELFARE OF YOUTH.—The Committee entrusted by the General Assembly to institute a course of study, similar to that adopted by the Free Church of Scotland and some other churches, for the young people connected with our church, has recently had two meetings, one at Pictou, and the other in Toronto—*Rev. T. F. Fotheringham*, Convener. Both meetings were well attended, and much interest was taken in the deliberations. The scheme has now been fairly launched, and is regarded favourably in many quarters.

ORDINATIONS AND INDUCTIONS.

STONEWALL, *Winnipeg*.—*Rev. J. Hall* was inducted on the 3rd of October.

HIGH BLUFF, *Winnipeg*.—*Mr. M. C. Kimball* was ordained and inducted on the 8th of October.

HORNING'S MILLS AND PRIMROSE, *Orangeville*.—*Mr. William A. Stewart* was ordained and inducted on the 11th of October.

WEST AND CLYDE RIVERS, *P. E. Island*.—*Rev. A. McKenzie* was inducted on the 17th of October.

NEW RICHMOND, *Miramichi*.—*Mr. James A. Maclean* was ordained and inducted on the 16th of October.

GLENVALE HARROWSMITH, &c., *Kingston*.—*Rev. George Porteous* was inducted on the 22nd of October.

CAMPBELLFORD, *Peterborough*.—*Rev. Marcus Scott*, late of Toronto, was inducted on October 24th.

FORT WILLIAM, *Winnipeg*.—*Rev. J. L. Simpson* was inducted on the 5th of November.

CHATHAM, *Ontario*.—*Rev. F. H. Larkin*, of Lowell, Mass., was inducted into the charge of First Presbyterian Church on October 29th.

ESSA 1ST., BURNS' CHURCH, &c., *Barrie*.—*Rev. W. J. Hewitt* of Parry Sound, was inducted on the 19th of November.

POINTE AUX TREMBLES, *Montreal*.—*Mr. J. Bourgoin*, Principal of Pointe aux Trembles School, was ordained *ad ministerium vagum* on the 9th of November.

CALLS.—*Rev. J. McLintock* of Mandaumin, *Sarnia*, to Guthrie and Wilkesport. *Rev. Alex. A. Watson* to Pisarinco, *St. John*. *Rev. James G. Stuart* of Balderson (*Lanark and Renfrew*), to St. Marks church, Toronto. *Mr. J. McD. Duncan* to Tottenham and Beeton. *Rev. Mr. Robertson* of Waterdown, to Tilbury Centre

and Strangfield, and Mr. Needham, probationer, to Amherstburg, *Chatham*.

DEMISSION.—Rev. A. A. Drummond of Newcastle, *Whitby*.

NEW CHURCHES.

WILLIAMSBURG, N.B.—A new church was dedicated at this place on October 13th. This is a section of Nashwaak and Stanley congregation. Cost of the new church \$1,500. Rev. James S. Mullan, pastor, was assisted by Rev. Mr. Parlee of the English church, and Rev. A. Gunn.

HAMPTON.—At Hampton, P. E. Island, a new church was dedicated on the 20th Oct. The pastor, Rev. A. Maclean, was assisted by the Methodist, Baptist, and Episcopal ministers. The church is 47 feet by 30 feet, with tower and spire, and presents a very neat and creditable appearance both inside and out. It was opened almost free from debt.

OMEMEE, *Peterborough*.—A fine new church at this place was opened for worship on 20th of October, the pastor, Rev. J. Ewing being assisted on the auspicious occasion by Dr. McTavish of Toronto, and Rev. Robt. Johnston of Lindsay. The church is seated between 400 and 500, and cost about \$4,000.

GREENFIELD, Colchester Co., N.S.—The new church was dedicated October 13th. Dr. Bruce, pastor, was assisted by Rev. J. Layton and Rev. Mr. Bigney. It is free from debt. This is the second church dedicated in this congregation within eight months.

GLENBARD, *Pictou Pres.*—A new church was opened here lately, free of debt, and one is nearly completed at Mulgrave, an important point on the railway.

PRESBYTERIAL ITEMS.

BARRIE.—The Presbytery has sustained a great loss by the death of Mr. W. C. Ewing, one of its missionaries, whose services have been very valuable during the past two years.

QUEBEC.—The Sacrament of the Lord's Supper was dispensed at *Portneuf* on a recent Sabbath, by Rev. J. M. Whitelaw of Valcartier. It is upwards of thirty years since a communion service was held in that place, and at the preparatory service twelve members were received on profession of their faith. Portneuf was re-opened as a mission last spring by the Students' Missionary Society for Morrin College, and this is the first-fruits of their work. Are there not many other places in this and other presbyteries waiting for a similar revival?

MIRAMICHI.—There is joy in the Presbytery because of three inductions within the bounds inside of a month, and because the roll now embraces the names of *twenty* ministers, entitling the Presbytery to increased representation in the General Assembly.

TORONTO.—It is easy to see how the wind blows in this part of the country; there is scarcely ever a meeting of the Presbytery at

which there are not applications presented for the erection of *new congregations*. At its last meeting the court protested vigorously against the action of the Government which, having set apart one day for thanksgiving to God for abundant blessings, at the same time selected that day for a military display—thereby rendering it impossible for a large number of citizens to join in the religious services.... Mr. Macdonnell has given notice of his intention to bring an overture before the Presbytery at next meeting anent a revision of the Confession of Faith.

MANITOBA ITEMS.

Church building is going on apace. The Portage la Prairie church, under the impulse of its new pastor, is enlarging its building, adding 260 more sittings. A new church is being erected at Lake Dauphin in Minnedosa Presbytery; another at Poplar Point in Winnipeg Presbytery. Keewatin has been separated for supply from Rat Portage, and Rev. J. A. F. Sutherland, formerly of New Brunswick is at present in charge. Rev. J. L. Simpson was settled at Fort William. A year ago there were three vacancies in Winnipeg Presbytery. Within the year, graduates of Manitoba College, viz, Messrs. Anderson, Hall, and Simpson, have been settled in these three, Springfield, Stonewall and Fort William respectively. Such a benefit is a local college! Knox Church Sabbath-school has established a branch in a rented building on Langside street, in west Winnipeg. A prayer meeting has been begun, and a prospective station is in view. St. Andrew's Church, Winnipeg, has also a vigorous branch Sabbath-school in Point Douglas in Winnipeg North-East. Rev'ds. K. MacLennan, W. Caven and D. Campbell have been preaching hither and thither in the Northwest lately. Ten or twelve places are supplied every Sabbath by students from Manitoba College. There are now thirty-five students in the college who have been in the mission field and can give such aid when called on. Rev. Dr. Burrows, late of Boston, Mass., and formerly of Truro, N.S., has decided to throw in his lot with the Northwest. Rev. A. B. Winchester, a graduate of Manitoba College, who went out to China as a missionary, has returned to Manitoba. Many changes are taking place in the Indian Mission Schools. Rev. G. Laird who has been in Ontario addressing meetings, has returned, and takes out a teacher, Miss Armstrong, and a matron, Miss McLean, from Winnipeg, for his increasing mission school at Fort Pelly. Rev. D. H. Macvicar, B.A., a native Cree, has been appointed missionary at File Hills, and a competent teacher from Ontario been given charge of the boarding-school there. John Black, a Cree student of Manitoba College, has been appointed teacher at Okanase. A lady from Regina goes to Muscowpetung's Reserve as teacher. New

teachers also go to Indian Head and Round Lake schools. Mistawasis Reserve sends in \$10 to the Theological Department of Manitoba College. The Industrial Indian School building being built by the Government at Regina to be under the Presbyterian Church, is rising above the prairies. It is hoped a wing may be ready for occupation by the New Year. An important movement is going on in Manitoba connected with Higher Education. This is the proposal to begin teaching in Manitoba University. It is proposed to establish chairs and lectureships in Natural Science, Mathematics, and Modern Languages. The Government will have to increase the grant to the University by \$10,000 or \$20,000 a year if the scheme goes on. The Public School question is still greatly discussed. At present it looks as if Separate Schools must certainly be abolished. The question is now between secular schools and those to be opened with prayer and having the Scriptures read. The Legislature does not meet for two or three months yet. B.

THE COLLEGES.—The Theological classes in Queen's University, Kingston, and Pine Hill College, Halifax, were resumed in the beginning of last month. We have no official notice of the opening of either, but gather from the public press that both have an increased number of students, and commence the session with encouraging prospects. The number of students in attendance at Halifax is thirty-two.

Obituary.

REV. WILLIAM BAIN, D.D., for thirty-six years minister of St. Andrew's Church, Perth, in the Presbytery of Lanark and Renfrew, and latterly residing in Kingston, Ont., died at his residence in that city on the 29th of October, aged 76. Dr. Bain's name stands third on the list of the ministers of the Canadian church who received their theological education at Queen's College, Kingston, where he completed his curriculum in 1844. In the following year he succeeded the Rev. Thomas C. Wilson as pastor of the above named charge, and there "he ran his godly race, nor e'er had changed, nor wished to change his place." How faithfully he discharged the duties of his sacred office in that important charge during all these years is well known, and, when failing strength overtook him, by his retirement in favour of a younger man, he gave proof of that disinterestedness and high sense of duty which eminently charac-

terized him. Modest and unassuming as he was, and regardless of popular applause, he was nevertheless a man of more than ordinary ability. He was an excellent preacher, a diligent pastor, and possessed administrative talents of a high order; as the result of these qualities, he gathered about him a numerous and well organized congregation, warmly attached to himself and the church of which he was a minister. Dr. Bain was a native of Nairn, Scotland, and came to Canada in 1834. He was for many years a member of the Board of Trustees of Queen's University. He has left a widow and a large family. Some of his sons have already risen to eminence in learned professions. The eldest, after a brilliant career at the Bar, now occupies a seat on the Bench in the Province of Manitoba.

REV. F. W. ARCHIBALD, Ph.D.—The death of this estimable young minister took place in Toronto on the 11th of November. Dr. Archibald was a native of Truro, N.S. He received his education for the ministry at Dalhousie College, Halifax, and Princeton Seminary, N.J., and was a man of very superior attainments. He was inducted to the pastorate of Knox Church, St. Thomas, in the Presbytery of London, in October, 1885, but was soon obliged to resign on account of ill health, and since then spent the most of his time in California in the hope of regaining his health. But it has been otherwise ordered, and now he has entered into the joy of his Lord. Dr. Archibald was a brother of the ex-Lieutenant-Governor of Nova Scotia, and married a sister of Rev. L. H. Jordan, pastor of Erskine Church, Montreal.

HON. ALEXANDER MORRIS died at his late residence, Jarvis street, Toronto, on the 28th of October. Mr. Morris had been in failing health for some years, but until a short time prior to his decease hopes were entertained that cessation from the onerous public duties which he had so long and actively engaged in might tend to the restoration of health and strength. But these hopes were not to be realized, and many sorrowing friends now mourn the loss they have sustained by the removal of one who was endeared to them alike by his personal qualities and his conspicuous public services. Mr. Morris was a son of the late Hon. William Morris, of Perth, Ont., where he was born in 1826. Having studied at Glasgow University and McGill, Montreal, he was called to the Bar in 1851, and for a number of years held a leading position in his profession.

in Montreal. As an elder of St. Andrew's Church there, Superintendent of its Sunday school, President of the Young Men's Association, and a member of nearly all the missionary and benevolent boards of the Presbyterian Church in connection with the Church of Scotland, his services were invaluable. He was many years the representative of his native county in Parliament, and contributed in no small degree, by his writings and otherwise, to bring about the confederation of the provinces. He was appointed Minister of Inland Revenue in 1869. In 1872 he was appointed the first Chief Justice of Manitoba, and in that same year was gazetted the first Lieut.-Governor of Manitoba and the North-West Territories, and rendered important services to that new country, the value and resources of which he had brought into notice many years in advance of its actual settlement, by means of his well-known prize essay on "Canada and Her Resources," published in 1855, and his famous lectures under the caption of "Nova Britannia" in 1858, which shewed how far he was in advance, even then, if his contemporaries in forecasting the future of these territories. With like far-seeing discernment, he used his influence to promote the union of the Presbyterian churches in 1875, and from that time, until summoned to higher service, he remained one of the staunchest friends of the Presbyterian Church in Canada.

MR. GEO. SMELLS, elder in the congregation of Pine River, Ontario, died on the 1st of August last, aged 90 years and five months. He was a native of Fifeshire, Scotland, was ordained to the eldership in 1843, and came to Canada in 1862. He took a deep interest in the welfare of the congregation and greatly strengthened the hands of his minister. He bore without murmuring a long illness, and passed away peacefully to the better country.

Our Home Missions.

REV. ALLAN FINDLAY, speaking for Muskoka and Algoma, says:—

I beg leave to report for the half year closing on the 30th September last as follows: The term just closed has been marked by steady progress in every field which has come under my notice, in some cases greater than in others it is true, but in all sufficient to cause devout thankfulness to the great King and Head of the Church. Two causes have, I think, contributed to this: 1st. We have a band of faithful men on the field, each, so far as I could judge, striving faithfully to discharge his duty, in some cases in the face of great difficulties; and 2nd. The season, because of the comparatively abundant harvest, proves to be one in which there will be less difficulty in meeting financial obligations in

the stations. Work was commenced in the beginning of the half year as usual in the stations in the Muskoka field. As many of the stations here were visited as possible before going to Algoma, where I commenced work early in June. Of the fields visited in Muskoka, I found in Sundridge a very strong desire to enjoy the services of an ordained missionary. As the village is now incorporated and is the centre of a prosperous community, it is all the more necessary that our interests there should be represented by something more permanent than ordinary supply by catechists. I am glad to report that Rev. J. L. Robertson, formerly minister at Strabane, Pres. Hamilton, has been recommended to this field for appointment by this committee. Another field, Byng Inlet, which has been a source of anxiety to the Presbytery, on account of its isolated position, has been arranged for by the employment of Mr. G. W. Logie, student, who has agreed to remain on the field for one year. Hitherto this field has been wrought by the Missionary Association of Knox College with no expense to the committee, but now a grant of \$3 per Sabbath will be necessary. Every field in Algoma was visited in turn. In some cases considerable time was spent in dealing with those in arrears, a condition of things not to be wondered at, when we consider the almost calamitous experience of some of our people during the past season. However, I am glad to report that in every case there was manifested a desire to make good past deficiencies, and in most cases active efforts were immediately put forth to this end. The fields so visited were Day Mills, Gore Bay and Providence Bay. Without specifying each field, as has already been done in my report to the Presbytery of Bruce, I may note the following changes affecting the working of these fields. As reported to the Convener in June, Mr. Rennie has opened a mission at the new canal at the "Sault," which gives promise of being a centre of usefulness during the progress of the works, and may eventually become a permanent organization. St. Joseph's Island has sent in papers promising \$300 a year for the support of a missionary. It was understood at my visit that this was for a catechist, but since then I have a paper from one portion of the field asking for the appointment of Mr. Jas. Ferguson, a former ordained missionary on this field, and also a note from Mr. Ferguson stating his willingness to go for what the people raise and the grant, which at present is \$2 per week. The whole matter is left in the hands of the committee. Tarbut promises \$7.50 per week, which will cover the expenses of Gaelic-speaking missionary, Mr. H. Currie, who has been appointed by the Presbytery; his expenses to the field being the only claim on this committee. Bruce Mines field occupies the same position, no grant being required. The Algoma Mills field and that of Blind River, hitherto separate fields under the care

of the Students' Missionary Association, ask for an ordained missionary and promise \$450 per annum for his support. The necessary papers are in the hands of the Presbytery. Little Current asks for an ordained missionary likewise and promises \$500 per annum toward support on condition that an active man be sent. As this station contributed \$230 last year for support of ordinances, their advance is very marked. Manitowaning has suffered somewhat from the loss of one of their stations, Michael's Bay, which contributed \$100 per annum. The need of supply is, however, as great as ever. During the past year, as Cockburn Island was supplied by Mr. J. B. Ferguson, who also taught one of the schools on the island, no grant from this committee was given. As this arrangement has not proved satisfactory, they will require a grant as formerly, that they may receive supply in the usual way. It is a matter of regret that Mr. J. J. Elliott for private reasons withdraws from the Spanish Mills field by the middle of November next. The field does not wish a successor appointed till spring, but "then," say they, "secure us as good a man as Mr. Elliott if you can." This field will receive occasional supply from Walford during winter, with which they will be quite satisfied. A very strong desire has been expressed by those on the Algoma Mills field that Mr. James Gilchrist, at present under appointment within the bounds of the Presbytery of Lindsay, be appointed to their field. Mr. Gilchrist was the first missionary on this field and kindly remembrances of him still exist in the minds of many who enjoyed his ministrations in the "day of small things." It is to be hoped that arrangements may be made so that the wishes of the people on this important field may be gratified.

New Hebrides Mission.

REV. JOSEPH ANNAND, under date 6th August, says:—There is nothing of especial interest to report from our station. Perhaps that is so much the better. We have had no exciting scenes—no wars—no cannibalism; only a murder or two, and those you have in Nova Scotia. In short we are monotonously quiet here. Mission life has very little romance now, in this part of the world at least. Of course there is a possibility of being killed by the natives yet, but scarcely a shadow of probability of being eaten. Is not that a tame state of matter for the New Hebrides? The mass of the people here are much as in other lands indifferent to gospel truth, occupied fully with the things of the world—dead to their eternal interests. Words of warning entreaty fall on the roadside or upon the stony ground. Oh for the mighty power of the Spirit to carry on the truth and make it find a lodgement in the

heart! We endeavour diligently to use the means given us, and patiently await God's time for the fruit appearing. During the present year our Sabbath services have been regular, and the attendance has been encouraging. Our most influential chief is rarely absent from church, and of late he has been coming to our morning school. Almost every week he brings us a small present of food. Two days ago he brought some superior yams; this morning he gave me a splendid pineapple. These little things show good-will towards us. Last week Captain Runcie, who has been for many years in mission vessels at New Guinea and through the islands of the Pacific, was here and attended our services on Sabbath. He expressed great surprise to see the people so well behaved and attentive. He says these people do more for us now than the New Guineans do for Mr. Laws after fourteen years labour among them. There, every bucket of water brought must be paid for even to this day. I do not mention these things in the way of boasting of our people, but to show you that the New Hebrideans are not the worst people in the world. They are not degraded beyond the reach of kindness and of good-will towards those who treat them fairly and well. These islanders like, most other people possessed of what we call human nature, do somewhat as they are done unto. Treat them badly and you may look for bad treatment in return. Of course there are some exceptions. There are a few that seem so possessed of the devil that the more kindly we treat them the more ugly they act toward us. In evidence of my general statement I may say that as a rule all labour vessels calling at the islands carry arms. The boats are well armed, and every white man carries his revolver. The result is that when a labour vessel calls here the rifles and guns are brought out, and our shore is somewhat like an armed camp. On the other hand the mission vessel and others with which the missionaries have to do, do not call forth any such display of firearms. They will not trust the men who will not trust them. When white men use their firearms recklessly we suspect nothing else but that the natives will do the same. Such is the source of most of the bloodshed in this group. Pagan character is not so much below unchristian character in civilized lands as many seem to imagine.

Our Trinidad Mission.

REV. JOHN MORTON, who has been in Canada four months, on furlough, for the benefit of his health, writes to us as follows:—Let me take your readers back to 1867 when the mission to Trinidad was undertaken, and note some of the changes that

twenty-two years have brought about. The union of the church in New Brunswick with that of the other Maritime Provinces took place at St. John in 1866. The wider union of 1875 was scarcely dreamed of in 1867. The brethren, lay and ministerial, who, as members of the Foreign Mission Board, took part in my designation are all dead but two; and neither of these is on the committee now. The total amount expended by the Board on Trinidad from January 1st, 1868, till January 1st, 1870, was under \$2,500. No provision was made for schools or catechists. In 1870, \$216 were spent on schools and \$104 on buildings. These sums were raised in Trinidad, and when the accounts came before the Board it seems to have been unusually moved, for it passed a resolution of some length expressing "gratification" and "thanks" at what had been done, and that "the funds of the Board have not been touched for either of these objects." It is interesting and at times touching to read these old records of that day of small things. The resources were so small, the funds so inelastic! Every advance was considered very cautiously. Measures were treated as largely tentative, and the whole mission as somewhat of an experiment. Will the 25,000 East Indians (they were always called *coolies* in those days) increase? Will they settle and make their home in Trinidad? Is not this immigration somewhat of the nature of slavery, and, as such, doomed to turn out a curse to Trinidad? These were questions constantly meeting us. All such questions have been answered by the lapse of years and the influences at work. There are now 60,000 East Indians in Trinidad. The word *coolie* is seldom officially applied to them. They are our "Indian Immigrants" or our "Indian population." Their immigration has been a blessing to them and to our island. This mission is no longer an experiment. Over 2,000 of their children attend school, and the government will, this year, contribute close on \$6,000 to assist the mission, in this branch of its work. There are four foreign missionaries, two native ministers, 17 catechists, and 40 teachers at work on behalf of both young and old. The revenue is over \$20,000, of which \$11,000 is contributed in Trinidad. There are now over 400 communicants, and the annual contributions are nearly \$5 per communicant.

The work is, however, only well begun. Our opportunities have enlarged. The number to be dealt with is more than doubled, and the agency at work must still be greatly increased. The Foreign Mission Committee has pledged itself by a unanimous vote to send a fifth missionary "as soon as practicable." The Synod endorsed, with enthusiasm, the action of the Committee, and every congregation which I have since addressed has done the same. Native agents are to be more effectively trained for pastors and catechists, and native congregations formed. A distinct advance has been proposed in council, and is to be carried out actively in the field. *Money*, it is believed will be forthcoming, for the "wise men" and "devout women" of the East can devise liberal things when the occasion demands it. For *men* we waited and prayed for 18 months, till some precious lessons were, I believe, taught us, and then Rev. Fulton Johnson Coffin was given us for Couva. We are sure that the Lord has others in his hand, whom he will send, as a full supply, a little later. For *women* as missionary teachers, there has been no waiting. Miss Archibald and Miss Graham go out with us to fill the places of Miss Semple and Miss Copeland, whose term of service has expired. Thus the human agency is ready and will shortly be increased. But this is not enough for any work, and least of all, for a work like this. Joshuas must fight in the plain; but men like Moses, Aaron and Hur must pray on the mount. J. M.

Formosa.

DR. MACKAY, writing from Tamsui on the 19th of August, says:—Having gained a complete victory over the base intrigues and underhand work of Spanish priests at *Chin-Nih*, one of our stations, we determined to follow it up by a large gathering of converts and a strong force of heralds to uphold the blood-stained banner—the banner that knows no human merit—no penance imposed by Cardinal, Priest or Pope, and no rotten bones and relics of bygone ages for men to kiss and adore; but the banner that knows allegiance to the mighty Saviour and to Him alone. From surrounding chapels our people poured in, so that when we arrived at 8.30 a.m. there was a great crowd. We began service immediately by singing "I'm not ashamed to own my Lord or to defend His cause." Will it weary you for once to read the names of the speakers in order? OThêng and Giét, old preachers; Hò, A Seng, Gong-a, Hó-beng, Tai-sun, an old preacher; Lau-beng, Tsun-a, Ban, Eng-goan, Ko Long, Thien Leng, Thiam-kui, Koa Kau, Ko Chin, an old preacher, and Rev. Giam Chheng Hoa, in all eighteen; several being students. I spoke last, no sugared words will ever come from these lips about the haughty, boastful

and arrogant papacy. I have watched with eagerness the movements and proceedings of Spanish priests since their arrival here. They came from South Formosa, and it is interesting to note how an entrance was gained here. Besides what I state now, priests were guided and helped by outsiders of the same colour, though in different employment. A poor-looking, bare-footed Chinaman came up from South Formosa and took up his quarters in a temple at *Chin-Nih*. Soon the report spread that priests were coming. O, said this man. "they may come to see the country and perhaps engage in trade, etc." So in time, with such fine words, etc., a house was rented. How gentle and unassuming this fellow conducted himself! How innocent! ignorant slave, bigoted devotee and contemptible spy! In due time priests arrive and a few gamblers meet occasionally with them, whilst after a desperate dash at first to entice our converts away, they settled down as hermits in the rented house. Then the man who stayed in the temple showed his true colours, showed himself a boastful, insolent and ignorant follower of priests whose plottings were done inside and executed outside their dark rooms of idolatry. Two Chinamen opposite our chapel were led on by them to obstruct our entrance to its main door. In vain the preacher exhorted them not to do so; in vain the village headman told them it was wrong; in vain a native pastor kindly told them it was not neighbourly; and in vain we waited for two months. Then *without* consular aid, but with trouble enough, the case was decided by the *sub-prefect* in our favour. The men on their knees before the mandarin were told to go *at once* and remove the obstruction or be imprisoned. In the midst of a great mass of people the obstruction was removed with their own hands. Many rebuked them—yes, their own relatives—for being led away by the boasting priests and their clique. Defeated, they keep indoors and silent for the time being. It is a complete victory for us. There was no element of an old quarrel, etc., between natives, as is often the case in China. It was simply and solely an attempt on the part of the priests by *domineering* over people to gain converts. The failure is *complete*. It is a fact that the whole village as well as officials condemn their boastful impudence and applaud our patience, justice and final victory. Now this may be a small affair perhaps, but I submit it shows papacy and priestcraft exactly as *it was, is now and ever shall be* until its final overthrow and destruction. Is not the boast that they "*never change*," "the end justifies the means," the same now as during the dark ages? If that be so, *and it is*, she has *not* changed and don't intend to change. Then, given the *desired power*, fagots would soon blaze afresh, massacres would be rampant to gain merit. Inquisitions would horrify the noblest sections of humanity, and bulls would be thundering at the heads of poten-

tates and princes, whilst the head of this monster of iniquity would gratify his insatiable ambition by putting his vile foot on some heretical neck. These sentences may provoke a smile as if thinking, "Why, impossible! the world wouldn't stand such now." Note, I state "given the *desired power*," then her true colours would be hoisted. At *Chin-Nih* we spoke for *three* hours, and no one seemed weary. The heathen listened very attentively. We must boldly and fearlessly proclaim salvation full and free through Jesus of Nazareth *alone*, and we must warn men not to be captivated by alluring snares. Money was promised to some of our converts if they would join the priests. With indignation the enticers were ordered away. It is all very true "God will care for and keep his own Zion." But there comes *our* side of the question, *our duty*, without which it is impudence to expect *God's help*. Every *living* soul should be up at this very time here and elsewhere to guard Zion's walls. Every soul should be up in Canada *now* and do battle for the *right*. I am a native-born Canadian and couldn't suppress my feelings and loyalty to her if I tried to. But my interest is not confined to one spot, one country or one province. No, it extends from the United States to the North Pole. Let us hear of the needy and there our sympathies go. I feel deeply about Quebec province. I saw something of it and was told much by noble men at work there. *The deadly foe to conscience and liberty* is rampant there, and we have a taste of the same here. Whoever does not *watch and fight and pray* is disloyal to the King of Kings. God of grace and power give *victory* to the men who are fighting for *justice and righteousness*! Then there will be a better day.

"Once the welcome light has broken, who shall say
What the unimagined glories of the day?
What the evil that shall perish in its ray?
Aid the dawning, tongue and pen;
Aid it hopes of honest men;
Aid it, paper, aid it, type,
Aid it for the hour is ripe,
And our earnest must not slacken into play.
Men of thought and men of action, clear the way!"

China.

M^R. GOFORTH, in a private letter, dated Lin Ching, July 31, says: "Gertrude Madeline is dead. Ours is an awful loss. Less than two weeks ago she was well, but on the 4th inst. she died, only six days after she was taken ill with dysentery.

"There is no burying place here for foreigners, so I took her body in a cart to Pang Chuang. It is fifty miles away. I left here at eleven o'clock at night and reached there at five next day. We had only left Pang Chuang three weeks before. Little Gertrude was the only baby in the mission there, and had won the love of all, old and young. They were all sorry to see her go away, but when she came

back so soon dead every one felt it so very much. A Chinese service was conducted by the missionary. Then the rude coffin, covered with flowers, was borne by four Chinamen outside the village wall. There, in the dusk of evening, with scores of curious heathen looking on, we laid our darling to rest beside two other dear little foreigners, who were laid to sleep there before her. Later on in the evening sixteen foreigners met in one of the parlours, and the missionary, Rev. A. H. Smith, spoke from "Suffer little children to come unto me, for of such is the Kingdom of Heaven." He told the children who had cried so because baby was dead, that it was only her body which was resting in the grave outside the wall, for her soul was now in heaven at rest in the arms of Jesus. That she could not come back to us, but that we could go where she is. Then he urged each of the children to give their hearts to Jesus now, for they knew not when death would come to call them away. Next morning I went out early to see the grave, but two of the little girls, Flora and Carrie Sheffield, were there before me, and had had the grave all decorated with wild flowers; besides they had traced with their fingers in the soft clay of the grave, "G. G.," the initials of our darling. The two dear girls told me that their mother had consented to their coming out every morning to place fresh flowers on the grave.

"None but those who have lost a precious treasure can understand our feelings, but the loss seems to be greater because we are far away in a strange land.

"'All things work together for good.' The Lord has a purpose in taking our loved one away. We pray that this loss will fit us more fully to tell these dying millions of Him who has gained the victory over death."—*Woman's F. M. S. Monthly Letter-Leaflet.*

The Presbyterian Record.

MONTREAL: DECEMBER, 1889.

JAMES CROIL,
ROBERT MURRAY, } Editors.

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PAYMENT IN ADVANCE.

ARTICLES intended for insertion should be sent to the Office of Publication by the *fifth* of the month at latest.

Remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 415 Post office, Montreal.

THIS NUMBER brings the RECORD to the end of Volume Fourteen, and to the close of another year of continued progress, during which larger additions have been made to the circulation than in any

preceding year. "Hitherto hath the Lord helped us." Encouraged by what they have jointly and severally done in the past, we trust that none of our agents will relax their efforts to maintain and increase the circulation during the coming year. Wholesome Sabbath reading matter, coupled with missionary information, is the want of our people in many parts of the country where there is little religious literature of any kind in circulation; and there is no way in which this can be furnished so cheaply as in the pages of the PRESBYTERIAN RECORD. We shall be glad to hear as early as possible from our agents who contemplate making any change either in the number of copies or the addresses to which they are to be sent. Special arrangements will be made for supplying mission stations, on application. Sample copies will be sent free of charge.

Literature.

SERMONS by late Rev. Neil McKinnon, pastor of Burns' Church, Mosa; edited by Rev. Dugald Currie, B.D., of Glencoe, assisted by Rev. John Scott, D.D., late of St. Andrew's Church, London; with a biographical sketch. Toronto: JAMES BAIN & SON, 1889, pp. 689. This is a very handsome volume—consisting of sixty-five excellent discourses—a fitting memorial, prepared by loving hands, of a highly respected minister of our church. The sermons are all of a such a practical kind as render them well adapted for family reading, and in this way are calculated to be exceedingly useful.

THE SMITH PELOUBET BIBLE DICTIONARY: Messrs. Porter, Coates & Co., Philadelphia—price, \$2.00, is one of the most valuable works of reference that a Sunday-school teacher can have in his library, having been prepared with a special view for this purpose. It is in some respects even more useful than the larger and more expensive works of that kind. PELOUBET'S SELECT NOTES on the International Sunday-school Lessons, price \$1.25, stands at the head of its class as a Sunday-school teacher's help; also the SUNDAY-SCHOOL TIMES, weekly, \$2.00 per annum. There is no better commentary than JAMIESON, FAUCET and BROWN, price \$2.50. THE POCKET LESSONS for 1890, arranged by H. R. Clissold, Chicago, in card cover, 5 cents, is a marvel of neatness, and in every way admirable. THE WESTMINSTER TEACHER and QUESTION BOOK, published by the American Board, Philadelphia, should be in the hands of every Presbyterian Sunday-school Teacher, price, 60 cents per annum and 15 cents respectively. Wm. Drysdale & Co., Montreal, and John Durie & Son, Ottawa.

Page for the Young.

EN VOYAGE.

Whichever way the wind doth blow,
Some heart is glad to have it so;
Then blow it east, or blow it west,
The wind that blows—that wind is best.

My little craft sails not alone;
A thousand fleets from every zone
Are out upon a thousand seas;
What blows for one a favourite breeze
Might dash another with a shock
Of doom upon a hidden rock.

And so I do not dare to pray
For winds to waft me on my way,
But leave it to a higher will
To stay or speed me, trusting still
That all is well, and sure that He
Who launched my bark will sail with me
Through storm and calm, and will not fail,
Whatever breezes may prevail,
To land me, every peril past,
Within the sheltered haven at last.

Then, whatsoever wind doth blow,
My heart is glad to have it so,
And, blow it east, or blow it west,
The wind that blows—that wind is best.

GOOD ADVICE.

Follow the following advice and you will
grow in grace and be saved from many sins
and a world of trouble:

Say nothing you would not like God to
hear. Eccles. v. 2.

Do nothing you would not like God to see.
Titus ii. 7.

Write nothing you would not like God to
read. Heb. iv. 13.

Go to no place where you would not like God
to find you. Job xxxiv. 21.

Read no book of which you would not like
God to say, Show it to me. John v. 39.

Never spend your time in such a way that
you would not like God to ask, What art thou
doing? 1 Thess. v. 15.

NEVER FORGET ANYTHING.

Charge your mind with your duty. That is
largely the true definition of faithfulness. But
memory and mistakes are used as apologies a
great deal oftener than necessary. A boy
beginning business life will generally lose his
place who pleads such an excuse more than
once or twice.

A successful business man says there were
two things which he learned when he was
eighteen, which were afterwards of great use
to him, namely, "Never to lose anything, and
never to forget anything." An old lawyer sent
him with an important paper, with certain in-
structions what to do with it.

"But," inquired the young man, "suppose I
lose it; what shall I do then?"

The answer was, with the utmost emphasis,
"You must not lose it."

"I don't mean to," said the young man,
"but suppose I should happen to?"

"But I say you must not happen to. I shall
make no provision for any such occurrences.
You must not lose it."

This put a new train of thought into the
young man's mind, and he found that if he
was determined to do a thing he could do it.
He made such a provision against every con-
tingency that he never lost anything. He
found this equally true about forgetting. If a
certain matter of importance was to be re-
membered, he pinned it down on his mind,
fastened it there, and made it stay.

"IN A MINUTE."

If you ask Dora to do anything, she would
reply, "In a minute." This was a bad habit
she had. "Dora, please bring me a drink of
water. "In a minute." "Dora, go up stairs
and bring me down my comb." "Yes,
mother, in a minute." "Dora, come down to
dinner." "In a minute."

One day Dora's bird was hopping about on
the floor. Somebody went out leaving the
door open, just as "somebody" is always
doing. Dora's mother said, "Dora, shut the
door, or the cat will be after your bird."

"Yes, mother, in a minute," said Dora, "I
just want to finish this line in my drawing."
But the cat did not wait. In he came, and
with one dart had the bird in his mouth.

Down went the slate on the floor, and away
went cat, bird and Dora. There was a wild
chase on the lawn. "In a minute" Dora came
back weeping, with the dead bird in her hand.

Dora cried—mamma was sad, but said, "A
great many things may happen in a minute."

Dora has never forgotten that lesson, and
never will.

HE NEVER FORGOT IT.

An old man, seventy-three years old, said
that he never forgot to say the little prayer his
mother taught him a single day. Yet he said
that he had never really prayed until he was
over seventy years old. What did he mean
by that? Why, he meant that all those years
he had only been *saying* his prayers—that is
using the words without having the desire in
his heart. But at last God's spirit showed him
that he was a great sinner and needed Jesus
as his Saviour; then he prayed from the heart.
Do you pray, or do you only say your prayers?

NEVER FORGET YOUR BEST FRIEND:

You know who that is—*Jesus Christ the Saviour*.
You have forgotten Him often; still he loves
you. Your forgetfulness grieves him. Do you
ever think of this? Before the throne of glory
Christ remembers us. Shall we, then, forget
Him? Surely not.

Acknowledgments.

QUEENS' UNIVERSITY AND COLLEGE JUBILEE FUND.

J. B. McIver, Treasurer.

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ton, Maple,.....	in full	200.00

In addition to those sums, interest upon unpaid subscriptions have been received from 395 individuals, in sums of from \$1 to \$600, those over \$100 being as follows:—J. Richardson & Son, Kingston, \$150; Macdonnell and Mudie, Kingston, \$120; E. W. Rathbun, Deseronto, \$600; James Isbester, Ottawa, 150; and from Toronto as follows:—John Leys, \$300; A. M. Crosby, \$150; Hon Alex. Morris, \$120; Justice MacLennan, \$150; William Henderson, \$120,

GRAND TOTAL TO 30TH SEPTEMBER, 1889.... \$107,398.09

Received by Rev. Dr. Reid, Agent of the Church at Toronto. Office, 15 Toronto Street, P.O. Drawer 2607.

ASSEMBLY FUND.

Received to 5th Oct, 1889....	\$ 365.43
Lanark.....	3.00
Fairbairn.....	2.00
Calgary.....	2.80
Donald.....	2.00
Roxborough.....	4.00
North Easthope.....	5.00
Thedford.....	3.55
Fullarton.....	7.50
Mitchell.....	.70
Fergus, St Andrews.....	10.00
	\$405.98

HOME MISSION FUND.

Received to 5th Oct.....	\$3584.02
Maynooth.....	7.00
Portland & Cantly.....	8.60
Lanark.....	12.00
Kippen.....	14.28
Woodlands.....	13.47
North Luther.....	11.32
Friend, Melville ch, Brussels.	5.00
Calgary.....	10.00
Calgary, per Rev JC Herdman	10.00
Guelph, Chalmers ch.....	100.00
Manchester.....	4.00
Dunblane.....	7.00
Osgoode.....	10.50
Mooretown.....	4.41
Mount Pleasant.....	13.25
Bearbrook.....	3.48
Summerstown.....	14.51
Roxborough.....	22.00
Smith's Hill.....	4.00
Peabody.....	5.00
Fredericton, St Pauls.....	100.00
Brantford, Farrington ch,....	200.00

West Magdala SS.....	5.00
Paris, Dumfries st ch.....	100.00
Anon, Paris.....	10.00
Orangeville, St And's YP Asso	15.00
Embro.....	105.20
Nassagaweya.....	16.00
Wroxeter SS.....	10.39
Sydenham, St Pauls.....	20.00
Moore Line.....	30.60
Muskoka Com Coll.....	50.09
Algoma Com Collection.....	105.05
CJ Bobcaygeon.....	25.75
Lions Head.....	2.25
Warwick.....	14.00
St Vincent.....	7.00
Windsor Mills.....	7.75
Lower Windsor.....	5.75
Mitchell.....	5.80
Renfrew.....	30.00
Laguerre.....	3.00
Mem St And's ch, Up Melb'rne	.50
Bow River.....	3.00
Anthracite.....	10.00
Almonte, St Johns.....	100.00
Crowland.....	2.50
	\$4847.87

Correction.—In last months' list, page 310, Dumfries Street church, Paris, should be \$125.00, instead of \$1.25; also Henry's Ch., Lachute, instead of Lachine, \$21.88.

STIPEND AUGMENTATION FUND.

Received to 5th Oct.....	\$1126.85
Camden, 8th con.....	3.00
Carluka, St Pauls.....	40.00
Kippen.....	3.40
Culloden.....	5.00
Guelph, Chalmers ch.....	75.00
East Williams.....	15.00
Parry Sound SS.....	1.45
Londesborough.....	13.50
Embro.....	28.72
Nassagaweya.....	7.50
Grafton.....	17.00
Rev D Duff, Malcolm.....	2.00
Lions Head.....	2.00
Mitchell.....	.50
Almonte, St John's.....	100.00
	\$1,440.42

FOREIGN MISSION FUND.

Received to 5th Oct.....	\$10,726.72
Portland & Cantley.....	3.16
West Bentinck.....	3.75
Waddington, NY.....	100.80
Mrs McNeice, Broadvi'w, NWT	5.00
Walkerton, Knox ch.....	104.00
S C Duncan Clark, Toronto..	25.00
Mrs Macdonald.....	50.00
A J Smith.....	50.00
Strathroy.....	54.00
CMJ, St Helen.....	2.00
Guelph, Chalmers ch.....	100.00
Manchester.....	3.00
Halifax, St John's.....	50.00
A friend to F M, East Oxford.	10.00
Osgoode.....	10.50
A Friend, Vernon.....	4.00
Per Rev J Wilkie.....	200.00
J A Robertson, Donald.....	1.00
Richmond, St John's, NB....	5.00
A Friend, New Westminster.	20.00
James Merzies, ".....	20.00
Smith's Hill.....	4.00
Peabody.....	5.70
Toronto, St James Sq Ch.....	37.50
Bluevale.....	10.00
Paris, Dumfries st ch.....	50.00
Toronto, West ch SS.....	30.00
Anon, Paris.....	10.00
Orangeville, StAnd's YP Asso	15.00
Kinnebec Road.....	8.00
Amelia J Harris, on account of travelling expenses.....	250.00
Nassagaweya.....	20.00

James Strang, Nassagaweya..	2.50
Saltfleet SS.....	13.00
Manchester SS.....	5.00
Nichol S Soc No 3, SS.....	5.50
A friend, Moore Line.....	10.00
A friend, Montreal.....	10.00
Montreal, Crescent st ch.....	100.00
Per Rev J Wilkie, Indore Col.	1043.86
Mitchell.....	5.75
The late Dougall McDougall,	
North Easthope.....	50.00
Mem St And's, U Melbourne.	.50
WBD, Montreal.....	10.00
Bow River.....	2.75
E H Bronson, Ottawa.....	50.00
Sir Wm Dawson, Montreal...	10.00
	\$13,306.99

KNOX COLLEGE FUND.

Tilbury Centre.....	3.54
Eden Mills.....	6.00
Underwood.....	5.50
Forest.....	10.00
Berne.....	5.20
Eadies.....	5.06
Lucknow.....	4.40
Dunwich, Chalmers ch.....	5.07
Paisley, Knox ch.....	24.28
Newmarket.....	5.50
Mount Pleasant.....	5.25
Londesborough.....	1.00
Millbank.....	6.00
Nassagaweya.....	9.00
Moore Burns ch.....	8.35
W Guillimbury, 1st ch.....	2.65
Burford.....	3.30
Moore Line.....	5.00
Beaverton.....	21.40
Ayr, Knox ch.....	39.00
Embro.....	27.00
Mitchell.....	1.70
Mosa, Burn's ch.....	5.00
Dunblane.....	5.00
Bluevale.....	8.00

QUEENS COLLEGE FUND.

Newmarket.....	5.50
Mosa, Burn's ch.....	7.00

MANITOBA COLLEGE FUND.

Received to 5th Oct.....	\$ 186.43
Carluka, St Paul's ch.....	23.60
Scarboro, Knox ch.....	51.27
Paisley, Knox ch.....	9.07
Dunblane.....	4.00
Mosa, Burn's ch.....	7.00

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th Oct.....	\$1114.96
W R Calloway, Toronto.....	10.00
W Robertson, Chatham.....	5.00
Toronto.....	33.00
Geo Skinner, Proof Line.....	5.00
Rev J Leishman, Angus.....	10.00
John Gray, St Mary's.....	5.00

WIDOWS' AND ORPHANS' FUND.

Received to 5th Oct.....	\$ 368.70
Fairbairn.....	3.00
Guelph, Chalmers ch.....	25.00
Moore, Burns ch.....	7.33
Roxborough.....	8.00
Monkton.....	3.81
North Easthope.....	4.00
Hampstead.....	2.00
Berne.....	4.50
Millbank.....	6.00
W Guillimbury, 1st ch.....	3.71
Beaverton.....	13.36
Ayr, Knox ch.....	19.00
Mitchell.....	3.10
Lachute, 1st ch.....	10.00
Mem St And's, Up Melbourne	.50
Almonte, St Johns.....	15.00
	\$496.51

WIDOWS' AND ORPHANS' FUND.

Ministers' Rates.

Received to 5th Oct.....	\$ 527.48
Rev A H Kippen.....	8.00
“ Dr Laing.....	8.00
“ Dr Ure.....	24.00
“ J Douglas.....	20.00
“ W K Shearer.....	8.00
“ J R Munro.....	8.00
“ E F Seylaz.....	8.00
“ Matthew Barr.....	8.00
“ James Murray.....	40.00
“ Hugh McKellar.....	104.00
“ D Duff.....	8.00
“ J R Craigie.....	8.00
“ R Wallace.....	8.00
“ T L Turnbull.....	10.00
“ R H Warden, DD.....	8.00
“ Principal Caven, DD.....	8.00
“ W C Young.....	8.00
“ John Macnabb.....	8.00

\$829.48

AGED AND INFIRM MINISTERS' FUND.

Received to 5th Oct.....	\$ 895.74
Toronto, Chalmers ch.....	50.36
Markham, St John's.....	5.00
Fairbairn.....	5.00
Lancaster.....	9.74
Guelph, Chalmers ch.....	25.00
Oneida.....	8.00
Norval.....	2.20
Manchester.....	3.93
Black Bank (2.42) & SS (00.58)	3.00
Mitchell.....	2.25
Madoc, St Peters.....	15.00
Lachute, 1st ch.....	10.00
Mem St And's, Up Melbourne	.50
Almonte, St John's.....	35.00

\$1070.72

AGED AND INFIRM MINISTERS' FUND.

Ministers' Rates.

Received to 5th Oct.....	\$ 361.55
Rev A H Kippen.....	4.25
“ Dr Laing.....	7.00
“ Dr Ure.....	15.00
“ J Douglas.....	8.00
“ C P Pitblado.....	20.00
“ W K Shearer.....	3.75
“ E F Seylaz.....	3.25
“ James Murray.....	25.00
“ Hugh McKellar.....	39.75
“ D Duff.....	4.00
“ J R Craigie.....	3.75
“ R Wallace.....	8.00
“ D Wishart.....	5.00
“ R H Warden, DD.....	8.50
“ Principal Caven, DD.....	11.00

\$ 527.80

JEWISH MISSION.

Friends of God's Ancient Peo.	6.00
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AGED & INFIRM MINISTERS
ENDOWMENT FUND

Received to 5th Oct.....	\$1180.00
J R Young, Quebec.....	30.00
Jas Dickson.....	100.00
Rev J R McLeod, Kingsbury..	5.00
John Kerr, Toronto.....	1000.00
Alexander Nairn, Toronto....	500.00

HOME MISSION & AUGMENTATION
DEFICIT FUND.

St Thomas, Knox ch.....	\$ 46.00
Toronto, St James sq, ch.....	500.00
Montreal, Erskine ch, per Dr	
Warden.....	4.80
Toronto, St Andrews ch.....	800.00

CONTRIBUTIONS UNAPPORTIONED.

Brussels, Melville ch.....	\$ 57.00
“ “ “ “ SS.....	3.00
Toronto, Knox ch.....	580.44
Columbus.....	170.00
Toronto Central.....	100.00

Received during October by Rev.
P. M. Morrison, agent at Halifax.
Office Duke Street. P.O. Box 338.

FOREIGN MISSIONS.

Previously acknowledged....	\$2642.98
Margaree.....	5.00
New Richmond.....	31.03
Whycocomah.....	60.00
Fishers Grant.....	9.00
Five Islands.....	10.00
Cymro, James ch, New Glas-	
gow, per J P Jones.....	100.00
St Stephen, Amherst, from A	
Wingood.....	125.00
Springside.....	5.00
Miss A Creelman, Springside.	5.00
Blackville & Derby.....	6.00
Malpeque Juvenile Club.....	10.00
Miss'y Soc, Middle Stewiacke	16.45
Middle Stewiacke SS.....	19.00
WFMS, Rogers School House.	25.00
Knox, Pictou.....	95.00
Geddie Memorial Fund.....	10.03
Mrs R Logan.....	2.00
Waterville and Lakeville....	13.20
Wm McCulloch, Hansport....	5.00
Newport, M'Kay & Woodv'e sec	25.00
Ladies' Hermon ch, Millsville	25.00
Brookfield Miss Soc.....	10.00
Grove, Richmond, Halifax....	5.00
Bessie Macaskill's Miss Box..	4.51
Meeting in St Pauls, Truro... 18	92
Buctouche SS.....	9.00
WFMS, Chipman.....	11.00
Rev J T Blair.....	10.00
A friend.....	3.00
Clarendon.....	2.31
Welsford.....	1.55
Carleton and Chebogue.....	25.00
Economy.....	19.00
Tabusintac and Burnt church.	10.00
St Davids, St John.....	190.00

\$3554.98

DAYSPRING AND MISSION SCHOOLS.

Previously acknowledged....	212.63
Park st SS, Halifax.....	100.00
Springside.....	3.00
St Johns SS, Halifax.....	20.00
Wm McCulloch, Hansport....	2.50
Cape North SS.....	10.00
Pleasant Bay sec of C North..	5.00
Economy.....	11.65

\$364.78

HOME MISSIONS.

Previously acknowledged....	\$1564.34
Magaree.....	10.00
Int Archibald MacIntosh.....	.23
New Richmond.....	29.45
Mechanics Sett, &c.....	8.50
Five Islands.....	8.00
Springside.....	5.00
Miss A Creelman, Springside.	5.00
Blackville and Derby.....	5.00
Scotsburn.....	45.00
Miss'y Soc, Middle Stewiacke	16.45
WFMS, Rogers School House	4.00
AKM'Lennan, return of adv'ce	20.00
Knox, Pictou.....	38.00
Mrs R Logan.....	2.00
Waterville and Lakeville....	14.05
Antigonish.....	5.00
Newp't Mckay & Woodv'le sec.	25.00
Port Hood.....	3.00
Hermon, Millsville.....	27.00
St James, Charlottetown....	100.00
Brookfield Missionary Society	10.00

Richmond, Halifax.....	5.00
Mabou.....	16.00
A friend.....	2.00
Salt Springs.....	28.00
St Andrews, St John, NB....	106.00
St Pauls, Fredericton.....	108.00
Welsford.....	.65
Carleton and Chebogue.....	17.50
Rev A W Lewis.....	2.50
St James, Charlottetown....	200.00
Tabusintac and Burnt church.	8.00
St Davids, St John.....	180.00

\$2618.67

AUGMENTATION FUND.

Previously acknowledged....	\$ 355.59
New Richmond.....	6.25
South Richmond.....	8.50

\$370.34

COLLEGE FUND.

Previously acknowledged....	\$3510.37
New Richmond, 1.10; Upper Mus-	
quodoboit, 8.00; Blackville and Der-	
by, 10.00; Knox, Pictou, 23.00; Mrs	
R Logan, 1.00; Sherbrooke, 15.36;	
Newport, McKay and Woodville sec,	
25.00; Little Harbor, 6.00; Int E S	
Williams, 60.00; Int TBCrosby, 45.00;	
Int J W Killam, 150.00; Int P H	
Durkee, 48.00; Int W & M Rodgers,	
50.40; Int J N Gardner, 33.00; Scotch	
Settlement, 3.36; Tabusintac and	
Burnt church, 6.00; St Davids, St	
John, 65.00; Total, \$4060.59	

BURSARY FUND.

Previously acknowledged....	\$98.75
Int Archibald McIntosh, 4.74; Five	
Islands, 5.00; Int C W Smith, 18.00;	
St James, Charl'tetown, 25.00; Econ-	
omy, 6.00; Total, \$157.49	

AGED MINISTERS' FUND.

Previously acknowledged \$746.44;	
Margaree, 2.00; New Richmond, 6.45;	
Springside, 10.00; Rev A Campbell,	
rate, 3.75; Rev T G Johnstone, rate,	
3.50; Rev W T Bruce, rates, 6.00;	
Blackville and Derby, 10.00; Rev W	
R Muir, rate, 1.65; Rev J R Munro,	
rate, 5.00; Rev A L Wyllie, rate, 28.00;	
Cape North, 4.15; Rev A Ross, rates,	
40.00; Richmond, Halifax, 5.00; Int	
C J Kelley, 45.00; Int J D Morrill,	
30.00; Int Stephen Butler, 17.10; St	
James, Charlottetown, 15.00; Rev A	
B Dickie, rate, 4.00; Welsford, 60 cts.;	
Rev W H Ness, rate, 4.00; Portau-	
pique, 2.27; Bass River, 3.30; Tabu-	
sintac and Burnt church, 2.00; Rev	
James Rosborough, rate, 3.00; St	
Davids, St John, 25.00; Total, \$1023.21	

Received by Rev. Dr. Warden, 198
St. James St., Montreal, Treasurer
of the Board of French Evangeliza-
tion to Nov. 6th, 1839.

FRENCH EVANGELIZATION.

Already acknowledged.....	\$4882.56
Tarbolton, M.....	5.50
Mount Albert.....	2.90
Point Edward.....	8.00
Ditchfield, French ch....	4.50
Thamesville.....	14.00
Botany.....	2.83
Turin.....	3.17
Hartwell, French ch.....	2.00
Joliette, French ch.....	5.00
Ripley, Huron ch.....	10.48
Guelph, Chalmers ch.....	75.00
Summerstown, Salem ch....	13.25
Osgoode.....	8.00
A friend, Vernon.....	4.00

Roxborough, Knox.....	22.00
Admaston.....	12.00
Mille Isles and St Gabriel....	7.55
Dunc McDonald, Shawbridge	1.00
Peabody, Zion ch.....	4.00
Kennebec Road.....	5.00
John Macaskill, W Arichat..	2.00
Stone's Corners, N Augusta & Fairfield.....	7.00
Kingston, Chalmers ch.....	48.30
Anthracite SS.....	8.00
Calabogie.....	3.30
O T Smith, Binbrook.....	10.00
Sydenham, Knox ch.....	6.00

Per Rev. P. M. Morrison, Halifax:—

New Richmond.....	9.83
Clifton, New London, P E I..	12.00
Mechanic's Settlement.....	6.50
Five Islands.....	4.00
Upper Musquodoboit.....	10.00
Springside.....	5.00
Union, Centre and Lochaber.	23.76
Blackville and Derby.....	2.00
Mrs Ohman, St John's, Nfld	6.51
Newp't, McKay & Woody's sec	16.00
Cape North.....	3.00
Charlottetown, St James.....	45.00
Shediac, Knox.....	5.05
Richmond, Halifax.....	5.00
Tatamagouche.....	25.00
Salt Springs.....	22.00
Tabusintac and Burnt ch....	6.00
St John, N B, St Davids.....	37.00

Per Rev. Dr. Reid, Toronto:—

Toronto, Chalmers ch.....	136.26
Scarboro, Knox.....	113.00
Paisley, Knox.....	20.70
Wroxeter SS.....	12.08
Springville.....	7.65
Theford.....	28.65
Orangeville, St And's Y P A.	15.00
A friend, Moore Line.....	1.00
Fullarton.....	7.50
Lion's Head.....	3.00
St Vincent.....	6.50
Mitchell.....	5.30
Woodville.....	31.66
	\$5809.29

Correction.—In last months' list, St John's Church, Cornwall, should have been \$40.00 instead of \$10.00.

POINTE AUX TREMBLES SCHOOLS.
Received by Rev. Dr. Warden,
Treasurer, 198 St. James St., Mont-
real, to Nov. 6th, 1889.

Ordinary Fund.	
Already acknowledged.....	\$1583.61
W B D.....	5.00
Miss Jessie B Archibald, Truro	3.00
Cornwall, Knox SS.....	50.00
Blyth, St And's ch Mis'n Band	50.00
Almonte, St Johns SS.....	25.00
Brussels, Melville ch SS.....	25.00
Mrs John Irvine, Harriston..	5.00
Friend, Melville ch, Brussels.	5.00
Dartmouth, St James.....	25.00
	\$1776.61

Building Fund.	
Already acknowledged.....	\$ 378.93
Anonymous.....	100.00
Ebenezer West, Reading, Eng.	5.10
	\$484.03

LADIES COLLEGE, OTTAWA.
Received by Rev. Dr. Warden,
Montreal, Treasurer, to Nov. 6th,
1889.

Already acknowledged.....	\$1518.59
Mrs D A Milne, Scarboro....	2.50
Miss B Ross, Lancaster.....	5.00
Thos Hill,.....	1.00
	\$1527.09

PRESBYTERIAN COLLEGE, MONTREAL.
Received by Rev. Dr. Warden,
Treasurer, 198 St. James St., Mont-
real, to Nov. 6th 1889.

Ordinary Fund.	
Kirkhill.....	\$ 5.00
Cornwall, Knox.....	6.00
Ottawa, St Pauls.....	10.00
Sandhill.....	3.00
Cornwall, St John's.....	40.00
St Louis de Gonzague.....	6.00
Almonte, St Andrews.....	15.00
Masham, French ch.....	2.00
Roxboro, Knox.....	15.00
Lake Megantic.....	6.00
Rev W M McKibbin, Millbank	5.00
	\$113.00

EXEGETICAL CHAIR.	
Ames Holden & Co, Montreal	\$25.00
Samuel Bell,.....	25.00
J M Smith.....	25.00
James Robertson.....	10.00
T A Dawes.....	100.00
Thomas Davidson.....	20.00
J P Dawes.....	20.00
Hugh McLennan.....	25.00
C J Fleet.....	50.00
Sir D A Smith.....	100.00
James Tasker.....	25.00
Executors late G Kay.....	80.00
Robert Blackburn, Ottawa....	25.00
R C Wilson, Montreal.....	25.00
Geo Rogers.....	25.00
John A Robertson,.....	25.00
W C Munderloh,.....	25.00
Alex McDougall,.....	25.00
Mrs Langville.....	30.00
	\$685.00

MANITOBA COLLEGE.	
Treasurers: Duncan McArthur and Dr. King.	
For Debt.	
Previously reported.....	\$2463.09
James Hargrave, Winnipeg...	10.00
John Watt, Montreal.....	15.00
Hon J M Gibson, Hamilton..	15.00
Rev Robt Hamilton, Fullarton	25.00
Charles Baird.....	25.00
	\$2553.00

MINISTERS WIDOWS & ORPANS FUND
OF THE MARITIME PROVINCES.
Rev. Geo. Patterson, D.D., New Glas-
gow, Secretary.
Receipts from 1st Sept. to 30th Oct,
1889. Ministers Rates; Revs H McD
Scott, Wm Grant, and G M Grant,
DD., \$14.00 each. T Sedgwick, 14.20;
Dr Bruce and William Dawson, 14.40;
A Simpson, 30.00; JH Cameron, 14.24;
D McGregor, 10.00; A Macmillan,
7.00. Total, \$146.24, of which, 6.74
for fines and interest.
Congregational Collections.—Lower
Musquodoboit, \$3.00; Newport, Mac-
kay and Woodville sec, 9.00; St James
ch, Charlottetown, 10.00; St David's,
St John, 1.00. Total, \$23.00.
Note.—The summary of receipts from
congregations acknowledged in Oct-
Record should have been \$21.20 in-
stead of 31.00.

MEETINGS OF PRESBYTERIES.
Chatham, 1st Church, 10th Dec., 10 a.m.
Glengarry, Maxville, 10th Dec., 11 a.m.
Winnipeg, Knox Church, 10th Dec., 7.30 p.m.
Saguenen, Mount Forest, 10th Dec., 10 a.m.
Sarnia, Sarnia, 10th Dec., 1 p.m.
Quebec, Sherbrooke, 17th Dec., 8 p.m.
Peterboro, Port Hope, 9th Jan.
Montreal, College Hall, 14th Jan., 10 a.m.
Maitland, Wingham, 10th Dec., 11.15 a.m.
Kingston, Belleville, 17th Dec., 7.30 p.m.
Calgary, Calgary, 5th March.
Bruce, Paisley, 10th Dec., 1 p.m.
Barrie, Barrie, 26th Nov., 11 a.m.
Lindsay, Woodville, 26th Nov., 11 a.m.
Whitby, Bowmanville, 21st Jan., 10 a.m.
Pictou, New Glasgow, 14th Jan., 11 a.m.
Toronto, St. Andrew's Church, 3rd Dec., 10 a.m.
Stratford, Stratford, 3rd Dec., 10.30 a.m.
Miramichi, Newcastle, Jan. 14th, 10 a.m.

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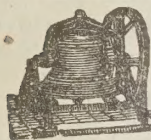
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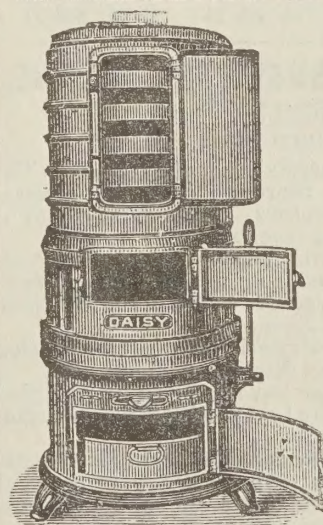
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1888....525,273.58....	1,974,316.21	11,931,316.21

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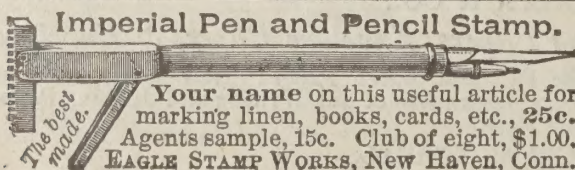
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